

**RELIGIOUS MODERATION IN JAVANESE CULTURE IN THE
COMMUNITY OF TRIRENGGO VILLAGE, BANTUL YOGYAKARTA**

**MODERASI BERAGAMA DALAM BUDAYA JAWA PADA
MASYARAKAT DESA TRIRENGGO BANTUL YOGYAKARTA**

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Abstract

The phenomenon of radicalism and violence with religious nuances encourages the emergence of a discourse of religious moderation. Religious moderation is expected to direct a moderate, tolerant, and friendly related to the balance between religious commitment and the attitude toward religious relations. Indonesian people, especially the Javanese people, along with their rich culture and traditions, can encourage the discourse of religious moderation based on local culture in the form of social practices, institutions, and various traditions. This article reveals the practice of religious moderation in Javanese culture, which is grounded in the behaviour and way of life of the people of Trirenggo Village, Bantul Regency, Yogyakarta. The research was conducted using qualitative methods through data collection techniques in the form of observation, interviews, and focus group discussions (FGD). The study results show that the Javanese cultural values adopted by the Trirenggo community teach an attitude of living in harmony with the environment, including relationships among residents and religious adherents. Various social activities show Javanese cultural values that are in harmony with religious moderation carried out interfaith and the Javanese's social view of life, manners, and work concepts. The traditional expression as a reflection of the philosophy of life is internalized into self-awareness and morality, and externalization is in the form of views and moderation behaviour in carrying out social relations in society. The Trirenggo people construct themselves as Javanese people who get along harmoniously through moderate attitudes and behaviour. Thus, Javanese culture can be important for strengthening religious moderation in society.

Keywords: Religious Moderation; Social Relations; Social Construction; Javanese Culture

Abstrak

Fenomena radikalisme dan kekerasan bermuansa agama mendorong wacana moderasi beragama. Moderasi beragama ini diharapkan dapat mengarahkan kehidupan keberagamaan yang moderat, toleran, dan ramah kaitannya keseimbangan antara komitmen keagamaan dengan sikap relasi umat beragama. Bangsa Indonesia, memiliki kekayaan budaya sebenarnya dapat mendorong wacana moderasi beragama berbasis budaya lokal. Artikel ini mengungkapkan praktik moderasi beragama dalam balutan budaya Jawa dalam perilaku dan pandangan hidup masyarakat Desa Trirenggo Kabupaten Bantul Yogyakarta. Penelitian dilakukan dengan metode kualitatif melalui teknik pengumpulan data berupa observasi, wawancara, dan focus grup discussion (FGD). Hasil penelitian menunjukkan budaya Jawa yang dianut masyarakat Trirenggo mengajarkan sikap hidup yang harmonis dengan lingkungan, termasuk dalam berelasi antarwarga dan antarumat beragama. Nilai-nilai budaya Jawa yang selaras dengan moderasi beragama ditunjukkan dengan berbagai aktivitas sosial yang dilakukan secara lintas agama, dan pandangan hidup bersosial, tata krama, dan konsep kerja orang Jawa. Ungkapan tradisional sebagai refleksi falsafah hidup diinternalisasi menjadi kesadaran diri dan moralitas, dan eksternalisasinya berupa pandangan dan perilaku moderasi dalam menjalani relasi sosial bermasyarakat. Masyarakat Trirenggo mengkonstruksi dirinya sebagai manusia Jawa yang guyup rukun dalam bentuk sikap dan perilaku yang moderat. Dengan demikian, budaya Jawa dapat menjadi bahan penting bagi penguatan moderasi beragama di masyarakat.

Kata Kunci: Moderasi Beragama; Relasi Sosial; Konstruksi Sosial; Budaya Jawa

INTRODUCTION

Indonesia is not only known as a rich nation in cultural diversity but also as a religious nation. It is confirmed through the Basic State named Pancasila, in which the first precept is Belief in One Supreme God. However, in the last decade, radicalism and violence phenomena with religious nuances have occurred. Conflicts among religious groups often occur due to differences in religious or political views in society. In recent years, religious life in Indonesia has been tarnished by radical and even terrorist acts using religion as a justification (Galib, 2021).

This religious understanding that tends to be radicalized cannot be separated from the development of the era marked by the development of information technology (Annisa, 2021). The development of digital technology is like a double-edged sword. Not only positive things immersed as the results of the 4.0 industrial revolution, but also negative excesses from internet developments, such as digital content containing fake news (hoaxes) and hate speech, some even related to defamatory content and religious issues (Wibowo, 2018).

This condition has brought Indonesia to the disruption phenomenon that encourages fast-paced, fundamental change by ruffling the patterns of the old order to create a new order (Mabrur, 2020). Disruption can be interpreted as a symptom of social shocks that disrupt the order system in society (Fukuyama, 2014). In today's digital era, disruption means changing the old work system into a new, automatic, data-based, adaptive, effective and efficient system. But on the other hand, this change demands a paradigm shift. The old one becomes more

visionary by dismantling and abandoning the old ways. Without the readiness and ability to keep up with the times, it can cause social shock (Kasali, 2017)

The development of digital technology has also shaken the bonds of society with its cultural values. The values of local wisdom are starting to be abandoned and replaced by new values that are not necessarily in line with the cultural personality of the Indonesian nation driven by the development of information technology (Munti & Syaifuddin, 2020) so that society enters the disruption era. Likewise, new understandings emerge in religious life that tends to be less wise in applying religious values in this pluralistic Indonesian society. As a result, social problems arise related to inter-religious relations due to less moderate religious understanding and behaviour in society.

The Ministry of Religion has been aggressively discussing religious moderation for several years. It is an effort to prevent the spread of extreme, radical, and terrorist movements through soft power (Efendi, 2018). The Ministry of Religion has conducted religious moderation programs in the education environment since 2018. In 2019, the year of religious moderation was declared. In 2022, religious moderation is one of the Seven Priority Programs of the Ministry of Religion, in which 2022 is declared the year of tolerance (Hariati, 2022).

Religious moderation is crucial in national development. Thus, it has become part of Rencana Pembangunan Jangka Menengah Nasional (RPJMN or the National Medium-Term Development Plan) for 2020-2024 and the National Program for Mental Revolution and Cultural Development. Religious

moderation is the foundation of a middle-way religious perspective, attitude and practice to realize a virtuous, self-identified, tolerant, and prosperous Indonesian society (Kementerian Agama, 2020).

Religious moderation as the basis for cultural development has a strategic value: forming moderate religious diversity. Plural and multicultural Indonesian society in religion and culture has local wisdom in translating religion into social life. Religious teachings are interpreted and practised moderately into a system of behaviour that is tolerant, moderate, respectful, and harmonious in the form of customs, traditions, and community culture. This local wisdom is important in building social ties in society, even becoming a modality for Indonesian nation integration (Haryanto, 2018).

Religious moderation is a religious attitude balanced between the practice of one's religion (exclusive) and respect for the religious practices of other people with different beliefs (inclusive). It is important in socio-cultural and religious plurality as a cultural strategy for maintaining Indonesianness. The indicators of religious moderation formulated by the Ministry of Religion's "white book" include national commitment, tolerance, anti-violence, and accommodating local culture (Tim Penyusun Kementerian Agama, 2019).

Due to the problems above, it is important to bring back the nation's cultural values, which have become the local wisdom of the community in embodying religious teachings in the context of culture. The community that still maintains cultural values is Trirenggo Village, Bantul District, Bantul Regency, DI Yogyakarta. Trirenggo Village is famous for its religious harmony and even declared itself the Pancasila Village (Rukmana, 2020).

This article aims to reveal the Javanese cultural values adopted by the Trirenggo people, which are proven to support the realization of religious moderation. Thus, this paper is theoretically expected to enrich knowledge related to studies on religious moderation, social interaction, and peace; and practically can be used as material for government policies in implementing religious and cultural development programs.

Religious moderation has been widely studied and researched from various aspects. In general, religious moderation is analyzed only in religion or education context. Hefni explored the mainstreaming of religious moderation in State Islamic Religious Universities in the digital space and found that universities have the potential to produce framing (Hefni, 2020). In line with him, Nasir and Rijal's research at the State Islamic University of Maulana Malik Ibrahim, Darussalam Gontor Ponorogo University, and Ma'had Aly As'adiyah showed that these campuses accommodated the values of religious moderation in their curricula in an eclectic manner with material on national commitments, tolerance, non-violence, and accommodation of local culture (Nasir & Rijal, 2021). Research by Purwanto et al. on the internalization of moderation values through Islamic religious education at the Indonesian Education University or UPI Bandung showed a pattern of internalizing moderate values in Islamic Religious Education courses through materials, methods, lecturer competencies, and support from the UPI campus environment (Purwanto, Qowaid, Ma'rifatani, & Fauzi, 2019).

Zamimah's research (2018) discussed Islamic moderatism in interpreting

professor Quraish Shihab as a moderate Islamic figure. Quraish Shihab describes the moderate nature of Muslims, namely not leaning towards exaggeration (*ifrâth*) or underestimation (*tafrîth*) in various religious or world problems. Nor is it a radical group in religion (*arbab alghuluw fî ad-dîn al-mufrithîn*), nor is it one of those who annul religious provisions (*arbab at-ta'thil al-mufarrithîn*). This research shows that the typical Indonesian interpretation model strongly supports religious moderation (Zamimah, 2018).

Education in pesantren also has excellent potential to build an understanding of religious moderation. Haryanto (2020) studied religious moderation through multiculturalism education based on *salaf* boarding schools. The result shows the multicultural nature of the Islamic boarding school environment and how moderate religious understanding can shape the students' attitudes and environment in line with religious moderation (Haryanto, 2020).

Ahmad Fauzi (2018) examined Islamic moderation and humanitarian issues. Fauzi revealed that a good Muslim will always avoid or stay away from harmful behaviour and words. This kind of morality is instilled in Islamic teachings and internalized through education. This moderation attitude shapes humanity in human civilization (Fauzi, 2018).

Abdur Rasyid (2018) examined the implementation of a moderation attitude. He discusses the moderation movement of the Nahdlatul Ulama (NU) mass organization through the grounding of Islamic teachings with the concept of *rahmatan lil alamin*, which is familiar with local culture, making

NU the vanguard of religious moderation (Rasyid, 2018).

The study of religious moderation related to customs and culture has also been carried out by several researchers. Suarnaya examined a model of religious moderation based on local wisdom in Pegayaman Village, Buleleng Regency, Bali (Suarnaya, 2021). Aksa and Nurhayati researched religious moderation based on the culture and local wisdom of the Donggo Bima NTB community (Aksa & Nurhayati, 2020). Hamid examined religious moderation in Masosor Manurung in Bumi Manakarra, West Sulawesi Province (Hamid, 2021). The three studies link religious moderation in Bali, West Nusa Tenggara, and West Sulawesi with cultural customs that become the local wisdom of the people.

Some research results above discussed the moderation of religious aspects and implementation in institutional activities. The discussion of moderation related to culture, especially Javanese culture, has not been widely studied. Therefore, this study reveals the moderation of religion in Javanese culture so that it can be understood the Javanese culture values that are in harmony with religious moderation. Research on Java has been carried out by Frans Magnis Suseno, especially on Javanese ethics, which he concluded as an attitude of harmony and respect (Suseno, 1984). Likewise, Clifford Geertz, who researched Javanese religion, concluded that there are three variants of Javanese society: Santri, Priyayi, and Abangan, where Priyayi and Abangan tend to be more friendly to tradition (Geertz, 2014). Both studies focus on Javanese society only. In contrast, this study tries to connect Javanese culture with the concept of

religious moderation through the view of life and religious moderation behaviour of the people of Trirenggo Village based on Javanese culture.

RESEARCH METHODS

This study used a qualitative approach emphasizing in-depth understanding without generalization in viewing the problem. Interview, observation, FGD, and document techniques were used to collect the data.

Interviews were conducted to determine the views, perceptions, and attitudes of the people of Trirenggo Village regarding the understanding and practice of religious moderation in their environment. Observation activities were carried out to directly observe the daily life of the people, interactions, and social activities of Trirenggo residents.

Focus Group Discussion (FGD) was conducted to explore and complete data that had not been disclosed in personal interviews. At the same time, the document review was carried out to obtain data related to the document data of Trirenggo Village.

The descriptive analysis method was used to analyze the data. The data obtained were categorized, reduced, and interpreted. Data readings are under the theoretical framework to produce appropriate and valid conclusions.

RESULTS OF RESEARCH AND DISCUSSIONS

Sosio-religious Context of the Trirenggo Village Community

Trirenggo Village is located in Bantul District, Bantul Regency, Special Region

of Yogyakarta. This village is located on the outskirts of Yogyakarta City but in the centre of Bantul city. The area of Trirenggo Village is 6,100,00 Ha and is divided into 17 hamlets. The total population of Trirenggo Village is 18,379 people, consisting of 9,240 men and 9,139 women. The most significant livelihood: self-employed/traders, as many as 2,263 people; private 1,816 people; agriculture, 1,097 people, and the rest are civil servants/Indonesian army/Indonesia police, craftsmen, breeders, artisans, and others (Pemerintah Desa Trirenggo, 2019).

The majority of Trirenggo people are Muslim, which is 17,406 people or 94.7%. The Christians are 238 people or 1.3%; adherents of the Catholic are 732 people or 3.99%; and 3 Hindus or 0.01% (Pemerintah Desa Trirenggo, 2019). Worship places to support religious activities of the Trirenggo community include 35 mosques, 25 prayer rooms, and one church. Thus, in terms of religion, there is a religious plurality in the Trirenggo community. Internally, there are three religious organizations in Trirenggo Village, namely Nahdlatul Ulama (NU), Muhammadiyah, and the Indonesian Islamic Da'wah Institute (Pemerintah Desa Trirenggo, 2019).

Trirenggo Muslims regularly carry out religious activities such as *Yasinan* and *Tahlil* congregations and *Salawat* congregations in rotation from house to house once a week. *Istighatsah* activities are also carried out in *Selapanan* (every 35 days). Private religious activities include community celebrations. The religious activities of Catholics and Christians are concentrated in their respective churches.

The socio-cultural activities that the residents of Trirenggo Village are still carrying out are

circular and non-circular traditions. Circular ceremonies are traditions of 4 and 7 months of pregnancy, birth, circumcision, marriage, and death traditions are commemorated for seven days, 40 days, a year (*mendak*), and a thousand days (*nyewu*). The non-circular traditions are generally cultural and civic activities carried out together. These are the *merti dusun* (cleaning hamlet) carried out by each hamlet every three years, and the *nyadran* to send prayers to the ancestors in the month of *ruwah* or *syakban*, a month before Ramadan (FGD at the Trirenggo Village Hall on December 5 2019).

Nyadran and *merti dusun* traditions are carried out by all Trirenggo Village residents, both Muslims and other religious people. The residents see the community traditions as part of the Javanese. Trirenggo village in Yogyakarta is very thick with Javanese culture, especially Yogyakarta is a centre of Javanese culture. Thus, various Javanese cultural traditions and norms are generally still well preserved in this Trirenggo Village.

Social Interaction of Inter-religious

The people of Trirenggo Village live in rural vibes even though they are located in the district centre. Social norms rooted in Javanese culture are still firmly held by the community. It supports the relationship and interaction among religious believers in Trirenggo Village to be well established, with mutual respect and cooperation among residents.

Social activities such as *kenduren* (siege), *nyadran*, and *merti dusun* are carried out with the involvement of all religious communities in Trirenggo Village. The participation of other people is also involved in carrying out those religious activities. All

social activities such as *kenduren* (siege) involve all interfaith community members.

Muslim families who generally hold *kenduren* (siege) invite residents to “*nyengkuyung*” (help each other) by praying that the purpose of the celebration can be successful or “*kabul hajate*”. Invitations to neighbours do not look at religion; everyone is invited to attend the feast. Most Muslims generally hold Islamic collective prayers led by “Mbah Kaum”, a local religious leader. In non-Muslim families, for example, Christian families who organize *kenduren* (siege), the event is led by “Diakonia”, or religious leaders. The guests whose religion differs from the family who held the events are not required to pray, but their presence is considered important as a form of support and togetherness.

The people of Trirenggo Village carry out *Nyadran* or *Sadran* tradition before entering the month of Ramadan, namely the month of *Ruwah* or *Syakban*. It is held at the hamlet cemetery and attended by all hamlet residents who have families buried there. This event is led by Mbah Kaum, who usually leads the Islamic prayers, while non-Muslims pray alone based on their beliefs. The committee for this event also consists of villagers regardless of religion. At the appointed time, all residents came to the burial site. They also collect their food to the committee. When it is over, the collected food is then exchanged and distributed back to residents so that residents will get food brought by other people. It is a form of togetherness among the residents of Trirenggo Village.

The *Merti Dusun* (cleaning hamlet) is a tradition to commemorate the hamlet’s anniversary as a form of gratitude to God

Almighty for the fortune received and bestowed upon the hamlets in Trirenggo Village. The highlight of the *Merti Dusun* event is the *Jodang Parade*, which brings various crops and traditional foods placed on *Jodang* (rectangular piers) in the form of *gunungan* (a heap of various food served in a cone shape) and paraded around the village. This parade event also involved residents' performance of various arts such as Reog art, *ketoprak* groups, dance groups and so on.

A group of residents initially protested the traditional *Jodang parade* because it was regarded as the obedience disruption of Muslims in carrying out prayer services when the time for prayer came. Therefore, the community agreed that the parade participants and the committee performed congregational prayers when the time came. It was held by the community and carried out by the committee so tradition and religion do not interfere with each other (FGD at the Trirenggo Village hall, December 5, 2019).

The Trirenggo Village community, facilitated by the village government, also organizes interfaith religious activities, namely village *halal-bihalal* and village Christmas celebrations at the Trirenggo Village Hall. The *halal bihalal* and Christmas activities build religious harmony and are not intended as a worship ceremony (Interview with Maryanto, Kamituwa/Head of Trirenggo Village Service, December 3 2019). In both activities, committees consist on an interfaith basis, even as the appointed chairman of the committee was community leaders or youth leaders from other religions. In other words, the chairman of the Christmas committee was from Islamic leaders, and the chairman of the *halal bihalal* committee was from Christian leaders. Besides, the construction of a mosque in one hamlet also involved

interfaith residents in the neighbourhood as committee members (FGD at the Trirenggo Village hall, December 5, 2019).

In general recitation activities at the mosque, the people around the mosque donate food in the form of "*nuk*" (packaged rice) wrapped in complete rice with side dishes for the recitation worshipers. Every family around the mosque is usually asked for at least ten packs. Christian Christians who live near the mosque also donated "*nuk*" like other Muslims. In other Muslim traditions, such as the *mauludan* tradition to commemorate the birthday of the Prophet Muhammad and the *suronan* (derived from Assyura) or 10 Muharram commemoration, non-Muslim residents also help provide snacks. On the occasion of Eid al-Adha, the slaughter of sacrificial animals was carried out in cooperation by residents. People of other religions also participated in the slaughtering and cleaning sacrificial animals (FGD at the Trirenggo village hall, December 5, 2019).

The togetherness of residents is also shown in the event of death or *Seripahan* or *Lelayu* (obituary). The neighbours' presence in *Seripahan* indicates a form of solidarity and condolences. *Seripahan* for people who have recently died and will be buried is usually called *layat*. On his death, the community also prayed for the deceased's family for seven days. Families of the calamity also generally carry out the tradition of praying together on the 40th, 100th, and annual of the deceased's death. In addition to the *layat* tradition, there is a shroud fee and "social ambulance" in Trirenggo Village. It is residents who have cars that can be borrowed at any time if needed because there are residents who are sick and have to be taken to the hospital.

In general, civic activities are carried out together and become a tradition maintained by the people of Trirenggo Village. Activities for personal interests, such as building houses, begin with the mutual assistance of residents. Family activities such as celebrations are also being spliced or asking neighbours for help. *Among-among* is carried out to invite neighbours by visiting and conveying an invitation from the owner of the event.

Community services for common interests such as cleaning the environment, graves, and repairing other public facilities are still sustainable and maintained by the community. In addition, night patrol activities to maintain environmental security are also carried out regularly, taking turns every night. Night patrol activities are not only for environmental safety but also as a space for socialization and relationships among residents so that social relations and cohesion can still be maintained.

For the residents of Trirenggo Village, these joint activities are not only social needs but also social investments. Participating in these activities will establish a bond to help and assist other residents in carrying out their needs. The harmony of the Trirenggo community goes beyond the boundaries of religious identity. It becomes Javanese identity as a social identity that encapsulates all differences in identity; even social identity, especially religion, is often a barrier (Rahmawati & Haryanto, 2020). That's why the people of Trirenggo Village can carry out various social activities together across religions and even religious activities except for worship harmoniously.

The Moderation Values in Javanese Culture

The social practice of the Trirenggo Village community in social interaction among religious followers shows associative social interaction. As in sociological studies, social relations are associative (positive) and dissociative (negative/conflict) (Soekanto, 2003). The associative relationships shown by the Trirenggo community include tolerance, mutual respect, and good cooperation.

On the other hand, each citizen's religious beliefs and activities can be carried out without obstacles and even support each other. The balance of social relations with religious interests shows the moderation attitude of the Trirenggo people. This attitude arises among others because the community has the living wisdom from Javanese cultural values. Those values in Javanese culture that shape the moderation of citizens are found in local concepts and traditional expressions.

- a. The concept of "Pundak Panggul" (the Pelvic Shoulder)

This concept indicates the presence of neighbours on the right, left, front and back. In this concept, if residents have a particular celebration, the neighbours around their environment must also be invited. Likewise, if residents in their vicinity get disaster, they must also help.

This concept is indicated by the expression "*sedulur cedak niku ladder teparo*" (the closest relatives are neighbours). If we are sick, die, or have an accident, the nearest neighbours are the first to help.

There is also the expression, "*pager piring luwih kuat atimbang pager pring, pager mangkok luwih kuat*

atimbang pager tembok" (Plate fences are stronger than bamboo fences, bowl fences are stronger than wall fences). If someone does good to a neighbour (symbolized by a plate and a bowl which means sharing food), then the neighbour will take care and help. On the other hand, if we are not good with our neighbours, they will not be willing to help with their security.

b. The Concept of "*Unggah-ungguh*" (Etiquette or Politeness)

This concept shows politeness norms tell how a person behaves towards others. The strata and position of the social structure, age differences, and the context of the encounter or conversation must be "*bener tur pener*", that is, correct and following the conditions. A younger person must be willing to take the initiative to respect an older person; On the other hand, older people should love and respect younger people.

This etiquette must be carried out even when people don't like it, as the expression "*Oleh ora seneng, tapi ora oleh sengit*" (you may not like it, but you can't hate it). Javanese people do not show their dislike as much as possible. At least in front of the person concerned, such as mocking or berating, they do not show.

Social life cannot be separated from conflict due to differences in views, interests, or goals. However, this difference should be avoided as much as possible in a conflict through deliberation and finding a solution. This concept is indicated by the expression "*ana rembug dirembug*", meaning that if there is discussed thing, it should be discussed first. It means that any

problems that occur in life should be discussed to find a good solution.

c. The Work Concept of Javanese

One crucial dimension in people's lives is working to meet the needs of themselves and their families. Although there is a belief that God determines fortune, humans must continue to work because it must not be just an empty dream. It is indicated by the concept of "*oyo nggege mangsa*", which means don't expect too much from the uncertain thing, and the expression "*ngunduh wohing pakarti*", which means to harvest the results of one's actions. These two expressions encourage people to work not just hoping for what is not sure, but the certain thing is what is done will produce.

The expression "*Ngunduh wohing pakarti*" also has a broad meaning in the work that generates income. Still, each person's behaviour, activities, and actions will have inevitable consequences. People must be careful and do positive things so that the result of their efforts is also favourable because if they do bad things, bad things can happen due to their actions.

Life and work are often not easy, but the people must keep the fight to survive. They will not produce anything if they don't dare to do it. This spirit is expressed by "*Ojo wedi kangelan*" (don't be afraid of difficulties). Every job has its challenges, but with passion and courage, they can carry it out successfully.

Do not be in a hurry in working because in a hurry will cause imperfect and even fail results. It is expressed by "*Alon-alon waton kelakon*" (slowly but achieved). This expression is sometimes used to

stereotype the Javanese as people who are not agile and slow. Even though the essence of this expression is not in “*alon-alon*” but in “*kelakon*”. It shows the concept of work management in doing something; it should be carefully planned and conducted to achieve results following the targets and objectives.

- d. The Concept of the Human Life Purpose
The purpose of human life for the Javanese is shown by the expression “*memayu hayuning bawana*” which means beautifying the beauty of the universe. This expression shows all actions, behaviour, and work should be aimed at making the beauty and goodness of the universe. The universe, including the environment, is already excellent and perfect. As part of the universe created by God, humans must keep, maintain and make the beauty of God’s creation more beautiful and beautify the beauty of the universe created by God.

An omniscient God must know every human behaviour; the Javanese believe it as the expression “*Gusti Allah ora sare*”, which means God does not sleep. God must know the actions of His servants so that when they do good, God will reward them with a reward or fortune. In contrast, God will repay their bad deeds if they do bad. When humans ask God, God will surely grant it with His command. This belief encourages the Javanese to try to walk in the corridor of life values and norms, either in religion or culture. People are also optimistic about living life because they believe God will surely guide and help. After all, God never sleeps or neglects to care for His creatures.

Moderation as a Javanese Way of Life

As a Javanese, the people of Trirenggo Bantul, Yogyakarta, base their behaviour on Javanese cultural values. Social interactions as citizens and as religious people show moderate behaviour. Individual interests and common interests get a balanced portion. Religious interests with the interests of social life are also carried out moderately. It makes people’s lives can be maintained in peace and harmony.

Relations and cooperation are carried out by maintaining each other’s creed and faith. Interfaith interactions are based on respecting other people, including their religion and beliefs. Although not explicitly stated, the people of Trirenggo consider that religion and culture can go hand in hand in guiding humans through their lives. Cultural values do not conflict with religious values and vice versa, even though both can complement each other and become part of the value of harmonious life. It dues to the Javanese view that the purpose of life guided by God through religion is in harmony with the goals framed by Javanese culture. The concept of *memayu hayuning bawana* as the goal of Javanese life is in line with the goals of religion, especially Islam, which is to be a mercy for the universe (*Rahmatan lil alamin*).

The ideal life in the view of the Javanese is a life that encourages the realization of harmony between the personal and social, physical and spiritual goals, between immanence and transcendence aspects. This harmony will balance life with a more macro life path than humans, namely the environment and the universe. Efforts to achieve these goals are carried out by being moderate in life, namely, a balanced and harmonious attitude.

The moderation view in Javanese culture is illustrated in Figure 1. below.

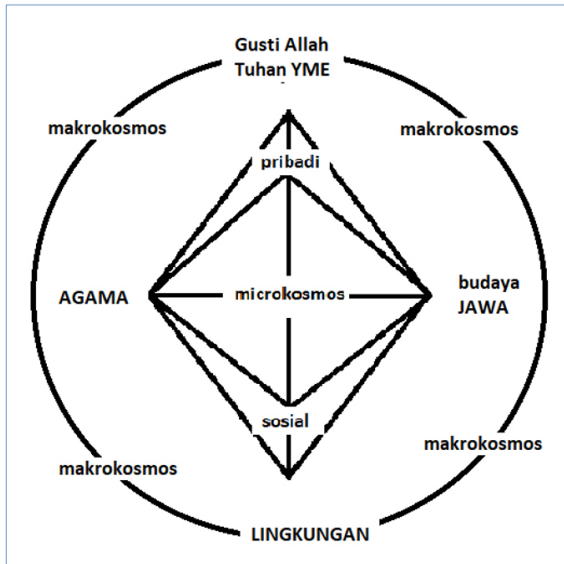


Figure 1. Moderation View of Java (Processed by the Author)

Javanese person is believed to be a small universe (the little universe or microcosm) which is part of the larger universe (*jagat ageng* or the macrocosm). The environment is the big universe surrounding the human person at a low level. Humans live in a specific environment, the environment of citizens, countries, worlds, galaxies and the universe created by God. But humans also believe in themselves as God’s creations, so they live according to God’s will (order/destiny).

God gives life guidelines through religion as a guide for every human being in actions related to the metaphysical. Meanwhile, the environment creates norms in the form of culture to maintain harmony in an immanent social context. Humans can live in peace if in their lives they act in a balanced way in terms of their transcendence and immanence. Therefore, the guidance of religion and culture is complementary.

This life view shows the moderate attitude of the Javanese, in which the balance of

life becomes the Javanese way of looking and acting, moderate in religion, moderate concerning work, and moderate in the social environment. This view and moderation attitude is shown by the work ethic, tolerance, and mutual respect for fellow human beings regardless of religion and towards other creatures as part of the universe. As stated by Frans Magnis Suseno, the most prominent characteristics of the Javanese are respect and harmony (Suseno, 1984).

Self-awareness as Javanese manifests in the behaviour of the Trirenggo people. Social behaviour cannot be separated from the meaning of these actions by the perpetrators, and it builds awareness of self-identity. In contrast, this awareness becomes the knowledge that underlies social behaviour. It is in line with the explanation of social construction theory that society is both an objective and subjective reality, in which individuals are the shapers of society; at the same time, society forms individuals (Berger & Luckmann, 1990). Individual behaviour is formed from objectivated knowledge in society (internalization). However, the process of interpreting actions that construct social awareness or knowledge can appear or be subjectively accepted by individuals in society (externalization) (Berger & Luckmann, 1994). The religious moderation behaviour of the Trirenggo people can be said to be an objectivation that becomes the social construction of the Trirenggo community itself, in which self-awareness as a “Javanese” with all Javanese culture and traditions is required in daily behaviour.

Of course, this Javanese cultural value will meet other values, such as religious ones. In the objectivation process, Javanese culture and religious values internalize self-awareness and express it as a “*guyup*

rukun” that does not conflict with religion. It constructs the religious moderation behaviour of the Trirenggo people.

CLOSING

The people of Trirenggo Village, Bantul, Yogyakarta, hold tightly to Javanese culture. The norms of life originate from religious teachings and also Javanese cultural norms. Javanese cultural values teach life in harmony with the environment. The Trirenggo community, based on Javanese culture, can interact harmoniously across religions in various social and cultural traditions, such as *kenduren* (siege), *nyadran*, even *halal bihalal* and Christmas together cross-religious. It is in line with religious moderation, where religious views, attitudes, and expressions show the balance of life between physical-spiritual needs, worldly and hereafter aspects, and personal and social interests to achieve a peaceful and harmonious life.

Javanese cultural values in harmony with religious moderation are shown by the Javanese’s social views, manners, and work concepts. Various traditional expressions indicate these things. Apart from having the function of teaching values, these traditional expressions also become a kind of code of ethics for the Javanese.

The moderate social behaviour of the Trirenggo people has a basic Javanese view of life that the purpose of life through religious guidance is in harmony with the aim of life framed by Javanese culture. The concept of *memayu hayuning bawana* as the goal of Javanese life is in line with the goals of religion, especially Islam, which is to be a mercy to the universe (*Rahmatan lil alamin*).

In the Trirenggo community, religious moderation is formed through social construction processes such as internalization, externalization, and objectification. Javanese religious and cultural values are internalized in self-awareness as a small universe, which in the process of externalization in society and the environment as a big universe must be in peace and harmony. It is manifested in an attitude of religious moderation.

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