

RELIGIOUS MODERATION IN SLOGANS, PRACTICES, AND MADRASAH REFLECTION

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Abstrak: The lack of understanding of madrasah students about the concept of religious moderation and the lack of encounters between religions in society is the main basis for this research literature study. Religious moderation is a discourse as well as a practice needed in a multicultural society such as in North Sulawesi. This means that where there is diversity, that is where the value of moderation must be present and become the lifeblood of the link between members of the community. The results of the study indicate that there are solutions that can be implemented in strengthening religious moderation, including creating or using existing mottos in society as a basis for instilling religious moderation values, such as the mottos of *torang samua basudara* and *torang samua* created by God in North Sulawesi. Building houses of worship side by side, of course, can open meeting spaces and increase the intensity of encounters between religions as the main capital in strengthening religious moderation. In madrasahs, madrasahs can make madrasah moderation days and hold interfaith student exchanges so that religious moderation is familiar among madrasah students who are part of the millennial generation. Then, you can also make a religious moderation accompanying diploma as a sign of the maturity of student religious moderation which is oriented towards attitudes and moderation schools as an alternative to strengthening community religious moderation, especially the millennial generation.

Abstrak : Kurangnya pemahaman siswa madrasah tentang konsep moderasi beragama dan kurangnya perjumpaan agama-agama di masyarakat menjadi landasan utama dalam studi kepustakaan penelitian ini. Moderasi beragama menjadi satu diskursus sekaligus praktik yang dibutuhkan dalam masyarakat multikultural seperti di Sulawesi Utara. Artinya dimana ada keragaman, maka disitulah nilai moderasi harus hadir dan menjadi urat nadi penghubung antar warga masyarakat. Hasil penelitian menunjukkan adanya solusi yang dapat dilakukan dalam penguatan moderasi beragama diantaranya adalah membuat atau menjadikan semboyan yang ada dalam masyarakat sebagai dasar untuk menanamkan nilai-nilai moderasi beragama seperti halnya semboyan *torang samua basudara* dan *torang samua ciptaan Tuhan* di Sulawesi Utara. Membangun rumah-rumah ibadah secara berdampingan, tentunya dapat membuka ruang-ruang perjumpaan dan meningkatkan intensitas perjumpaan agama-agama sebagai modal utama dalam penguatan moderasi beragama. Di madrasah, pihak madrasah dapat membuat hari moderasi madrasah dan mengadakan pertukaran pelajar lintas agama agar moderasi beragama familiar dikalangan siswa madrasah yang merupakan bagian dari generasi milenial. Kemudian, dapat juga membuat ijazah pendamping moderasi beragama sebagai tanda kematangan moderasi beragama siswa yang berorientasi pada sikap dan sekolah moderasi sebagai alternatif penguatan moderasi beragama masyarakat khususnya generasi milenial.

Kata Kunci: *Moderasi beragama, Madrasah, Torang Samua Basudara*

Introduction

The North Sulawesi Society (SULUT) has a Neolithic/megalithic culture (menhirs, warugas) and belongs to the Austronesian language family. The four major ethnic groups that still exist in SULUT today are the Gorontalo, Minahasa, Sangihe, and Bolaang Mongondow. The term "torang samua basudara" has long been ingrained in the SULUT society but was officially established in 1999 after being reintroduced by Governor EE Mangindaan. At that time, Indonesia was experiencing a monetary crisis and civil war outbreaks occurred in some places, with issues of Ethnicity, Religion, Race, and Inter-Group (SARA) becoming the central topic. Although SARA issues are prone to triggering conflicts, their influence has not divided the harmony and coexistence of religious communities in North Sulawesi. "Torang samua basudara" carries the meaning of living together to maintain harmony and peace in society. This motto is firmly held and effectively prevents civil war or conflicts based on Ethnicity, Religion, Race, and Inter-Group (SARA), especially in North Sulawesi.¹

"Torang samua basudara" signifies that all people are brothers and sisters, despite their cultural and religious differences. It is interpreted as an attitude of mutual respect, appreciation, love, care, and support in various positive and productive activities. In North Sulawesi, the historical dynamics of encounters between the Minahasa and immigrant ethnic groups demonstrate openness and acceptance. This is influenced by the value of "tou," which is the root of the emergence of the motto "torang samua basudara." The value of this motto is not just a concept but a fact in the lives of people in North Sulawesi. Currently, the motto "torang samua basudara" has evolved into "torang samua ciptaan Tuhan" (we are all creations of God). The ease of strengthening religious moderation in North Sulawesi can be attributed to the prior understanding of the meaning of the motto "torang samua ciptaan Tuhan" by the community. However, it cannot be denied that conflicts may still occur in a multicultural society. Social mobility, encounters, and friction in society can be triggers for conflicts, both significant and minor. Religious moderation faces challenges in its implementation, especially in multicultural areas like North Sulawesi. Some of the identified issues related to the response of the community and madrasah students to the strengthening of religious moderation include the lack of understanding among the community and madrasah students about the concept of religious moderation and the lack of interfaith encounters in society.

Theoretical Study

"Torang samua ciptaan Tuhan" was initiated by Olly Dondokambey and Steven Kandouw (ODSK) at the beginning of their tenure as the Governor and Vice Governor of North Sulawesi in 2016. The Governor of North Sulawesi Province stated that every individual or society must realize the reality of God's creation. It is expected that there is an awareness to organize and develop the region together. Although the government has strong potential in welfare programs, if not supported by the community, everything will be in vain.

¹Ahmad Rajafi, *Resolusi Konflik Keluarga Berbasis Local Wisdom (Reaktualisasi Filosofi Masyarakat Sulawesi Utara Torang Samua Basudara)*, Yudisia Jurnal Pemikiran Hukum dan Hukum Islam IAIN Kudus Vol. 7, No. 1, 2016, h. 5

The motto "torang samua ciptaan Tuhan" should be understood as a pattern of togetherness in diversity, without abandoning equality as dependent beings to achieve collective prosperity. From "torang samua basudara" to "torang samua ciptaan Tuhan," the benefits are strategically significant for religious moderation in North Sulawesi. Essentially, "torang samua" means "all of us" or "all of humanity." When combined with the following words, "ciptaan Tuhan," its meaning is not limited to all of us as humans but also encompasses humans and all of God's creations that exist in the surrounding of human life itself.²

The implementation of the motto "torang samua ciptaan Tuhan" (we are all creations of God) in North Sulawesi serves as a foundation for strengthening religious moderation, which is oriented towards practicing religious teachings in a fair and balanced manner. Social and cultural interactions among the community are encouraged to support each other, aiming to prevent extreme behaviors among religious groups. Religious moderation is a government program aimed at countering radicalism and maintaining unity within Indonesian society. The forms of moderation may vary from one place to another, as moderation focuses on attitudes and different parties may have different issues. In predominantly Muslim areas, some observable aspects of moderation include recognizing the existence of others, strengthening a tolerant attitude, respecting differences of opinion, and refraining from imposing one's will through violence.

Research conducted by Sudirman Yahya titled "The Slogan 'Torang Samua Ciptaan Tuhan' Among The Plural Community In The Context Of Religious Moderation In Manado" shows that: 1) The implementation of the slogan "torang samua ciptaan Tuhan" in religious moderation is based on obedience to the Almighty God. The religious worship practices in Manado, in general, are categorized as good. When one religious group carries out its religious activities, other religious groups participate in ensuring the comfort of the worship proceedings. 2) There is positive interaction among individuals in the community, and the Manado City government provides support for strengthening religious moderation through activities such as interfaith social service, the active and effective Forum of Communication among Religious Communities (FKUB), and various assistance for the construction of places of worship.

Religious moderation has become a discourse and practice that is needed in a diverse society like Indonesia. This means that wherever there is diversity, moderation must be present as the backbone of relationships among community members. To ensure that this diversity becomes a positive force for societal growth, ideally, every member of society should have the same understanding of respecting and accepting differences with a sense of responsibility, in order to prevent exclusive, intolerant, and radical ideologies. The movement for religious moderation aims to prevent the emergence of radicalism, extremism, and terrorism driven by religious groups. Religious moderation is not only for Muslims but for all religious believers who live within the framework of the Unitary State of the Republic of

²Irvan Nixon Grosman, *Falsafah Torang Samua Ciptaan Tuhan Sebuah Sumbangsih Bagi Moderasi Beragama di Sulawesi Utara*, Jurnal Ilmiah Tumou Tou 2021, Vol. 8, No. 2, h. 118-124 Lihat Sudirman Yahya, *The Slogan "Torang Samua Ciptaan Tuhan" Among The Plural Community In The Context Of Religious Moderation In Manado*, Jurnal Dialog Vol. 43, No.1, h. 2 cermati J Bannister, & A Kearns, *Tolerance: encountering and engaging with difference in the city*. Urban Studies. 50 (13), 2700 – 2717

Indonesia (NKRI). The revival of the importance of religious moderation is caused by two factors. First, the presence of religious conservatism groups that have disrupted social harmony, and second, the emergence of groups that advocate violence in the name of religion. Radicalism, extremism, and terrorism have threatened the security and political stability of Indonesia. In essence, the government's efforts to strengthen and develop religious moderation have a crucial objective, which is to maintain the unity of the nation and create a harmonious life among people of different religions or beliefs. Issues of peace are always raised as a response to the nation's current challenges, such as the spread of hoaxes, hate speech, violent propaganda, and the prevalence of terrorism both in the physical and virtual worlds.³

Method

Literature review is utilized in this research with the aim of gathering various information and conducting an in-depth analysis of data obtained from various references and literature to obtain answers and theoretical foundations related to the researched problem. This literature review serves as a reflection of the madrasah teacher's approach to strengthening religious moderation in the general community and madrasah students. This literature review research utilizes literature sources as data sources, without conducting field research. The collected data sources consist of information or empirical data sourced from books, journals, articles, research reports, and other literature that support the research theme. This research was conducted in North Sulawesi, and the researcher themselves acted as the instrument in the research.⁴

Discussion

The meeting of religions is a fact of pluralism in Indonesia, especially in North Sulawesi. The meeting of religions provides openness in interactions that play a crucial role in determining the quality of relationships among religious communities. These meetings can form solid social interactions and reduce the potential for conflicts. The meeting of religions is not just about the encounter of two or more followers of different religions in a personal context, but it refers to dialogic encounters aimed at understanding each other's religious practices and rituals within the framework of religious moderation.

In North Sulawesi, specifically in the city of Tomohon and Bolaang Mongondow Regency, there are Islamic, Christian, and Hindu places of worship built side by side. The proximity of these places of worship does not hinder each religious group from conducting their worship and rituals. When Muslims perform their prayers, Christians and Hindus do not disturb or make loud noises from their places of worship, and vice versa. In fact, during religious rituals, followers of different religions respect each other, give opportunities, and

³Icol Dianto, Moderasi Beragama melalui Film Animasi: Peluang dan Tantangan pada Generasi Digital, Nalar: *Jurnal Peradaban dan Pemikiran Islam*, Vol. 5, No 2, Tahun 2021, h. 96 Lihat Badan Litbang Dan Diklat Kementerian Agama RI (Research, Development, Training, And Education Agency The Ministry Of Religious Affairs Republic Of Indonesia), *Religious Moderation The Ministry of Religious Affairs*, (Jakarta: Ministry of Religious Affairs of the Republic of Indonesia, 2020) h. 26

⁴R. P Yaniawati, *Penelitian Studi Kepustakaan (Library Research)*, Penyamaan Persepsi Penelitian Studi Kepustakaan, 2020, h. 3

support each other's religious practices. These encounters of religions are built on togetherness and tolerance. Spaces for these meetings are important for religious communities to promote tolerance, equality, and cooperation. Within these spaces, religious dialogues should be continuously initiated and practiced in daily life. This strengthens the understanding that religion can be understood by observing the social roles that contribute to unifying society through rituals and shared beliefs. Therefore, it is important to create spaces for encounters of religions by building places of worship side by side, with the aim of increasing the frequency of interreligious meetings as the main foundation for strengthening religious moderation.⁵

Millennial generation, as part of a socially adaptable society to technological advancements, also plays an important role in strengthening religious moderation. One of the things that millennials can do is create moderate walls on social media platforms such as Facebook, WhatsApp, Instagram, etc. In this case, millennials actively participate by sharing moderate content, engaging in moderate activities, and even providing advice and rules on religious moderation. This way, society, especially social media users, becomes accustomed to seeing and hearing about religious moderation. The fundamental issue is that some individuals are not moderate because they lack understanding of the concept of religious moderation. Therefore, it is beneficial to promote the habit of having moderate walls as part of efforts to strengthen religious moderation. In the context of the educational world, specifically in madrasahs, moderate walls can be in the form of reading corners or sections focused on religious moderation. These reading corners display various information and activities related to religious moderation, making it easy and familiar for madrasah students, who are also millennials, to access information about religious moderation. Furthermore, it is important for madrasah students to declare themselves as moderate millennials. This can be done by using pins or clothing that promote themes of religious moderation. With support, madrasahs can even establish a "Madrasah Moderation Day." On this designated day, students are given the opportunity to openly express their ideas and thoughts about religious moderation. They can deliver speeches on moderation, recite moderation-themed poems, or engage in morning greetings with a moderation theme. Additionally, regional songs that convey messages of tolerance and national commitment can be sung together as an option to strengthen religious moderation in madrasahs. All these efforts aim to make religious moderation familiar among madrasah students, who are part of the millennial generation.

Previous research findings that support this concept state that instilling religious moderation values in students can be done through moderate content. Students access content on Facebook and YouTube that promotes religious moderation. Students disagree with content that promotes religious violence and radicalism, which can divide interfaith relationships. In social relations, students are willing to live side by side and establish friendships with individuals of different religions. Currently, madrasahs are developing independent curricula. Various projects aim to strengthen the profile of Pancasila students and

⁵Dwi Wahyuni, *Gerakan Dialog Keagamaan: Ruang Perjumpaan Antar Umat Beragama Di Kota Bandung*, Religious: Jurnal Studi Agama-agama dan Lintas Budaya Vol. 3, No. 2, 2019, h. 188-197 telaah Aguiar, F& Parravano, A. (2013). *Tolerating the intolerant: homophily, intolerance, and segregation in social balanced networks*. Journal of Conflict Resolution. 00 (0) hal 1 – 22

the profile of students as rahmatan lil alamin, modified to focus on instilling values of religious moderation in various planned activities during the learning process and student habituation to shape and support the growth of a moderate attitude. This habituation can be formed and adjusted according to the learning environment, taking into account subject mapping, understanding the students' abilities and interests in the planned projects. Projects aimed at strengthening the profile of Pancasila and rahmatan lil alamin students can take the form of producing a product/good, providing services, or generating data (research reports). Therefore, in selecting independent learning projects, madrasas can choose projects with a theme of religious moderation. For example, students can conduct research on the community's understanding of religious moderation or identify indicators of religious moderation that emerge in their surrounding environment. Students can also analyze a case or phenomenon and identify attitudes that align with indicators of religious moderation, such as tolerance, national commitment, non-violence, and local cultural friendliness. This way, the strengthening of religious moderation can be pursued formally in madrasas.⁶

Strengthening religious moderation is a collective responsibility that involves multiple parties. If the strengthening of religious moderation is initiated early on through formal education from Islamic Elementary Schools/Primary Schools to Islamic Junior High Schools/Secondary Schools, and even up to Higher Education institutions, then the reinforcement of religious moderation can be carried out in a sustainable manner. Logically, if a diploma is required as a sign of completion and a requirement to continue education to the next level, it is reasonable to suggest that, in the context of promoting attitude-oriented religious moderation, there should also be a certificate accompanying religious moderation as evidence of the formation or maturity of students' attitudes in accordance with the indicators of religious moderation.

For example, if students in Islamic Elementary Schools/Primary Schools are taught about an anti-violence attitude, and that attitude has matured, then in the next level at Islamic Junior High Schools/Secondary Schools, students' tolerance can be developed as part of the indicators of religious moderation. Furthermore, if in Islamic Senior High Schools/High Schools, students' formed attitudes are related to friendly attitudes towards local culture, then at the Higher Education level, the attitude that should be fostered is national commitment. The essence is that the strengthening of religious moderation, according to its indicators, should be carried out gradually in formal education levels, and the certificate of accompanying religious moderation serves as an indication of the maturity of attitude-oriented religious moderation. Religious moderation is a government program, so within the framework of national qualifications, it needs to be described as a learning outcome.⁷

From March 27th to April 2nd, 2022, a cross-religious student exchange with the theme "Religious Moderation as a Unifier of Diversity" took place in the city of Manado, North Sulawesi. Religious moderation is seen as a way of practicing religion that emphasizes

⁶Rahmawaty Alkatiri dkk, *Manajemen Kurikulum Madrasah Aliyah Berorientasi Merdeka Belajar di Sulawesi Utara*, Journal Of Islamic Education Leadership IAIN Manado, Vol. 2, No. 1, 2022, h. 2

⁷Permendikbud No. 81 Tahun 2014: Tentang Ijazah, Sertifikat Kompetensi, Sertifikat Profesi Pendidikan Tinggi

dialogue for the common good or benefit. This theme was chosen by the Interfaith Student Communication Forum, with participants from STF Seminari Pineleng, Indonesian Christian University of Tomohon, State Institute for Islamic Studies of Manado, State Christian Institute of Manado, and Don Bosco Pastoral College Tomohon. In this exchange, each university sent 15 to 20 students who were distributed among various institutions. The participants stayed for approximately one week to experience university life and engage in dialogue with students from different religions. While staying at the host university, the students attended classes and participated in community activities in the afternoons. In the context of interfaith interaction, students occupy a sensitive position. This is due to the sensitivity of discussing religious differences. If this becomes a reality, it can potentially lead to deadlock and hinder social interaction. Not only can it lead to a culture of silence, but it can also result in social conflicts, thus affecting the social harmony among students from different religions in the educational environment. To avoid disharmony among religious communities, students at higher education institutions take various measures, such as engaging in interfaith socialization or student exchange programs. Therefore, early strengthening of religious moderation can also be done among madrasah students through cross-religious student exchanges that focus on tolerance and non-violence discussions.⁸

Millennial generation tends to be creative and modern. Despite the widespread development of digital technology in both urban and rural areas, social friction and conflicts still occur among millennials in some places. In North Sulawesi, there is one region called Dumoga that has long experienced intergenerational conflicts. The main cause of the conflict is the competition for gold resources in the area. Inter-village fights have made Dumoga a high-crime area. Moderation emerges as a new force to foster harmony within the traditional and primitive patterns of society, preventing conflicts that usually arise from the intolerance of each religious community claiming their own religion as the only true one. Strengthening religious moderation can be achieved through non-formal channels in society, such as establishing moderation schools where the community, especially young people, receive additional lessons on religious moderation during formal school holidays, conducted in village halls or places of worship. Such initiatives have been implemented in Dumoga, including the establishment of pluralism schools and youth processions as a means for the government to prevent prolonged conflicts.⁹

Conclusion

Based on the author's observation, several obstacles to strengthening religious moderation were identified, including the lack of understanding among the community and madrasah students about the concept of religious moderation and the lack of interfaith encounters in society. Some solutions that can be implemented to strengthen religious moderation include: Firstly, using existing slogans in society as a basis for instilling the

⁸Choirul Kurniawan, *Studi Terhadap Pergaulan Lintas Agama dalam Meningkatkan Kearifan Sosial Mahasiswa di IKIP Budi Utomo Malang*, Didaktis Jurnal Pendidikan dan Ilmu Pengetahuan, Vol. 8, No. 3, 2018, h. 5 Lihat Pertukaran Mahasiswa Lintas Agama <https://stfsp.ac.id/pekan-pertukaran-mahasiswa/>

⁹Mashadi, *Strategi Tokoh Lintas Agama dalam Mengatasi Konflik pada Masyarakat Plural (Studi Kasus di Desa Mopuya Selatan Kec. Dumoga Utara Kab. Bolaang Mongondow)*, Jurnal FARABI, Vol. 18, No. 1 2021, h. 29

values of religious moderation, such as the slogans "torang samua basudara" and "torang samua ciptaan Tuhan" in North Sulawesi. Secondly, constructing places of worship side by side. This can be recommended to the government or relevant parties with the aim of creating spaces for interfaith encounters and increasing the frequency of such encounters as the primary means of strengthening religious moderation. Thirdly, encouraging individuals, especially millennials, to share moderate content, engage in moderate activities, provide advice and rules on religious moderation by creating moderate walls through social media accounts such as Facebook, WhatsApp, Instagram, etc. Fourthly, developing a curriculum project on independent learning with a focus on the theme of religious moderation. Fifthly, establishing a day dedicated to religious moderation in madrasahs and organizing student exchange programs across different religions to familiarize madrasah students, who are part of the millennial generation, with religious moderation. Sixthly, issuing a companion certificate in religious moderation as a symbol of maturity in religious moderation with an emphasis on attitude. Seventhly, establishing Moderation Schools as an alternative to strengthen religious moderation in the community, particularly among the millennial generation.

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