

Christian Muslim Moderation Local Wisdom Based

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Abstract

This discussion explores two major religions that differ between Islam and Christianity. The existence of differences in beliefs, does not make the people of Tangge, West Manggarai in the social structure of interaction, dictated, especially there are divisions, conflicts of racism between citizens. This goal, in line with the spirit of religious moderation in building relationships of solidarity and tolerance between religious people based on local wisdom, that religious differences are not a problem in knitting togetherness and unity. The *Wuat Wa'i* tradition became a lifeline from differences as well as the presence of potential conflicts arising from two different religions passed down from generation to generation to the present. The method used in qualitative descriptive research with a case study approach results from the review of observational data, interviews and documentation. Based on the results of the study, it shows that the spirit in religious moderation based on local wisdom of the local community is one of the surest strategies to find common ground and peaceful paths for two different religions including: a) Accepting differences in both ethnicity, race, religion, between groups, b) The community always upholds values and follows regulations based on culture, Pancasila and their respective religions, c) The community always cooperates and mutual cooperation to improve massive social relations, and d) the intense socialization of religious moderation from the authorities, government agencies and religions.

Keywords: moderation, religion, local wisdom

1. Introduction

Religion is a guide for mankind to demand a relationship between humans and their God in accordance with their respective religious beliefs. Humans are also created as perfect creatures and of course have their own advantages and disadvantages (Nawir et al., 2021). Humans are also called social creatures, namely creatures who cannot live alone, and need the help of others. Social interaction is very necessary to create harmony between religious communities. So the importance of living complementary and helping each other to humans with one another is an aspect that needs to be applied in people's lives, in order to create a safe and peaceful life. The fact of diversity shows that Indonesia has different diversity, so when viewed from the other side, of course, in diversity there are threats to society. So this is where it needs to be applied to all people, especially people in Indonesia to create peace and strengthen tolerance for all differences (Rahmah & Amaludin, 2021).

Moderation and religion are two things that are interrelated with a plural society. The existence of moderation will be the midpoint of the judiciary between people of different faiths. Religion is one of the important factors that needs to be taken seriously (Rahmah & Amaludin, 2021). This is based on the fact that religion is often expressed as a binding force capable of linking society, but on the other hand, it is also viewed as one of the sources for the emergence of conflicts and conflicts in society. In a society with religious diversity, there seems to be a strong tendency to hold its religious identity. What if the basis of social group identity is religion, then social boundaries and differences or even conflicts can occur as a result of the religious doctrines they adhere to (Nawir et al., 2021). In such a religious perspective, it can be described religion as the highest values embraced by a person or a society, the intended religious values are human values, respecting and respecting each person as a complete human being regardless of differences in origin, ethnicity or religion. Therefore, true humanity is the presupposition of the true religion and the true religion is the fulfillment of true humanity (Nofry, 2020).

West Manggarai Regency is a regency that has more than one belief, namely the Islam religion and Christianity. The differences in beliefs that exist in West Manggarai regency do not make people look at things in terms of different

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things. However, these differences foster a sense of solidarity towards the community. Efforts to strengthen religious moderation can make religious ritual traditions as a strengthening of the relationship between religion and the traditions and culture of the local community. Religious ritual traditions are an expressive dimension of religion that has been embedded for generations in West Manggarai Regency. Religious ritual traditions can be managed into something that increases solidarity in society and creates harmony, and integrity will be guaranteed (Mandut, Agung et al., 2021). The social relations built by the Tangge people so that there are no conflicts that occur in the media, as well as to find out the implementation of religious moderation as an important point so that the people of West Manggarai are known for their high tolerance and the local community is able to accept migrant communities regardless of ethnicity, race, and religion.

2. Literature Review

This study is relevant to several previous studies including; 1) This study understands the concept of religious moderation by following the dynamics of the flow of life as in general, which means building integrity in religion by following experiences that are lived without moderation which is the middle point of the judiciary when conflicts arise (Firdaus, et. al, 2021) 2) This study looks at the factors that influence the process of strengthening religious moderation with the implementation of policies at the Ambon City Ministry of Religion Office involving members of the work under them through four strengthening of moderation; first, dialogue at interfaith forums, second, outreach to the community through a package of sermons or da'wah/mission materials, third, outreach to madrasa principals and madrasa teachers, and fourth, staff coaching during morning apples at the beginning of every month (Litololy, 2020) 3) This research was conducted to determine religious harmony through the approach of local wisdom in overcoming religious conflicts that occur without involving religious moderation (Parera, Moh. Mul Akbar & Marzuki, 2020) 4) This study looks at the role of moderation in building harmony of religious people against racism that leads to conflicts in the name of religion (Mukramin et al., 2021).

In this study, it examines the solidarity of two different religions, namely Islam and Christianity in Tangge Village, Lembor District, West Manggarai Regency and the implementation of religious moderation as a middle point for peace to grow a sense of community in different communities in Tangge, Manggarai Bara Barat Regency, is also balanced with values and norms that will be a form of mutual respect between one another.

3. Research Methods

The method used is descriptive qualitative with a case study approach. Researchers use this case study in order to explore, analyze and focus on the religious phenomena that occur in the lives of the Tangge people directly which are framed by strong traditional and cultural values. Researchers as the key instrument, with data collection techniques through observation, interviews and documentation, the determination of informants was carried out by purposive sampling totaling 11 people consisting of 1 representative of Islam and Christianity, 1 traditional elder, 1 local government person, 1 religious institution and 6 local residents based on the criteria and the suitability of the informant with the required information. While the data analysis technique is reducing and displaying data based on Miles Huberman and Saldana (Sugiyono, 2016, 2018).

4. Result and Discussion

West Manggarai Regency is a district located in the western part of East Nusa Tenggara Province. West Manggarai Regency is directly adjacent to the Province of West Nusa Tenggara which is separated by the Sape Strait. West Manggarai Regency is the result of the division of Manggarai Regency based on Law No. 8 of 2003. Its territory covers the mainland of the western part of Flores Island and several small islands around it, including Komodo Island, Rinca Island, Seraya Besar Island, Seraya Kecil Island, Bidadari Island and Longos Island.

The reality of the socio-cultural life of the people in Tangge for now is no problem and the life of the people is very peaceful and peaceful, because the people of Tangge are known for their high tolerance so that the integrity that is built remains well established. The habits of the people who live in Tangge Village are intertwined because the community adheres to the values contained in cultural and religious values.

4.1. *Religious and Cultural Values of Tangge People*

Religion symbolizes the value of obedience to God, while culture contains values and symbols so that humans can be dynamic in their lives Rahmah & Amaludin (2021). The existence of a religious system that encompasses society, contains the meaning of collectivity that influences each other on the social order of religion in totality, but cannot be viewed as a system that applies eternally in Nawawi society (2020). However, sometimes the dialectic between religion and culture turns into a tension because culture is often perceived as inconsistent with religion as a true and absolute teaching. Religion, theologically, is a system of values and teachings of a divine and real nature. Meanwhile, from a sociological aspect, Islam is a phenomenon of civilization, culture and social reality in human life. Religion with its true realities of life is something that has continuously accompanied religion throughout its history. From the very beginning of its birth, religion grew and developed in a condition that was not only cultural. reality in this life, has a significant role in ushering religious science towards its actual development so that it comes to a civilization that represents and is recognized by the world community Nurdin (2021). Local cultural diversity is a social potential that can form its own cultural character and image in each region, and is an important part of shaping the image and cultural identity of a region. The harmony of religious life must always be used as an urgent need in living the reality of the plurality of religious life (Rahmah & Amaludin, 2021). The joint life with Muslims and Christians in Tangge Village provides an atmosphere of togetherness and kinship between religious people and upholds a sense of brotherhood in the midst of society. These two peoples coexist in one region and there is no conflict that interferes with the harmony of their lives (Khoiri, 2019).

The harmonious relationship of life between adherents of Islam and Christianity in Tangge illustrates the atmosphere of close brotherhood and high appreciation between one another as fellow created beings (Putri, 2021). The kinship and kinship fostered between these two religious adherents have indeed long been rooted in each individual which makes them able to live a life together in the nuances of a familiar and peaceful brotherhood Mukramin et al., (2021). Thus, the kinship between Muslims and Christians in Tangge can be used as an example in developing harmony in religious life. As said by one of the priests in Tangge Village, West Manggarai Regency, that, the people in Tangge build relationships regardless of differences between each other (Buton & Susiati;Taufik, 2021). The differences in religious views shared by each religion are a reality that opens the insight that the plural color of common life must depart from the differences that exist. In a dialogue encounter, curiosity about the teachings of other religions is not aimed at finding fault and determining which teachings are the most correct (Nawawi, 2020).

4.2. *Moderation and Social Construction*

The term moderation has its origin in the Latin *moderatio*, which means obsolescence. Based on the Big Dictionary of Indonesian, the term moderation means minimizing violence, and avoiding violence. So that a person is being moderate means he who is being reasonable and not extreme. In the context of religious moderation, we must understand moderate attitudes as an attitude of religious balance with mutual respect for different beliefs (Putri, 2021). The concept of religious moderation referred to here is an attitude that promotes a balance in religious practice. The balance was born out of the desire not to have an excessive inclination to the exclusive view as an adherent of a religion as well as an attempt to respect the religious practices of those of different faiths (inclusive) (Nawawi, 2020) While Masdar Hilmy characterized (Islam) as moderate in five aspects.

First, there is a nonviolent ideology indicting Islam. Second, it has an attitude of openness to modernism and all its development. Third, put reason as a partner in understanding the teachings of Islam. Fourth, an understanding of Islamic sources that is carried out contextually. Fifth, efforts in the process of production and reproduction of Islamic law decisions. The Quran surah al-Hujarat verses: 13 and ar-Ra'du : verse 3 have vowed a definite promise to Muslims that they will prosper in harmony and peace can coexist with other ethnic groups and religions if they are able to explore and understand the values of life balance and religious moderation in the Quran because with these excavations will unfold the mystery of life, the joy of tolerating against tribes, other cultural and religious nations, because the Prophet Muhammad himself had done so in Medina and had made his law which was named the "Charter of Medina". The Quran surah Al-Baqarah verse: 143 also states that Muslims are moderate people, people who are in the best middle position and elect. Surah Al-Qasas verse: 77 also shows that moderates are a balanced people in seating the interests of the world and the hereafter. The two must go hand in hand and in rhythm. If one of them is ignored, then limp his position (Nurdin, 2021). In the social construction of the teachings of keristen also gives a review that studies on religious moderation and Christianity have been widely published, one of which is by Siahaya who explores the religious model in a moderate way based on Romans 14. In the study, it is stated that the Apostle Paul wrote Romans 14:1-4 as a good example for believers to respect each other, not to belittle each other

and to judge each other, so that harmony between religious believers can be maintained. This is a friendly religious model according to the teachings of the Bible. Religious harmony according to Romans 14:1-4, stimulates God's people to further promote a friendly religion in a plural society that, although different but tolerant and accepts others sincerely, thus making it difficult for Christians to judge and blame others (Triposa & Yulianto, 2022).

Social construction by Berger & Luckman (2016) reveals, that religion is part of culture derived from the pattern of social construction of society or man. In fact, the discovery of dialectic processes between people and religion. Religion is an objective entity, that is, because religion is outside of the human being who will feel a process of objectivization as it is when religion stands in a system of norms (customs) and texts. A habit or norm and the text in question will then undergo a process of internalization in the person of society. This is true because of the meaning by the community to become a way of life/guidance (Nawawi, 2020). In addition, religion also undergoes an externalism process. This is because religion has become something shared in society. In the theory of social construction it is stated that a society living in a particular social situation predominantly carries out the process of simultaneous relationships or interactions in its environment (Buton & Susiati; Taufik, 2021). Religious moderation and social construction make it clear that adherents of a religion do not have an exclusive attitude, but require to be open and social with various communities while being willing to learn to share knowledge in the process of social interaction between religious people (Fattahurrosyid, 2016). Berger & Luckman (2016) contributed to the adjustment of the socio-cultural world as a human product. That is, a process that places the individual as a subject in devoting subjective values or knowledge or that have been introduced by social institutions to him into social reality. This is inseparable from the reality that man in his ability always pours himself into the occupied world. The expression of the outpouring occurs continuously with a certain pattern and will eventually form a habitualization. Simply put, this process of objectification can be said to be a process by which individuals interact and at the same time adapt to social reality (Buton & Susiati; Taufik, 2021).

In this study, the pattern of life of religious people in building harmony in West Manggarai Regency went well without any conflict. Moderation and social construction theory in this study explain the process of human relationships with others that will build good tolerance through habits in continuous social relations and create solidarity in society.

4.3. Assumption and The Concept of Social Construction

The assumption of the theory of the construction of social reality according to Berger & Luckman (2016) is that reality is socially formed through knowledge. This is the perspective of cognitiveism. Cognitive is rooted in the view of human agencies that individuals are agents who proactively participate in their own environment and can make things happen with their actions (Mukhid, 2009). The term construction of social reality was first introduced by Peter L. Berger and Thomas Luckmann through Phenomenology and Symbolic Interaction (Berger & Luckman, 2016). Phenomenology is a field of philosophical studies that explains the various basic approaches to understanding a wide variety of social phenomena. Meanwhile, symbolic interaction explains that symbolic interaction departs from George Herbert Mead's thoughts on the role of communication and participation in interpreting oneself or society through the process of social interaction (Fattahurrosyid, 2016). Phenomenology and symbolic interaction have an important role to build social reality because the interactions that are carried out first look at the phenomena that exist in the midst of society. Reality is socially shaped, reality is expressed through language, knowledge is acquired through social processes, and emphasizes human reflection. To explain the process of forming social reality through experiences that are perceived by humans are formed through a model of the social world and how it works, and Language as a means of communication is the most important system in the process of forming reality (Fattahurrosyid, 2016).

4.4. Local Wisdom-Based Moderation in Tangge

In reality, moderation has several forms, namely, a) Religious Moderation in the Perspective of Village Government, b) Religious Moderation in a Leadership Perspective, c) Religious Moderation in a Ceremonial/Offering Perspective, d) Religious Moderation in a Belief Perspective, e) Religious Moderation in a Communication Culture Perspective and f) Religious Moderation in a Personal Perspective (Self-Identity). Of the six forms of moderation mentioned above is the process of understanding and practicing religious teachings in a fair and balanced manner, in order to avoid pestilence that is not in accordance with the teachings in religion. Religious moderation in social life can give rise to a new culture by combining two different cultures without removing the characteristics of the cultural treasury itself such as moderation in the perspective of Ceremonies/Offerings, as is the case in Tangge village. Two different

beliefs must have their own cultures, although the two different beliefs espoused by society do not eliminate their own cultures. Just as it is also possible to improve integrity in religion, it is necessary to have a leader who leads the community to live in mutual need (mutualism), because the leader will direct the community to live peacefully and prosper, the intended leader is like the head of the Lurah or the Village Head (Suarnaya, 2021). This is as Pierre Bourdieu's view of Habitus. Bourdieu says in habitus that actions are carried out by the individual in a society through his experience. Habitus is not to do actions accidentally, but rather to be thought of or studied first (Arismunandar, 2009). With the existence of self-identity (personal), then every action carried out by society as an acculturation of other cultures to characterize the self-identity of each society. Religious moderation as a binder of solidarity with the people of Tangge village, different beliefs held by religious people in Tangge Village, namely Islam and Christianity (Suarnaya, 2021).

Religious moderation does not mean that it mixes up truth and removes one's identity. The attitude of moderation does not put the truth to rest, we still have a clear attitude in an issue, about the truth, about the law of a problem, but in religious moderation, we are more of an attitude of openness to accept that outside of ourselves there are brothers and sisters who also have the same rights as us as a sovereign society in the frame of the nationality of Rahmah & Amaludin (2021). Each person has beliefs outside of beliefs or religions that we must respect and acknowledge their existence, for which we need to constantly act and religion in a moderate way. Strengthening the ropes of solidarity between plural societies requires the implementation of Nawawi religious moderation (2020). When religious moderation already exists in different societies, it will certainly foster friendship. Because, Religious moderation as the midpoint for the peace of different societies and the harmony of Muslims and Christians is very important to achieve a welfare life in Tangge. Tangge society has so much diversity. Not only a matter of customs or culture but also the diversity of religions. Therefore, the Tangge society is said to be a society that has a variety of religions. The harmony of its religious moderation depends on the principles of each religion it adheres to, making it possible and easy to relate well to members of the factions of other religions. The values contained will determine human attitudes where life is lived by both individuals and groups that have the same goal (Nawir et al., 2021). The human value and the value of Pancasila will teach humans to improve the welfare of human life, and the religion of each individual will certainly lead humans to better things. Even the people in Tangge are many immigrant communities from various tribes, races, and religions. However, the Tangge community was able to share these differences and the solidarity that was built made the immigrant community feel at home to settle there, and there were even immigrant communities that had long-lived and became local people (Mukramin, Sam'un; Meiyani, Eliza; Ismail & Andi, 2021).

4.5. Wuat Wa'i Culture as An Expression of Religious Moderation

Tangge society is known for its high tolerance. The participation of nearby people such as neighbors and relatives of one offspring becomes more noticeable. It can be seen from the culture of the Tangge people, namely the uparaca ritual of Wuat Wa'i, this ritual has a high spiritual and social value, the people who come do not distinguish in terms of ethnicity and religion. This Wuat Wa'i ceremony is performed in connection with the host's intention to pray salvation for the departure of the person in force. The tradition of this ceremony is that there are social values that lead to harmony. Because at the ceremony, it does not look at the guests who come who participate in the excitement, it means that it does not look at the religious background. This Wuat Wa'i ceremony is also related to social status, because in Wuat Wa'i events do not distinguish between work, education, religion and even the cultural background of a person. Even this Wuat Wa'i event is a momentum to share the happiness of the host with his neighbors or relatives. And this is where the process of not distinguishing a person's social status occurs (Mandut et al., 2021).

Wuat Wa'i is one of the cultures in Tangge Village which is a tradition of the Manggarai people to release the departure of someone who wants to leave the area. Either to pursue further education or to change fate. This event is usually attended by the entire extended family, both small and elderly, and anyone invited by the family concerned is the person who is in the village itself (Basuki, Basuki, Halum, Silvarius, 2020). And those who participate in the Wuat Wa'i event do not have parents or young children who will travel. The word Wuat Wa'i is divided into two words; Wuat (provision), and Wa'i means foot, of the two words if it is interpreted more deeply then with the term (giving provisions). The Wuat Wa'i custom in the culture of the Manggarai people serves as a doa to God and the Ancestors. In addition to the expression of gratitude, the prayer also contains an expression of gratitude for all the blessings and protections that God and ancestors have given them, be it blessings in the form of health, blessings of fertility, and blessings for the peace created in their village. The last expression is a form or request according to their needs.

Wuat Wa'i is an activity or event carried out by the Tangge community which is basically a culture that was born from the Mnaggarai community, be it West Manggarai, Central Manggarai, and East Manggarai. This Wuat Wa'i event has been born from the time of the ancestors until now. This culture was born or created by the Manggarai community as a form of cooperation in building integrity. From the past this culture has never changed, in this wuat wai event what is prepared is Manuk Cepang (red chicken) and can also use white chicken as a wakar prayer (prayer to ancestors). This Wuat Wa'i event has social and spiritual values to build solidarity, because those who play a role in this event are not only the families concerned, but all the villages participate in these activities. This activity does not look at a person in terms of religion or social status.

Therefore, the Wuat Wa'i tradition can be interpreted as providing provisions to someone who wants to walk a long way to continue their education outside the Manggarai area. The provision in question is a gift through moral support provided by everyone present at this event. in a *go'et* (spell) *lalong bakok du lakom* (white at the time you left). This is determined by the old custom (traditional figure) who already understands the concept in a Wuat Wa'I tradition, conveyed by the old custom (traditional figure) in Tangge in the Wuat Wa'I event. The animal that was used as a sacrifice in the implementation of Wuat Wa'i in Tangge was manuk *cepang rompok* (white, red, and black chicken) because manuk *cepang rompok* was an animal that was used by their ancestors for generations. Nowadays, some people say that Wuat Wa'i is an event or feast of raising funds or school feasts as a support for the prayers of the ancestors. Basically Wuat Wa'i is a ceremony specifically performed to those who want to leave the area to study or to change their destiny through *teing hang ise empo* (feeding to ancestors).

The review gives its own strength for someone who wants to leave the area in search of a new life in the sense of pitting fate. This is a form of support conveyed orally by *traditional elders* (community leaders), which is a motivation to children who want to continue their education or someone to pit their fate out of the area. The essence of this motivation conveyed through a *go'et* (spell) is hopefully after returning home and getting education and success from the region (pitting fate) (Mandut et al., 2021).

Local wisdom in the Wuat Wa'i event is a socio-cultural order in the form of knowledge, norms, regulations and skills of the community in a region to meet the needs (living) together inherited for generations (Helmon & Nesi, 2020). The culture that can still be seen today in Tangge can be seen in the form of the Wuat Wa'i custom which performs *teing hang ise empo* (feeding of ancestors), by calling people who go far away to sit in the side of *tua golo* (traditional figure) as well as holding manuk *robeng porok* (white, red and black chicken) with *go'et* (spell) pronounced by *tua golo* (head custom) (Aksa & Nurhayati, 2020).

Based on the level of praxis, moderate or middle ground forms in Islam and Christianity can be classified into two discussions, namely: a) moderate in matters of worship, and b) moderate in matters of attitude and ethics. Moderation in religious harmony must be carried out in order to create harmony between religious people. The spirit of religious moderation is one of the strategies carried out to find common ground and peaceful paths that occur between the two religious parties. The reason why religious moderation is important, especially in Tangge Village, is because religious moderation is needed in caring for the community there. Not only that religious moderation is also necessary in human life to maintain human dignity as a noble being (Khoiri, 2019).

5. Conclusion

Religious moderation as the midpoint for the peace of different societies and the harmony of Muslims and Christians is very important to achieve a welfare life in Tangge. The values contained will determine human attitudes where life is going, both individuals and groups that have the same goal. However, the Tangge people were able to share these differences and the solidarity that was built even made the immigrant community feel at home to settle there, It can be seen from the culture of the Tangge people, namely the uparaca ritual of Wuat Wa'i, this ritual has a high spiritual and social value, the people who come do not distinguish in terms of ethnicity and religion. The spirit of religious moderation is one of the strategies carried out to find common ground and peaceful paths that occur between the two religious parties. Christian Islamic relations can be built harmonious relations because of several things including: a) Accepting differences in both ethnicity, race, religion, between groups, b) The community always upholds values and follows regulations based on culture, Pancasila and their respective religions, c) The community always cooperates and mutual cooperation to improve massive social relations, and d) there is an intense socialization of religious moderation from the authorities, Government and religious institutions.

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