

## THE IMPLEMENTATION OF MODERATE RELIGIOSITY: SERANG MUNICIPAL RELIGIOUS HARMONY FORUM PERSPECTIVE

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### Abstract

*Moderate religiosity is still being promoted by the Indonesian government because it is seen as having strategic value for the development of religious understanding in the religious field. Moderate religiosity is not only about interfaith but also about fellow religions. This study aims to describe the implementation of the concept of moderate religiosity in the Islamic community which has been carried out by the people of Serang Municipal. Forum of Religious Harmony (FKUB) Serang City as an institution that represents the religious community in Serang has an important role in implementing the concept of religious moderation. Using a qualitative approach, this study aims to explore the implementation of moderate religiosity in Serang Municipal as represented by FKUB Serang in strengthening local culture and building tolerance as the forum of religious harmony. The results of this study confirm that the religious moderation of the Serang community as represented by FKUB has been from the past, acculturation of culture that has been built since the monarchy era shows that the prior life of the Serang Municipal community prioritizes things that are balanced and moderate.*

**Keywords:** Harmony Religious Forum, Implementation, Religious Moderate Religiosity

### Abstrak

Moderasi beragama masih terus digaungkan oleh pemerintah karena dipandang memiliki nilai strategis untuk pembangunan pemahaman keagamaan di bidang keagamaan. Moderasi beragama tidak hanya dilakukan untuk antar-agama tetapi juga sesama-agama perlu adanya moderasi keberagamaan. Kajian ini bertujuan untuk menggambarkan implementasi konsep moderasi beragama khususnya masyarakat islam yang tanpa tersadari telah dilaksanakan oleh masyarakat Kota Serang. Forum Kerukunan Umat Beragama selaku lembaga yang mewakili masyarakat beragama memiliki peran penting dalam pelaksanaan konsep moderasi beragama. Dengan menggunakan pendekatan kualitatif, kajian ini bertujuan menggali implementasi moderasi beragama di Kota Serang dalam memperkuat budaya lokal, membangun toleransi berdasarkan sudut pandang FKUB Kota Serang. Hasil kajian penelitian ini menunjukkan bahwa sikap moderasi beragama masyarakat yang di representasikan oleh FKUB Kota Serang ternyata sudah tertanam dari masa lampau, akulturasi budaya yang dibangun sejak zaman kerajaan menunjukkan kehidupan asli masyarakat Kota Serang mengedepankan hal-hal yang seimbang dan moderat.

**Kata Kunci:** Forum Kerukunan Umat Beragama, Implementasi, Moderasi Beragama

## INTRODUCTION

Religion is frequently criticized for being problematic, sparking arguments, and ultimately resulting in conflict, but it can also be a tool for bringing about peace. If it is used properly in promoting the ideas of peace, religion can be used as a social construct in creating a better civilization of life (Schwarz, 2018). Then Schreiter through *Mission Violence and Reconciliation* in Barringer (2005) stated that all religious traditions led to religion as the creator and carrier of peace.

Vullers et al (2015) stated that there are many different religious conflicts and peace initiatives carried out in the name of religion in some nations, particularly in developing nations. Even though not many efforts have been made to prevent them, the existence of interfaith networks and religious communities in many nations, including developing nations, appears to be the cause of the frequent occurrence of riots or conflicts. Additionally, Vüllers classifies religious conflict into 4 (four) categories, including First, an assault on a religious target, which is defined as physical violence against people or religious communities and typically involves the destruction or the destruction of places of worship. Second, attacks by religious actors against nonreligious targets, which are defined as physical attacks by religious individuals/communities against nonreligious actors or the destruction of secularist buildings.

Third, clashes between religious communities and government security forces or riots that occur between religions are codified if the two collide or conflict in the way the conflict occurs, usually followed by demonstrations by religious communities demanding the government's political goals or the like. Fourth, there are Clashes between Religious Communities that depict a violent confrontation between religious communities. Relevant to this, there are the two

political parties that have different ideologies and beliefs, even though the root cause of the conflict is often related to socioeconomic and political discrimination, rather than theological differences between the two parties. Infamous examples are the clashes between Christian and Muslim groups in Jos in Nigeria in 2008 and 2010. This distinction highlights the different roles that religion plays in the various forms of violence as either victim (assaults) or the offender (attacks by) and as a conflict party in mutual conflicts (clashes) (Vüllers et al., 2015).

Moreover, Indonesia as a multicultural, multi-ethnic, and multi-religious country, has a diverse ethnic and cultural population, as well as six different religions recognized by the constitution or law. These differences must be properly managed to implement Indonesia's unity and integrity in avoiding inter-religious conflicts. According to the Ministry of Religion of the Republic of Indonesia (2019, 3), given the diversity of the Indonesian people, one can imagine how diverse the opinions, views, beliefs, and interests of each citizen of the nation, including in religion, are. Fortunately, we have one unified language, Indonesian, through which these diverse beliefs can still be communicated and people can understand one another.

Then Religious differences if not properly maintained, can lead to conflicts between religious communities, which are contrary to the basic values of religion, which teach us peace, mutual respect, and mutual assistance. According to Schuman (Kristanti, 2019), in real life, there is no single kingdom whose inhabitants must share the same 1 belief. Although there is a theory that states *Cuius Regio Eius Religio* (a Latin Phrase which means "whose realm, their religion-the religion of the ruler was to dictate the religion of those ruled) and applied a "State Church" system, there are still minority groups with diverse beliefs and practices in every country.

Bagir (2011) revealed that the government as a society protect has the responsibility to take care of public space. This is taking care of interest groups and facilitating the participation of access to each people. Forming a religious harmony forum (FKUB) is one way. To manage the extremely diverse religious situation in Indonesia, we need a vision and solutions that foster harmony and peace in religious practice, such as prioritizing religious moderation, respecting the diversity of interpretations, and avoiding extremism, intolerance, and acts of violence (Kemenag RI, 2019).

Religious moderation is a method of interpreting religion that promotes a “middle way” stance that does not cross boundaries and seeks to position Islam as a solution to human social problems following space and time. Islam must be able to respond to the complex challenges of modernity, adhere to traditions, and accept new, superior values. (Idris, M., bin Tahir, S. Z., Yusuf, N., Willya, E., Mokodenseho, S., & Yusriadi, 2021). In addition, the Indonesia Ministry of Religious Affairs has promoted religious moderation frequently since 2017. (Kosasih et al., 2021).

In addition, the Ministry of Religion of the Republic of Indonesia (2019) defines religious moderation as a perspective, attitude, and behavior that always takes a middle ground always acts fairly, and is not religiously extreme. To preserve the integrity and unity of the nation in the face of religions and their diverse groups, moderation is required.

Moreover, according to the Indonesian Ministry of Religion (2019, 18), moderate religiosity is the key to fostering tolerance and harmony at the local, national, and international levels. The choice of moderation by rejecting religious extremism and liberalism is the key to achieving equilibrium for the sake of preserving civilization and establishing peace. Thus, each religious

community can treat others with respect, accept their differences, and coexist in peace and harmony. Religious moderation might not be an option in a multicultural society such as Indonesia, but it's a necessity.

Religious moderation, based on “Buku Saku Moderasi Beragama” (2019) not only for inter-religion but also for coequal-religion. As we know, there are many streams in Islam such as Ahmadiyah, Muhammadiyah, etc., or denominations in Christianity such as GKI, Pentakosta etc.

Through the Minister of Religion and Minister of Internal Affairs Joint Regulation No. 8/9/2006, the relevant government encourages the establishment of an institution in each district/city. The institution in question is the Religious Harmony Forum, which aims to represent the community as an institution that helps maintain the harmony and unity of religious people in the region. The Ministry of Religion of the Republic of Indonesia (2019, 43) has established four key indicators for measuring religious moderation: national commitment, tolerance, anti-violence, and cultural sensitivity.

The city of Serang, the provincial capital of Banten, has a diverse population. Six nationally recognized religions are all represented in Serang City

**Table 1.** Residents of Serang City Based on Religion

No.	Religion	Man		Woman		Sum	
		n	%	n	%	n	%
1	Islam	399.617	97,92	326.994	97,85	666.611	97,89
2	Christian	4.255	1,23	4.275	1,28	8.530	1,25
3	Roman Catholic	1.494	0,43	1.551	0,46	3.045	0,45
4	Hindu	157	0,05	116	0,03	273	0,04
5	Buddhist	1.301	0,38	1.240	0,37	2.541	0,37
6	Confucianism	4	0,00	7	0,00	11	0,00
7	Belief	1	0,00	-	0,00	1	0,00
Total		346.829	100	334.183	100	681.012	100

Source: Disdukcapil Kota Serang

Serang city is populated by people of various religions, including Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism. Each religion has many streams which have different way of life.

Then based on first observation, there are Islam-streams in Serang City that is LDII, Muhammadiyah, Luqmanul Hakim, Islam Sejati, Hakekok etc.

In order to maintain peace in Serang City, the local government created the Serang City FKUB in order to implement the aforementioned joint regulations.

The Religious Harmony Forum, which shall henceforth be referred to as FKUB Serang City, is a community-formed institution whose members are regional representatives of each religion. According to the 2006 PBM, FKUB has its own duties and responsibilities for implementing these regulations. One of these is promoting interfaith harmony at the district/city level.

As stated previously, harmony is necessary for the development of moderation in religion. In this instance, Serang City FKUB is instrumental in shaping this issue.

For FKUB, as a community-formed institution of harmony, the phenomenon of diversity necessitates that every member possess multicultural knowledge and awareness in order to be competent in addressing differences. FKUB must acquire a better understanding of cultural diversity and the forms of discrimination, stereotyping, and racism that frequently occur in people's lives in order to improve their perspectives. In other words, FKUB is anticipated to become a regional institution that facilitates interreligious consultations.

In addition, religion-related news in Serang City is an aspect of social life that must be considered. Based on the initial interview conducted with the chairman of the FKUB Serang city stated

that there are two issues that frequently threaten religious harmony in Serang city: the issue of the establishment of houses of worship and the issue of religious missionaris. He said "all this time, construction of worship houses often have problems in case of ignoring the regulation". Furthermore, each discussion construction house of worship was always presented by all religious delegation, but the problem rose when the committee had not following the procedure. This demonstrates that community tolerance, an indicator of the formation of religious moderation, must be considered further. This presents a difficulty for the Serang City FKUB as it seeks to expand its role and to promote religious moderation.

This research tries to seek the comprehend the perception of the Serang City FKUB as a forum for bringing together all religions in the implementation of moderate religiosity of Serang community. This study restricts discussing to see moderate religiosity in coequal-moslem because in Serang City is majority Islamic well as the obstacles that must be overcome in Serang City to strengthen religious moderation coequal.

## CONCEPTUAL FRAMEWORK

In a multiethnic society such as Indonesia's, a religious attitude that recognizes truth and salvation only unilaterally is bound to cause friction between religious groups. Frequently occurring religious conflicts in Indonesia are frequently precipitated by an exclusive religious attitude, as well as the contestation between religious groups for the support of the populace that is not based on tolerance, as each group uses its strengths to win, thereby precipitating conflict.

In the past, extreme left (communism) and extreme right (neo-fascism) ideologies were responsible for social conflicts and community discord (Islamism). Globalization and Islamism,

which Yudi (2014: 251) refers to as two fundamentalisms: the market and religion, pose a threat to global harmony and state security in the 21st century. To avoid the discord context of religious fundamentalism, it is necessary to cultivate a moderate religious way, an inclusive way of Islam, or an open religious attitude, which is known as a religiously moderate attitude. In addressing differences and diversity, moderation means to be moderate, as opposed to extreme or excessive.

The Arabic word for moderate is *al-wasathiyah*, as recorded in QS.al-Baqarah [2]: 143. The term *al-Wasath* means the highest and most excellent quality. In the hadith, which states that the best problems are those in the middle, it is also stated that the middle problems are the best. In the treasures of global Islamic thought, Azyumardi Azra notes that discourses and paradigms regarding *wasathiyah* Islam, a term that is frequently equated with moderation, have been evolving since the early 20th century. This topic is alluded to in the writings of Arab thinkers such as Muhammad Rasyid Rida, Muhammad al-Madani, Muhammad Saltut, Yusuf al-Qaradawi, and Wahbah al-Zuhayli (Azra, 2017). (Junaedi, 2019).

On the one hand in (Junaedi, 2019) addition, the state is present in efforts to internalize religious values, and on the other, in efforts to respect religious diversity and interpretations of religious truths. Religion is to be internalized so that it can serve as a spiritual, moral, and ethical foundation in the lives of individuals, society, nation, and state. Respect for differences in religious beliefs and practices, meanwhile, is intended to promote a moderate religious life so as to strengthen our national commitment.

In viewing and resolving a problem, moderate Islam seeks a compromise and a position in the middle; in responding to a difference, whether religious or mazhab, moderate Islam

promotes tolerance, mutual respect, while still believing in the veracity of the beliefs of each religion and sect, so that all can accept decisions without resorting to anarchic behavior. (Darlis, 2017)

Thus, religious moderation is a middle way in the midst of religious diversity in Indonesia. Moderation is an archipelago culture that goes hand in hand, and does not negate each other between religion and local wisdom. Do not contradict each other but seek a tolerant solution.

The spirit of religious moderation is to find a middle ground between religion's two extreme poles. On the one hand, there are adherents of extreme religions who believe that one interpretation of religious texts is absolute truth, while assuming that other interpreters are mistaken. This group is known as the ultra-conservatives. On the other hand, there are religious people who deify reason to the point of disregarding the sanctity of religion or sacrificing the fundamental beliefs of their religious teachings for the sake of inappropriate tolerance for followers of other religions. They are commonly referred to as extreme liberals. Both must be moderated. Religious tolerance (Kemenag RI, 2019). Moderation is known as *wasath* or *wasathiyah* in Arabic, and it has the same meaning as the words *tawassuth* (middle/middle), *i'tidal* (fair), and *tawazun* (fair) (balanced).

Four indicators of religious moderation will be used in this study is: 1) national commitment; 2) tolerance; 3) nonviolence; and 4) adaptability to local culture. These four indicators can be used to determine a person's religious moderation in Indonesia, as well as their vulnerability. These vulnerabilities must be identified so that appropriate steps can be taken to strengthen religious moderation (Kemenag RI, 2019).

Yusuf al-Qaradawi was one of the scholars who wrote extensively on moderation. His views are critical of Sayyid Qutb's ideas, which are



credited with inspiring the rise of radicalism and extremism, as well as the notion that other groups are *thâghûl*, or infidels. He also revealed that signs of this moderation include: (1) a comprehensive understanding of Islam, (2) a balance between sharia provisions and changing times, (3) support for peace and respect for human values, (4) recognition of religious, cultural, and political plurality, and (5) recognition of minority rights (Sutrisno, 2019).

This religious moderation attitude is related to the issue of sustainable development. Sustainable development can be defined as an effort to create conditions, possibilities, and opportunities for each individual or group of people to improve their quality of life without negatively impacting the environment (Syahyuti, 2006). If you want a development to be sustainable, you must consider the perspectives and attitudes that support sustainability. These attitudes and points of view have been described in some detail above. Parties involved in the development process, whether directly or indirectly, deserve to consider moderate religious views and attitudes (Kosasih et al., 2021).

According to Fahri and Zainuri (2019), the first moderate way that can strengthen religious harmony is the concept of *tasamuh* (tolerance). Based on the characteristics of moderation listed above, it can be concluded that if inter-religious communities in Indonesia coexist and tolerate each other, it will maintain inter-religious stability and harmony. The second is *tawazun* (balance), and the third is *shura* (deliberation).

Furthermore, according to research (Akhmadi, 2019), when dealing with diversity, a moderation attitude is required, with different forms of moderation required in different locations. Moderation consists of acknowledging the existence of other parties, being tolerant,

respecting differences of opinion, and not using violence to force one's will. Where the role of the government, community leaders, and religious instructors is required to socialize, develop religious moderation insight to society in general, and realize harmony and peace.

Furthermore, a study by (Kosasih et al., 2021) shows that strengthening moderation has benefits and drawbacks in several regions, including Purwakarta Regency. This, however, did not last long due to the active role of local governments in voicing the importance of culture in development. Religious leaders and the government welcome the long-term development of a culture-based society that fosters a moderate attitude.

A global perspective, from a scientific standpoint, is an all-encompassing or worldwide viewpoint or perspective. The concept of perspective, according to Sumaatmadja and Winardit (1999), is a stance and approach to a problem or event from the perspective of its global significance. According to Suhanadji and Waspada TS (2004), perspective is a worldview that is influenced by multiple points of view, namely politics, economics, and culture that connect globalization.

If it is related to the FKUB Serang City viewpoint on implementation of religious moderation in Serang community, it is the viewpoint of the Religious Harmony Forum in religious moderation as representation society of institution in Serang municipal.

In this research, it is assumed that Serang community of religion can implement regional religious moderation programs for the purpose of fostering harmony if program implementation is based on religious community tolerance, as this is a fundamental aspect of forming a moderate society.

## RESEARCH METHOD

This study uses a qualitative descriptive method. This method is employed because this study focuses on the process and meaning of social reality that cannot be tested or measured in terms of quantity or frequency.

Researchers conducted observation and in-depth interviews at the research site, which was Serang Municipal, particularly at the Serang City FKUB office, which was located in the Kotabaru village, Serang subdistrict, Serang city. The researcher conducted interviews with the FKUB Chairperson, Vice Chairperson, and Serang City residents. Taylor and Renner's model for data analysis is utilized, with the following stages completed: Understanding Data, Focusing Analysis, Categorizing Data, Identifying Patterns in the Form of Relationships Between Categories, and Interpreting data to draw conclusions.

## RESULT OF RESEARCH AND DISCUSSION

### Religious Harmony Forum Perspective

Serang City, the administrative capital of Banten province and a city-level administrative area, is home to six (6) religious groups. The city with an area of 266.7 km<sup>2</sup> and a population of 681,012, based on religious harmony index in 2021, one of the measuring indicator is religious moderation received a score of 76.69 (score of religious moderation in Serang City) (Puslitbang BLAK, 2021). These results indicate that religious moderation was high during the previous year.

According to the Serang City FKUB, religious moderation in the city of Serang can be enhanced in a number of decisive ways. Amas Tajudin as Chief of FKUB Serang Municipal said:

“Moderate religiosity in Serang can be increased by particular variables. Firstly, supporting from local government. Secondly, Non-government organization should involve to assisting religious problem program”.

First, the government have to support every community movement or organization that focuses on giving the community in relation to religious moderation socialition. For instance, FKUB must receive substantial support from the government in multiple areas, including operations such as facilitate, space etc. In short information, now the FKUB office is in the same building with MUI Serang City. Serang City FKUB frequently said:

“Religion's harmony and moderate religiosity should be maintained, because it will be hard to pull it back when conflict happened”.

Therefore, it is preferable for us to take care of it now so that we can eliminate problems. Therefore, the local government has not supported the Serang City FKUB as of yet.

Second, religious community organizations with management at the central to regional levels and central community organizations at the provincial and city levels must be able to participate in the ministry of religion's moderation program. They need to be involved on socialization and building massive communication to multi-religion society in Serang Municipal. Additionally, it is essential to be able to maintain religious harmony in Serang City. Because community organizations are individuals or groups in direct contact with people's behavior and are miniature reflections of people's lives, the extent to which community organizations comprehend the concepts of moderation and harmony will reflect the larger community.

Thirdly, the attitude and policy of the local government for the community's benefit must ensure that no conflicts arise for the community.

All policies do not cause conflict. As Chief of FKUB said more:

“Every year FKUB implemented program initiaion, the problem was nothing supporting from loval government so that we were hard to implement it. The local government could not maintain the religious moderation when they don’t involve us”.

This explained that Serang Government should support the FKUB program on elevating moderate religiosity particularly in Serang Municipal.

Lastly, religious parties must be aware that the 2006 joint regulation of the ministry of religion and the ministry of home affairs is a guiding principle for the establishment, maintenance, and fulfillment of religious harmony and moderation. Sanjaya as FKUB member in interview said:

“If Local government’ attitude and policy are strict, there will be no conflict appears”.

Serang City FKUB estimates that if these conditions are met, religious moderation will increase in Serang City, and coexistence between religious communities will be satisfactory. On the other hand, if not carefully considered by all stakeholders in the religious sector, it can lead to social vulnerabilities and religiously-motivated conflicts.

### **Tolerance**

The objective of dialogue with religious leaders and community leaders is to foster communication between parties in the formation of tolerance, which will ultimately result in a moderate understanding of religion.

The Serang City FKUB engages in dialogue not only with the government, but also with the community, in an effort to increase tolerance awareness and facilitate the community’s assim-

ilation of the developing new culture. Andronikus, Member of FKUB said:

“Citizen of Serang City as capital of Banten province have apprehended the complexity living. When running the acculturation, each community form tribes, religions and other cultures.”

Furthermore, the people of Serang City, the capital city, are aware of the complexities of life. This was reflected by FKUB member said above. When acculturating, the origin of Serang community was understand their ethnicity, religion, and culture. Furthermore, the predominantly Muslim community of Serang city has been educated to accept other people’s beliefs and cultures, The more they believe in their culture, the more their beliefs can be accepted living together in the city of Serang, causing tolerance to increase; however, if the new traditions brought are contrary to the people of the city of Serang, the people of the city of Serang are very reactive, causing tolerance to decrease. Not because they are not accepting, but because of the dominant culture.

Furthermore, it is not only the community that is responsible for increasing tolerance among the people of Serang City, but also religious leaders, until the government takes part in improving it. Chief of FKUB stated:

“Serang Citizen are very responsive to different religion so that reducing their tolerance because of past culture”.

In comparison, the Serang City Tolerance indicator based on Harmony Index in 2021, based on sample from population, only achieved an index score of 54.06 from 100 respondent participation in Serang City (BLAK Research and Development Center, 2021). This is due to the Serang community’s original culture based on chief of FKUB Serang stated being reactive when people from other religious groups try to display their religious symbols in public places,



which the people of Serang City do not like if there are religious symbols of other religions.

In contrast to result of moderate religious indicator, indicator tolerance Serang society is low because they hard to accept new culture from others particularly on building an house of worship.

### **National Commitment**

As the government frequently emphasizes, practicing religious teachings is the same as fulfilling one's obligations as a citizen, because fulfilling one's obligations as a citizen is a form of practicing religious teachings (Kemenag RI, 2019). This national commitment is significant because it has the potential to shape the religious moderation of the people of Serang.

In this case, the true role of Serang City FKUB is to carry out their responsibilities in accordance with the applicable laws and regulations. As for the 2006 PBM, one of they task was giving recommendation to build houses of worship. This is they responsibilities. FKUB Serang always visited the field which there want to build an house of worship. Chief of FKUB said:

"Whenever the community want to build worship houses, we will check it there to the field. We always do that".

Moreover, based on the results of the study, it is known that the religious community of Serang City, known as the slogan Serang Madani, has a fundamental objective, namely that the people of Serang city are the same as others, particularly regarding having religious ideals according to their respective religious scriptures, safeness in the world and the afterlife according to their respective versions by carrying a promising religious vision and mission that will ultimately lead to salvation. Andronikus, member of FKUB said:

"All citizens have the general goal based on the scripture, that are safety world living and afterlife living".

Consequently, in actual social life, in vapor-ing of moderate religiosity, there should be no individuals who are offended by contradictory judgments, regardless of their religion.

In essence, the community represented by FKUB desires that the Serang city government will be more assertive towards any individual who attempts to undermine the unity and integrity of the community, particularly with regard to religion.

In addition, the FKUB collaborates with a number of community organizations in the religious and educational spheres to hold seminars on nationality in an effort to broaden the public's understanding of national responsibility. As stated above, national commitment was one of indicator measuring on religious moderation, so this was an effort from FKUB to increase moderate religiosity in Serang Municipal. In this instance, the Serang City FKUB acknowledges that the implementation of each event is constrained by the use of personal funds, which imposes certain constraints on its execution.

Compared to the results of research conducted by the Center for Research and Development for Religious Guidance and Religious Services (Puslitbang Kemenag) the National Commitment Serang municipal score in 2021 was quite high at 84.70. This indicates that the Serang City FKUB has maintained its National Commitment index score and must continue to maintain or even improve these results.

### **Adaptive To Local Culture**

In the city of Serang itself, the culture of religious moderation is instilled by prioritizing the use of regional languages, specifically the Java-

nese-Serang language, in everyday conversation. Based on Chief of FKUB Serang stated:

“We always conduct the event ‘Marhaba’ and ‘Yalil’ to greet the bridegroom. That is our culture to maintain the society aggregation”.

The local tradition can support moderate religiosity as there are interaction inter-religion. First Every indigenous wedding, the Yalil tradition is always performed, which is a type of art in which songs with Islamic nuances are performed without the use of musical instruments. The Yalil tradition, also referred to as the Open Door, is observed during the bride and groom’s welcome ceremony. The use of songs with Islamic overtones in this tradition, as previously explained, is undoubtedly seen as being closely related to rising religious moderation specifically in Serang moslem. Fellow moslem flux exist in the same space to hear the songs which indirectly doing interaction to understand each other.

Then the Debus culture. Every Debus shows in many areas, the community of people from different religion etc. attending to watch it. Debus is a traditional skill art in which a person is resistant to sharp objects and fire when it hits his body, is another culture that is still passed down by the residents of Serang City in addition to Yalil. The leaders or teachers of each of these traditions always hold a prayer event before putting it into practice.

In addition, based on the interviews that were conducted, the Marhaban tradition, a local tradition that is practiced to celebrate a baby’s birth, is another local tradition that the city of Serang has that contributes to a greater understanding of religious moderation in terms of local culture. In this event, each moslem flux build their communication. Local culture associated society.

Serang City, which once had the Islamic Sultanate of Banten, one of the largest Islamic empires, was not exempt from the religious con-

viction that guides its residents. Islam is characterized as a unifying religion in the Serang region by Sheikh Nawawi, a prominent religious figure in Serang City. The maca sheikh tradition, which involves reading Sheikh Nawawi’s journey’s history before carrying out an event or even when he is going to construct a new building, is one that is still practiced today.

The adaptive index to the local culture of Serang City is 85.06, which indicates that this aspect of the city’s residents’ understanding of moderate religion has been well done, according to research findings from the BLAK Research and Development Center in 2021.

### **Avoiding Violence**

It is known that there has never been a religiously motivated act of violence in the city of Serang. In July 2021, residents of Serang City were stunned by the refusal to allow the construction of a house of worship in Long District. In addition, the incident was said to have violated the land rights of other religious groups. As one of the institutions responsible for this matter, Serang City FKUB mediates between the development committee and the community who oppose it. Consequently, the warring parties were declared at peace with no lingering issues.

According to the Serang City FKUB, they consistently prioritize communication and dialogue when resolving religiously-motivated disputes. The Serang City FKUB endorses the local government taking firm action against those who seek to provoke and create a disturbance in the name of religion. They believe that a life of perpetual peace and harmony will be created for the entire community by adhering to all applicable legal requirements.

Looking at the results of research released by the BLAK Research and Development Center in 2021, the results are in line with the conditions

of the people of Serang City, namely the Serang City Avoiding Violence index, which is in the Good category, at 82.92.

Furthermore, there have never been cases in Serang City that have resulted in acts of violence. All problems, especially those involving religion, are always handled and resolved through dialogue, and the Serang City Religious Harmony Forum serves as a facilitator in this regard.

### **Main Priority**

Due to the numerous restrictions the Serang City government faces in its efforts to increase religious moderation, it is not possible to simultaneously improve all of these dimensions. Especially in the aftermath of a pandemic, when regional financial conditions are unstable, all levels of government determine the top development priority. In addition, the government and the community must collaborate to improve the primary priorities that must be addressed in order for people of Serang City more religiously moderate.

Based on the discussion in the preceding section, the decision should emphasize that the people of Serang City are represented by the Religious Harmony Forum (FKUB) and the local government to prioritize the enhancement of the Local Culture aspect. This is due to the fact that the culture brought by the ancestors emphasizes that the people of Serang City have a generally moderate nature but they will be repressive if about construction of worship houses.

Based on author viewpoint, The principles of tolerance, diversity, locality, cross-regional-ity, participatory, benefit, continuity, freedom of expression, cohesion, equality, and mutual cooperation must guide all cultural considerations. Cultural development is the process of revitalizing the cultural ecosystem through the enhancement, enrichment, and dissemination

of culture. The policy direction for bolstering religious moderation is a national policy for the development of a mental and cultural revolution as the basis of religious perspectives, attitudes, and practices for the achievement of a moral, co-operative, tolerant, and prosperous Indonesian society.

Based on the findings of the preceding in this research and studies, it is possible to conclude that the people of Serang City have a religiously moderate behavior which can be seen through the lens of the Serang City Religious Harmony Forum, Cultural acculturation that has been constructed since the royal era demonstrates that the original life of the people of Serang City prioritized balanced things, so that harmony will work well when the understanding of moderation is understood by all levels of society to the government and is coupled with the advancement of local culture.

### **CLOSING**

Serang City FKUB is an institution of society representative from different religion and stream which implement moderate religious program. Serang City community value which depicted by FKUB has moderate religiosity as a primary value. In this ever-increasingly complex life, the residents of Serang City comprehend the significance of life's purpose, which must be attained with something that is not excessive, quite well. Initially, the citizens of Serang City accepted and comprehended the acculturation of culture that had been integrated into their environment. The indigenous people will accept whatever beliefs and cultures are brought with them. On the other hand, if the introduced culture interferes with other community activities, the residents of Serang City respond to the inappropriate culture with great vigor.

If the community and government continue to work together, their moderate attitude will become increasingly ingrained in the formation of a harmonious life as time passes.

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