

Implementation of Religious Moderation in Tolerance Village in Bandung City

Muhamad Hilmi Puzian

Yayasan Pendidikan Islam Al-Hayat, Bandung, Indonesia
muhammadhimipaujian09@gmail.com

Dadang Kuswana

Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia
dadang.kuswana@uinsgd.ac.id

Wawan Hernawan

Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia
wawanhernawan@uinsgd.ac.id

Suggested Citation:

Puzian, Muhamad Hilmi; Kuswana, Dadang; Hernawan, Wawan. (2024). Implementation of Religious Moderation in Tolerance Village in Bandung City. *Jurnal Iman dan Spiritualitas*, Volume 4, Number 3: 229–238. <http://dx.doi.org/10.15575/jis.v4i3.34213>

Article's History:

Received March 2024; Revised November 2024; Accepted November 2024.
2024. journal.uinsgd.ac.id ©. All rights reserved.

Abstract:

This research aims to understand and analyze the understanding of religious moderation and the manifestation of religious moderation in the Village of Tolerance, Kebon Jeruk sub-district, Andir District, Bandung City, Indonesia. This research uses Alfred Schutz's religious phenomenology approach regarding the construction of meaning, then analyzed using indicators of religious moderation, namely tolerance, non-violence and radicalism, national commitment and accommodating to local culture. The method used in this research is grounded research, a type of qualitative research with data collection techniques through observation, interviews and documentation. The data sources used in this research are primary and secondary. Primary sources were obtained from interviews with village officials, community leaders, religious leaders, and the people of Kampung Toleransi. Meanwhile, secondary data was obtained through books, journals and websites. The results of this research can be concluded that in the Village of Tolerance, there is a manifestation of religious moderation. Religious moderation is understood as an attitude or view that respects each other amidst existing differences. Having different views or beliefs is not a problem for the people of Kampung Toleransi, but with the differences that exist, each religious community always gives each other space to express their religion in a respectful, safe, comfortable and peaceful manner without any intimidation from other religious communities. The attitude of religious moderation in Tolerance Village can be seen from the people who have and always prioritize an attitude of tolerance, *wasatiah* or balanced, fair, *musawah* or equal, and deliberation. Its manifestation is realized in the form of strengthening tolerance, national commitment, anti-violence and radicalism, respect for local culture, the role of religious figures and government policies.

Keywords: community leader; government policy; ideology of tolerance; local culture; peaceful living.

INTRODUCTION

Indonesia is a pluralistic country, consisting of various customs, tribes, languages, cultures, religions and interests of different communities in political units (Ulya & Anshori, 2016, 23). This diversity is a distinctive characteristic and richness of the Indonesian nation (Akhmadi, 2019, 49). The city of Bandung is a very plural and multicultural city consisting of various ethnicities, languages, religions and cultures. On the one hand, this

diversity is unique for the city of Bandung, but on the one hand, it will cause friction and even conflict (Hermawati et al., 2016, 106). We can see diversity in the city of Bandung, one of which is in the Village of Tolerance, Kebon Jeruk Village, Andir District, where the people have different religious backgrounds, marked by the presence of four houses of worship close to each other. In a multicultural society, interactions between individuals and groups are very serious, so a person needs a lot of interaction skills (Jamaluddin, 2022, 2). According to Curtis in Akhmadi (2019, 46) there are three areas of expertise, namely, cooperation, conflict resolution and friendliness or compassion. In the midst of this diversity, balance and harmony are needed in certain situations and conditions. Religious moderation is a balanced attitude in understanding and practicing religious teachings exclusively and inclusively, so that a person in practicing his religious teachings is not trapped in an extreme understanding, that prioritizes his teachings but appreciates and respects the teachings of others (Hernawan et al., 2021, 1). With this attitude, harmony and harmony will be created in the existing diversity. As Oman Faturahman states, religious moderation is an attitude that minimizes acts of violence or avoids extreme things in religion both in attitude, perspective and practice (Kemenag RI, 2021).

Religious moderation is very important to be implemented in a multicultural society because it aims to harmonize or balance religious life (Kementrian Agama RI, 2019, 55). The Kebon Jeruk Tolerance Village, Andir District, is an interesting area for the author to research. Based on the author's secondary research and analysis, the phenomenon that occurs in the Village of Tolerance has religious complexity, characterized by the existence of four houses of worship close to each other, but the people live in harmony, safety, peace, side by side with each other and always cooperate in social activities and so on. Then, the people do not have radical ideas that blame other people's different beliefs or even acts of physical violence, and the people really uphold national commitments; even though they differ in matters of belief, the people remain united and live side by side under the ideology and basic laws of the Indonesian state, namely Pancasila and the 1945 Constitution.

Based on the background above, in this research, the author seeks to find out and analyze how religious moderation is implemented in the Village of Tolerance. This is based on the assumption that religious moderation is a process and tolerance is a result or fruit (outcome) if moderation is applied (Kementrian Agama RI, 2019, 80). There has been a lot of research in the form of journal articles discussing religious moderation. In previous research, the authors categorized them into three categories. First, which explores the implementation of religious moderation in religious and educational institutions (Al Faruq & Noviani, 2021; Albana, 2023; Lessy et al., 2022; Rofik & Misbah, 2021; Rosyid, 2022; Shaleh & Fadhilah, 2022; Uba & Pelu, 2020; Umar et al., 2021). Second, research that explores various theories to build moderate attitudes in a multicultural society (Abror, 2020; Fahri & Zainuri, 2019; Irawan, 2020; Jamaluddin, 2022). Third, research that explores religious moderation in digital spaces (Elvinaro & Syarif, 2021; Firdaus, 2023; Nisa et al., 2021; Rohmah et al., 2022; Wildani, 2020). Meanwhile, in this research, the author will explore and analyze the manifestation of religious moderation in a plural and multicultural society in the Village of Tolerance, Kebon Jeruk Village, Andir District, Bandung City.

To realize the writing of this article, the author used the approach or scientific knowledge of religious phenomenology from Alfred Schutz regarding the construction of meaning which includes motives, actions and meaning. First, In the context of motives or ideational aspects, researchers will explain how the motives or processes of the Kebon Jeruk Tolerance Village community act moderately in religion. Second, in the context of actions or behavioral aspects, researchers explain how moderate behavior or actions are carried out by the people of Kebon Jeruk Tolerance Village. Third, in the context of meaning or material aspects, the researcher explains what a moderate attitude in religion means for the people of Kebon Jeruk Tolerance Village, Andir District, Bandung City. Then after that, to sharpen the knife of analysis of the manifestation of religious moderation in the Village of Tolerance, the author will analyze it using four indicators of religious moderation, namely tolerance, anti-violence and radicalism, national commitment and accommodating to local culture. To limit this writing, the author raises three questions. First, what is the objective condition of the people of Tolerance Village, Kebon Jeruk Village, Andir District, Bandung City? Second, what is the understanding of the people of Kampung Toleransi regarding religious moderation? Third, how is religious moderation implemented in the Tolerance Village, Kebon Jeruk Village, Andir District, Bandung City? This research aims to find out and analyze the understanding of religious moderation for the people of Kampung Toleransi and the manifestation of religious moderation in Kampung Toleransi, Kebon Jeruk Village, Andir District, Bandung City. It is hoped that this research will become reading material to increase insight, and the

results of this research can become a model for religious moderation in sub-districts in West Java and generally throughout Indonesia.

METHOD

This research uses a religious phenomenology approach from Alfred Schutz regarding the construction of meaning, which includes motives, actions and meaning. The method used is Grounded Research. The authors used it to explain phenomena where theories are developed from data (Budiasih, 2014, 20-21) Type of qualitative research, with data collection techniques through observation, interview and documentation (Sugiyono, 2013). The data sources used are primary and secondary. The researcher's primary source interviewed Kebon Jeruk Village government officials, community leaders, religious leaders from Islam, Buddhism, Christianity and Hinduism, and the community. Then, secondary data the researcher obtained from various books, journal articles, websites and various other sources related to the research theme. The object of this research study is the Tolerance Village, Kebon Jeruk Village, Andir District, Bandung City. In this way, the author carries out data analysis by carrying out data reduction starting with open coding, axial coding and selective coding regarding the data found in the Village of Tolerance, both in the results of observations, interviews and documentation. Then, after reducing the data, the researcher presents the data in written form, then the final stage is carrying out analysis and conclusions.

RESULTS AND DISCUSSION

Strengthening Tolerance

Based on researchers' observations and interviews, to build balance in religion in the Village of Tolerance, Kebon Jeruk Subdistrict, this is by respecting and respecting each other. Strengthening religious tolerance is supported by several social activities or traditions related to culture, religion or politics. Strengthening religious tolerance is a form of action taken by the Tolerance Village community to build a culture of tolerance between religious communities in the Tolerance Village so as to create balance in religion. This strengthening of religious tolerance can be seen from several actions taken by the Tolerance Village community, including: First, the substance of religious tolerance that has existed since their ancestors, continues to be taught to children or the next generation. Before it became a Village of Tolerance, the residents of RW 08, Kebon Jeruk Village, had long appreciated and respected each other. Having an attitude of tolerance or maintaining harmony does not start with learning at school, but starts with the family. When parents have taught the importance of tolerance, mutual respect and respect for other people since childhood, this understanding will be easily ingrained so that it can be applied in carrying out their life activities, and can become a driver of tolerance and peace when they reach adulthood. The substance of religious tolerance has existed for a long time, where their ancestors taught their children tolerance from a young age. This is what the people of Kampung Toleransi continue to do to this day as the main capital to strengthen religious tolerance in Kampung Toleransi.

As stated by one of the residents of Tolerance Village, namely Mr. Maman, "Of course, this tolerance must continue to be maintained, because this is a legacy from our ancestors which has very high value, and I also always teach this attitude of tolerance to my children or the next generation." (Maman, interviewed by Pauzian, January 17, 2024). The Chairman of RW 08, Mr. Ided Purnama, also said the same thing, who said, "Thank God, I happened to be born here and have known since I was little that religious issues here have never had friction, commotion over religious issues, because from the past there has been a sense of togetherness, socially growing in the community about religious harmony being very strong from our ancestors" (Purnama, interviewed by Pauzian, December 12, 2023).

Likewise, Mrs. Laura, a Christian religious figure at Bethel Tabernacle Church, revealed that her father had always taught her to love and cherish each other: "My father used to say "if you want to love God, but you don't love your brother, he said that's a lie, how can you love the invisible God, if the visible one you don't love him. So if you want to love God, your relationship with others must be good. If God's attitude is patient, tolerant, not coercive, who are we to coerce others" (Kurnia, interviewed by Pauzian, December 23, 2023).

Second, pluralistic RW (Rukun Warga) apparatus. To strengthen the culture of tolerance in the Tolerance Village located in RW 08, this is done by appointing RW officers from various religious backgrounds, or what is known as "pluralistic RW officers". With this pluralistic RW device, the distribution of power is evenly distributed, not only occupied by the majority group, but all religious communities in RW 08 have the same opportunities and places. This action or policy is a moderate attitude; in a moderate attitude, there are principles of fairness and

balance. This attitude is shown by the residents of Kampung Toleransi in their RW management. RW management does not only involve one religion, but various religious and ethnic adherents are involved and given space in the management structure. With a pluralistic RW device, where all religions and ethnicities are involved in the management, there will be no friction or conflict caused by social inequality. But justice and balance, where all religious communities have the same place and space in the Village of Tolerance so that harmony and peace will be created.

Apart from that, the existence of a pluralistic RW device will make it easier to communicate between religious communities, and then make it easier to prevent and resolve conflicts between religious communities if friction occurs. As conveyed by Mr. Ided Purnama as Chairman of RW 08.

Starting from the RW structure from secretary and treasurer to accompanying me from followers of other religions. Then the RT management structure is also mixed there; the non-Muslims are also activated, so this is to make things easier and so that there is no divider of feeling that I am nothing; if we embrace the non-Muslims, we will feel achieved and convey it to the non-Muslims, it will also be easier, the programs delivered by the government quickly hit him (Purnama, interviewed by Puzian, December 12, 2023).

Third, every religious community always visits each other when celebrating religious holidays. Visiting the big holidays of each religion in the Village of Tolerance does not mean participating in religious activities, but is limited to friendship as fellow citizens. Mr. David Kurniawan, the Head of RT 10, who is a Catholic Christian, stated that relations between religious communities here, ranging from Islam, Christianity, Buddhism and Hinduism, are very good. This good relationship is established in various forms of daily life activities; every religious community always interacts with each other in celebrations of religious holidays, and every religious community always supports each other's smooth running by maintaining security and comfort, then always supports each other. visit.

Fourth, cooperation between religious communities. To strengthen the attitude of religious tolerance in the Tolerance Village, Kebon Jeruk Village, Andir District, Bandung City, cooperation between religious communities was carried out in the Tolerance Village. The collaboration carried out in the Village of Tolerance is in social activities. For example, cooperation between religious communities in helping and maintaining security and comfort when celebrating religious holidays. When religious holidays are celebrated, Muslims, Christians, Buddhists and Hindus all work together to help ensure the smoothness, security and comfort of worship. Then collaborate in blood donation activities or free medical treatment. This blood donation or treatment activity is often held every year with the host, the Tanda Bhakti Vihara, which collaborates or cooperates with all religious communities, including Muslims, Christians, Buddhists and others who help. Furthermore, cooperation in cleaning the environment and maintaining security. All religious communities in Tolerance Village work together to create a clean and beautiful environment. Then, there is cooperation in distributing necessities. This cooperation in distributing necessities means that when the monastery distributes necessities, all religious communities help to distribute them. Then, in the Village of Tolerance, there is something called Pacinteng (Chinese Temple Association), which always holds food distribution activities and other social activities. The members of this association are not just from one religion, they are all Muslims, Christians, Buddhists and Confucians.

Fifth is the existence of a multicultural family. What is meant by a multicultural family is that one house or one family has different beliefs, for example, if the parents are Christian, the children are Muslim, Buddhist or Confucian and vice versa. This multicultural family is one of the forces in forming religious tolerance in the Tolerant Village. In this case, the family system in Tolerance Village really appreciates and respects the existence of differences in beliefs held within one family. When there are differences in beliefs within a family, this does not cause friction or conflict; it does not become a problem, and everyone has the freedom to determine their beliefs. As stated by the Chairman of RW 08, "...even in the village of tolerance in one house, there are several religious adherents. "What this means is that in one family there are different beliefs, for example, from offspring to converts to Islam, it doesn't matter, just choose a religion freely according to your beliefs" (Purnama, 12 December 2023).

The above was confirmed by Mr. Deni Handoyo, who is a Christian. Mr. Deni revealed that even though he is a Christian, his family also has Muslims in the same house. Even though different beliefs do not become a problem or problem, they always appreciate and respect what they believe in (Handoyo, interviewed by Puzian, December 12, 2023). The existence of multicultural families in Tolerance Village is a reinforcement of religious

harmony, which can prevent friction or conflict between people. religion in the Village of Tolerance. Because in a multicultural family strong bonds of brotherhood are built, this can minimize friction, hostility or conflict. This is because the belief has been ingrained that all are brothers, even though they have differences in beliefs. Different religions are not a reason to live in safety, comfort and harmony.

National Commitment

One of the national commitments built and practiced by the people of Tolerance Village is that every religious community allows and provides as much space as possible to carry out their religious practices in accordance with their beliefs and beliefs. In this case, all religious communities in the Village of Tolerance carry out and carry out their religious practices in accordance with the contextual teachings of their religion, are guided by the teachings of their religion textually and draw implications according to the realities faced in everyday life. The main point in building national commitment in Tolernation Village is through religious rituals that still show their individual identity or religious identity but still uphold the nationalistic attitude of mutual respect and respect for each other.

This is in accordance with the first principle, namely "Belief in the Almighty God", where every religious community in Tolerance Village adheres to the state ideology, namely Pancasila, by carrying out their respective beliefs in accordance with the main principles of Pancasila values, namely the first principle. Every religious community in Tolerance Village is able to maintain its national commitment as its identity without losing the essence of religion. Based on upholding national commitment, the people of Tolerance Village can carry out their religious practices freely, safely and comfortably even though they have a community that is diverse in religion, and even their houses of worship are close to each other.

Then, the actions taken to uphold the national commitment of the Tolerance Village community can be seen by always collaborating in various social activities, for example, collaborating in maintaining security and comfort by holding local security, then always working together in helping and guarding when one of the religions is celebrating a big holiday. his religion. Then collaborate in blood donation activities and free medical treatment and always work together in maintaining a clean environment by holding mutual cooperation. This is done because the people of Tolerance Village have principles, even though they have different beliefs, they must uphold the values of togetherness and unity as Indonesian citizens so that harmony can be created between religious communities.

Then the people always hold deliberations when one of the religions is going to hold a religious event or activity, or for example, when there is a problem, they always continue to communicate and discuss it both between religious leaders and with the government. Furthermore, to uphold this national commitment, the people of Tolerance Village always instill the values of justice in their various activities. For example, when carrying out mutual cooperation or scheduling systems and security systems, all people participate in these activities without distinction of religion, ethnicity, native or non-native, rich or poor. Likewise, the management structure of RW and RT is very multicultural, all religions and ethnicities are given space and place in the management structure. This shows the values of justice instilled by the people of Tolerance Village so that everyone is equal, there are no such things as natives and non-natives, majority and minorities.

The attitude carried out above by the people of Kampung Toleransi is to uphold national commitment by practicing the values of Pancasila. After the author conducted observations, interviews and analysis, two factors influenced this. First, the values contained in national commitment have been taught and practiced for a long time by their parents, so they have become local wisdom that is continuously taught and practiced until now. Second, there are always calls to continue to uphold national commitments among diverse communities, both from religious and government figures, so that peace and harmony between religious communities can be created.

Anti-Violence and Radicalism

In this case, the people of Tolerance Village are not trapped in exclusive ideologies or extreme and radical actions. This is because the attitude of tolerance between religious communities has long been taught and practiced by their ancestors, so exclusive, radical understandings and actions do not exist in the Village of Tolerance, where until now, there has never been any friction or conflict between religions. As stated by the chairman of the Kebon Jeruk Village FKUB, "Radicalism in our region almost never occurs. Adek, if you look at our area in Andir, there are lots of different kinds of entertainment, and economics. There are lots of places of worship, mosques, monasteries, churches and temples here, but up to now, there have never been

any friction or conflict regarding prejudice, and hopefully, it will never happen" (Rosyid, interviewed by Pauzian, January 9, 2024).

Likewise, what was conveyed by Mr. Andi Maulana as Chairman of the Al-Hasanah Mosque DKM, as long as he has been in RW 08 until now, for approximately 70 years, there have been no radical or extreme ideas, even though there are different understandings or beliefs in the Tolerance Village, we always respect each other. *"different understandings or beliefs in the Tolerance Village, we always respect each other and respect each other. "As long as you have been here, for almost 70 years, there have been no radical or extreme views; here at home, there is mutual respect "* (Maulana, interviewed by Pauzian, December 22, 2023). *"That's what RW Ided Purnama said, 'There are no radical ideas or acts of violence here, if there are any, it could be a Village of Tolerance, the people have long respected each other and are not fanatical."* (Purnama, interviewed by Pauzian 2023).

In this way, exclusive, radical and extreme attitudes and acts of violence do not exist and have never occurred until now in Tolerance Village because the people have lived in harmony and peace for a long time. Then Tan Tjong Boe, the supervisor of the Tanda Bhakti Vihara, said that this was also due to the role of religious figures who always provide understandings that soothe the community (Boe, interviewed by Pauzian, 20 January 2024).

Thus, the results of the author's observations, interviews and analysis show that the Tolerance Village strongly discourages extreme and radical understandings and actions but always upholds an attitude of tolerance. This is due to two factors. Firstly, for a long time, the people of Tolerance Village have been diverse and respect each other, then the values of tolerance have been taught by their ancestors to this day to their children or generations so that the people of Tolerance Village are not trapped by existing ideas or actions. extreme and radical. Second, harmony between religious figures who are examples of the Tolerance Village community and the teachings of religious figures who encourage mutual respect and respect for each other.

Respect for Local Culture

Tolerance Village, Kebon Jeruk Village, Andir District, Bandung City has a diverse community, not only consisting of native people or Sundanese people, but many immigrant communities present in Tolerance Village, including Madurese, Batak and Chinese ethnic groups, as well as religious embraced by the community. The Village of Tolerance is also very diverse. All religions that are legalized in Indonesia are in the Village of Tolerance. With this, of course, every tribe, ethnicity and religion has its own traditions or culture. With the harmony and harmony that exists both ethnically and religiously, indirectly, the people of Kampung Toleransi really respect the culture brought by different tribes, ethnicities and religions in Kampung Toleransi.

There are many traditions and cultures that are often displayed in Toleransi Village, and the people of Toleransi Village really appreciate and respect this culture. For example, at the Tanda Bhakti Temple, which is a Tri Dharma Temple, they like to perform Lion Dances when there are Chinese New Year celebrations or on certain other occasions. The people in Tolerance Village really appreciate and respect this culture, and even participate in celebrating it (Purnama, interviewed by Pauzian, December 12, 2023). Likewise, Mr. Tan Tjong Boe said that traditions or culture brought from either ethnicity or religion like to be displayed here, and all religious communities do not mind, respect and respect the culture that exists in the Village of Tolerance (Boe, interviewed by Pauzian 20 January 2024). Likewise, Mrs. Laura said the same thing about the tradition or culture that is often played here, namely the Barongsai game, she even said that many native people play it. Apart from that, he also revealed that when he was a child around the Village of Tolerance, he liked to hold cooperation events in Pe Kong, and he liked to go with his father. This went well because all the people really respected and appreciated the traditions or culture that existed in the Village of Tolerance (Kurnia, interviewed by Pauzian, December 23, 2023).

As explained above, of course, the people of Tolerance Village, Kebon Jeruk Village, Andir District, Bandung City really respect and appreciate the existing culture. They have been able to adapt amidst the existing religious, cultural and social diversity. So that a village of tolerance is created that is balanced, mutually respectful and appreciative of each other amidst the existing religious diversity.

The Role of Religious Figures

Religious figures in the Village of Tolerance play a very important role in fostering harmony between religious communities. This is because a religious figure is someone who is able to guide in religious matters; his knowledge is needed by society so that in religious matters, a religious figure is someone who can be used

as a role model. Something taught by religious figures to the community will be very easily accepted and believed by their followers (Basuki & Isbandi, 2014, 14).

In general, the role of religious figures in the Village of Tolerance can be seen from three important roles. First, all religious figures, namely Islam, Christianity, Buddhism, and Hinduism, have all had very good relationships for a long time, always interacting, communicating, dialogue, with these religious figures setting an example for their people. Second, fostering intra-religious balance by providing an understanding of good values to fellow humans, mutual respect and respect for differences. Third, fostering balance between religions. Every religious figure in the Village of Tolerance, in this case, fosters religious balance between religious communities which places more emphasis on action. In the midst of a diverse community, religious leaders in Tolerance Village hold dialogues and sit together to build friendship and harmony between diverse communities. Inter-religious communities always visit each other when one religion celebrates a big day to stay in touch and shake hands. Then, what the religious leaders in the Tolerance Village did was collaborate in the social community because, with cooperation, each religious community will interact with each other and will foster harmony.

Government Policy

Given the very diverse nature of Indonesian society, the existence of a forum to embrace all differences is, of course, very important. Religious harmony is a condition of harmony formed by many elements and many parties together and complementing each other. With this, the government issued a policy through the Ministry of Religion and Home Affairs no. 09 of 2006 and no. 08 of 2006, namely regarding the Maintenance of Religious Harmony, Empowerment of Religious Harmony Forums, and the Establishment of Houses of Worship as guidelines for the duties of Regional Heads/Deputy Regional Heads. With this regulation, the Bandung City government confirmed the establishment of the Bandung City Religious Harmony Forum (FKUB) based on the Decree of the Mayor of Bandung Number 200/Kep.614 Bakesbangpol/2017 dated 24 May 2017, for the 2016-2021 period.

In the city of Bandung, each sub-district has formed a Religious Harmony Forum to accommodate diverse religious communities so as to create religious harmony, one of which is in Andir District. In fact, not only at the sub-district level in Kebon Jeruk Village itself, FKUB was formed on the initiative of the sub-district to embrace the diverse society in Kebon Jeruk Village. As stated by Mr. Abdul Rosyid as chairman of the Subdistrict FKUB.

.... Kesbangpol, including the sub-district head, has the desire and hope that if a Forum for Religious Harmony is created, perhaps communication will be better developed, when there are activities it will be more coordinated, and maybe the sub-district head who is responsible for regional affairs at the sub-district level can be more concentrated if there is A little smoke can be controlled more quickly, that's one thing held by the Religious Harmony Forum (Rosyid, interviewed by Puzian, January 9, 2024).

Then he also mentioned that this FKUB is not only at the sub-district level but also at the sub-district level in Kebon Jeruk, and Mr Abdul Rosyid is the chairman. This is based on the initiative of the village head so that in accommodating the diverse people in Kebon Jeruk Village, good communication and friendship that upholds unity and togetherness can be created so that a more harmonious and harmonious atmosphere can be created in Kebon Jeruk Village.

Then the role of the local government that the author encountered in the field is to maintain religious balance in the Tolerance Village, namely the role of the Head of RW 08 in the Tolerance Village. One of the roles of the RW is to uphold attitudes of justice and equality. For example, we can see that RW management does not only involve one religion, but various religious and ethnic adherents are involved and given space in the management structure. Apart from that, the role played is policy in Siskamling activities. In this Siskamling, all religious communities in RW 08 are included in Siskamling, not only specific to certain religions to maintain environmental security, they don't even look at native or non-indigenous, rich or poor, but everyone participates in maintaining environmental security according to a predetermined schedule. Justice or balance in Siskamling scheduling is an important point in fostering harmony and security between religious communities in the Village of Tolerance. In this way, to maintain religious balance, harmony and harmony in a society, government policy is very influential and has a role in creating balance in religion. Both from the national level to smaller local governments down to the RW and RT levels.

Supporting and Inhibiting Factors for the Implementation of Religious Moderation in Tolerance Villages

1. Supporting Factors

First, the substance of religious moderation has been taught and practiced by their ancestors for a long time, so it has become a local wisdom that is continuously taught and practiced to this day by their children or the next generation. Second, the role of every religious figure who always teaches and provides religious understanding towards orderly life. By providing understanding to every congregation about the good values between humans that exist in every religious teaching, holding dialogue, sitting together to establish friendship and harmony between religious communities and always collaborating in carrying out cooperation on social issues, because with the cooperation of every congregation, Religions will interact with each other and will foster harmony. Third, There is always collaboration between religious leaders and the government. The supporting factor for religious balance in the Village of Tolerance is the existence of good collaboration between religious leaders and the government. This collaboration between religious leaders and the government is a collaboration on how to maintain balance, harmony and security of religious communities in the Village of Tolerance. Fourth, an attitude of togetherness, mutual understanding and acceptance of differences between religious and community leaders that has existed for a long time.

2. Obstacle factor

Apart from several supporting factors that have been stated above, there are also inhibiting factors, although in general, according to Mr. RW Ided Purnama, no significant obstacles have been found. However, this does not mean that in the Village of Tolerance there are no obstacles to balance, harmony and harmony, there are those too. Among them is the impact of poor communication. As stated by Mr. Abdul Rosyid, the chairman of the Subdistrict FKUB, there are some people who lack filtering or go too far when sharing something in the WA group that could offend the beliefs of one religion. Because he said things that are principally matters of faith do not need to be shared in groups because people's acceptance varies; some take it normally, some take it personally, and there are also those who are offended, which will cause bad communication impacts.

Then there are still some people who are closed and do not mix well with society. Lack of interaction and openness to understanding each other has an impact on attitudes of suspicion, where this attitude of suspicion is the initial root that results in friction or conflict between religions. This attitude is certainly one of the things that hinders religious balance in the Village of Tolerance, Kebon Jeruk Village, Andir District, Bandung City. However, with the role of every religious and government figure, over time these inhibiting factors can be overcome, as explained above.

CONCLUSION

The results of research on the Implementation of Religious Moderation in the Tolerance Village of Kebon Jeruk Subdistrict can be concluded as follows. First, the Kebon Jeruk Village Tolerance Village is a shared home for a pluralistic society. The background to the existence of a Village of Tolerance in Kebon Jeruk Village is based on the first two factors because there is a program from the Bandung City government to form a Village of Tolerance as a miniature nation amidst existing diversity. The two substances of values or attitudes of tolerance of the RW 08 community have long existed and are applied in carrying out daily life activities in a multicultural society, characterized by the presence of nearby places of worship, namely the Al-Hasanah Mosque, Bethel Tabernacle Church, Tanda Bakti Vihara and places of worship. Hindus next to the Vihara, namely at Mrs. Made's house. Second, the understanding of the people of Kampung Toleransi regarding religious moderation is that religious moderation for the people of Kampung Toleransi is an attitude or view that respects each other amidst existing differences. Having different views or beliefs is not a problem for the people of Kampung Toleransi, but with the differences that exist, each religious community always gives each other space to express their religion in a respectful, safe, comfortable and peaceful manner without any intimidation from other religious communities. The attitude of religious moderation in Tolerance Village can be seen from the people who have and always prioritize an attitude of tolerance, *wasatiyah* or balanced, fair, *musawah* or equal, and deliberation. Third, its manifestation is realized in the form of strengthening tolerance, national commitment, anti-violence and radicalism, respect for local culture, the role of religious figures and government policies.

References

- Abror, M. (2020). Moderasi Beragama Dalam Bingkai Toleransi. *RUSYDIAH: Jurnal Pemikiran Islam*, 1(2), 137–148. <https://doi.org/10.35961/rsd.v1i2.174>
- Akhmadi, A. (2019). Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity. *Jurnal Diklat Keagamaan*, 13(2), 45–55.
- Al Faruq, U., & Noviani, D. (2021). Pendidikan moderasi beragama sebagai perisai radikalisme di lembaga pendidikan. *TAUJIH: Jurnal Pendidikan Islam*, 3(1), 59–77.
- Albana, H. (2023). Implementasi Pendidikan moderasi beragama di sekolah menengah atas. *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)*, 9(1), 49–64.
- An Nadhrah, N. K., Casram, C., & Hernawan, W. (2023). Moderasi beragama menurut Yusuf Qardhawi Quraish Shihab dan Salman Al Farisi. *Living Islam*, 6(1), 123–140.
- Arif, K. M. (2020). *Islam Moderasi: Tela“ah Komprehensif Pemikiran Wasathiyah Islam, pespektif Al-Qur“an dan As Sunnah, Menuju Islam Rahmatan Li AL_Alamin*. Pustaka Ikadi.
- Basuki, B., & Isbandi, I. (2014). Konstruksi sosial peran pemuka agama dalam menciptakan kohesivitas komunikasi sosial di kota mataram. *Jurnal Ilmu Komunikasi*, 6(1), 13–24.
- Budiasih, I. G. A. N. (2014). Metode Grounded Theory Dalam Riset Kualitatif. *Jurnal Ilmiah Akuntansi Dan Bisnis*, 9(1), 19–27.
- Casram, C. (2016). Membangun sikap toleransi beragama dalam masyarakat plural. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 1(2), 187–198.
- Cassanova J. (2008). *Public Religious in The Moderen World*. Chicago University Press.
- Elvinaro, Q., & Syarif, D. (2021). Generasi Milenial dan Moderasi Beragama: Promosi Moderasi Beragama oleh Peace Generation di Media Sosial. *JISPO Jurnal Ilmu Sosial Dan Ilmu Politik*, 11(2), 195–218.
- Fahri, M., & Zainuri, A. (2019). Moderasi Beragama di Indonesia. *Intizar*, 25(2), 95–100.
- Firdaus, M. R. (2023). Peran Komunitas Arus Informasi Santri Nusantara Dalam Implementasi Moderasi Beragama Di Media Sosial. *Journal of Islamic Management*, 3(1), 48–65.
- Gunawan, H. (2023). *Pendidikan Moderasi Beragama*. Alfabet,CV.
- Hasan, M. (2021). Prinsip moderasi beragama dalam kehidupan berbangsa. *Mubtadiin*, 7(02), 111–123.
- Hermawati, R., Paskarina, C., & Runiawati, N. (2016). Toleransi Antar Umat Beragama di Kota Bandung. *UMBARA : Indonesian Journal of Anthropology*, 1(2), 105–124.
- Hernawan, W., Riyani, I., & Busro, B. (2021). Moderasi Beragama di Naskah Wawacan Babad Walangsungsang: Sebuah Kearifan Beragama Sunda. *HTS Teologiese Studies/Theological Studies*, 77(4), 1–13.
- Irawan, I. K. A. (2020). Merajut Nilai-Nilai Kemanusiaan Melalui Moderasi Beragama. *Prosiding STHD Klaten Jawa Tengah*, 1(1), 82–89.
- Jamaluddin. (2022). Implementasi Moderasi Beragama Di Tengah Multikulturalisme Indonesia(Analisis Kebijakan Implementatif pada Kementerian Agama). *AS-SALAM Jurnal Ilmiah Ilmu-IlmuKeislaman*, 7(1), 1–13.
- Kemenag RI. (2021). *Kenapa Harus Moderasi Beragama?* (p. 4:05). <https://youtu.be/E63nkXVP4e0>
- Kementerian Agama RI. (2019). *moderasi beragama* ((Cet-1 ed)). Badan Litbang dan Diklat Kementerian Agama Republik Indonesia.
- Lessy, Z., Widiawati, A., Himawan, D. A. U., Alfiyaturrahmah, F., & Salsabila, K. (2022). Implementasi Moderasi Beragama Di Lingkungan Sekolah Dasar. *Paedagogie: Jurnal Pendidikan Dan Studi Islam*, 3(02), 137–148.
- Muhammad, A., Ruswandi, U., & Hernawan, W. (2021). *Buku Pintar Membangun Moderasi Beragama di Lingkungan UIN Sunan Gunung Djati Bandung*. LP2M UIN Sunan Gunung Djati Bandung.
- Nisa, M. K., Yani, A., Andika, Yunus, E. M., & Rahman, Y. (2021). Moderasi Beragama: Landasan Moderasi dalam Tradisi Berbagai Agama dan Implementasi di Era Disrupsi Digital. *Jurnal Riset Agama*, 1(3), 79–96.
- Putri, S. N. A., & Fadlullah, M. E. (2022). Wasathiyah (Moderasi Beragama) Dalam Perspektif Quraish Shihab. *INCARE, International Journal of Educational Resources*, 3(1), 66–80.

- Qardawi, Y. (2014). *Islam Radikal: Analisis terhadap Radikalisme dalam Berislam dan Upaya Pemecahannya*, (terj.) Hamid Murtadho. Era Intermedia.
- Rofik, M. N., & Misbah, M. (2021). Implementasi Program Moderasi Beragama yang Dicanangkan oleh Kementerian Agama Kabupaten Banyumas di Lingkungan Sekolah. *Lectura: Jurnal Pendidikan*, 12(2), 230–245.
- Rohmah, S., Masruri, M., Alwi, M., Arini, I., & Arifin, A. (2022). Manajemen Pendidikan Berbasis Moderasi Beragama Dan Implementasi Praktisnya Di Era Digital. *Jurnal Pendidikan Dan Konseling (JPDK)*, 4(5), 6062–6071.
- Rosyid, A. (2022). Moderasi Beragama di Lingkungan Perguruan Tinggi Keagamaan. *Tarbawi: Jurnal Pemikiran Dan Pendidikan Islam*, 5(2), 101–110.
- Shaleh, M., & Fadhilah, M. N. (2022). Penerapan moderasi beragama pada lembaga PAUD di Sulawesi Tenggara. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(6), 5933–5945.
- Sugiyono, S. (2013). *Metode penelitian kuantitatif, kualitatif dan R & D*. Alfabet, CV.
- Uba, L., & Pelu, H. (2020). Implementasi Pendidikan Moderat Terhadap Pemahaman Guru Dalam Pembelajaran Di Madrasah Aliyah Negeri 4 Maluku Tengah: (Implementation of Educational Moderation towards Teacher's Comprehension in Teaching). *Uniqbu Journal of Social Sciences*, 1(3), 13–25.
- Ulya, I., & Anshori, A. A. (2016). Pendidikan Islam Multikultural Sebagai Resolusi Konflik Agama di Indonesia. *Fikrah: Jurnal Ilmu Aqidah Dan Studi Keagamaan*, 4(1), 20–35.
- Umar, M., Ismail, F., & Syawie, N. (2021). Implementasi Pendidikan Karakter Berbasis Moderasi Beragama Pada Jenjang Pendidikan Anak Usia Dini. *Edukasi*, 19(1), 101–111.
- Wildani, H. (2020). Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri. *Jurnal Bimas Islam*, 13(1).

Interview

- Abdul Rosyid, interviewed by Puzian, Bandung, 9 January, 2024.
- Alifa Dienar Isdayanti, interviewed by Puzian n, Bandung, 9 January, 2024.
- Andi Maulana, interviewed by Puzian, Bandung, 22 December, 2023.
- David Kurniawan, interviewed by h Puzian, Bandung, 23 December, 2023.
- Deni Handoyo, interviewed by Puzian, Bandung, 12 December, 2023.
- Edi, interviewed by Puzian, Bandung, 12 December 2023.
- Ided Purnama, interviewed by Puzian, Bandung, 12 December, 2023.
- Laura Kurnia, interviewed by Puzian, Bandung, 23 December, 2023.
- Made, interviewed by Puzian, Bandung, 17 January, 2024.
- Maman, interviewed by Puzian, Bandung, 17 January, 2024.
- Tan Tjong Boe, interviewed by Puzian, Bandung, 20 January, 2024.



© 2024 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<http://creativecommons.org/licenses/by-sa/4.0/>).