

# Multi-religious families: An implementation of religious moderation based on local wisdom in Central Kalimantan society

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## Multi-religious families: An implementation of religious moderation based on local wisdom in Central Kalimantan society

Hamdanah Hamdanah, Zainap Hartati\*, Neela Afifah, Hilmatunnisa Hilmatunnisa

<sup>1</sup>IAIN Palangka Raya, Kompleks Islamic Centre, Jl. G. Obos, Palangka Raya, Indonesia

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### Abstract

One interesting social reality in Central Kalimantan society is interfaith marriages, so religious diversity occurs in families. This research aims to examine religious diversity in a family related to the religious practices of each religion and the religious values built into everyday life. The research method used was qualitative, with a case study approach on families of different religions in the Central Kalimantan region. The subjects of this research were 5 families: 3 families from Danau Pantau Village, Kapuas Regency, and 2 families from Antang Kalang Village, East Kotawaringin Regency, while the data collection technique used observation, interviews, and documentation. The results of this research are as follows: 1) Interfaith families in Central Kalimantan find it easier to implement religious moderation. This means that the majority of people in Danau Pantau village and Tumbang Kalang village easily change religions because of marriage. 2) Implementation of the value of religious moderation in families of different religions in Central Kalimantan in worship: Worship is carried out according to each religion in a safe, harmonious, and peaceful manner. 3) Implementation of the values of religious moderation in families of different religions in Central Kalimantan in the social sector: Implementation of social activities is carried out in a safe, harmonious, and peaceful manner, without distinction of religion or ethnicity.

### Abstrak

**Keluarga multi-agama: Sebuah implementasi moderasi beragama berbasis kearifan lokal pada masyarakat Kalimantan Tengah**

Salah satu realitas sosial yang menarik dan yang telah terjadi pada suatu masyarakat Kalimantan Tengah yaitu pernikahan beda agama, sehingga dalam keluarga terjadi keaneragaman agama. Tujuan dari penelitian ini adalah untuk mengkaji keberagaman agama dalam sebuah keluarga, terkait dengan pengamalan agama masing-masing agama dan nilai-nilai agama yang dibangun seperti dalam kehidupan sehari-hari. Metode penelitian yang digunakan adalah metode kualitatif dengan pendekatan studi kasus pada keluarga berbeda agama di wilayah Kalimantan Tengah. Subjek penelitian ini adalah 5 keluarga, yaitu 3 keluarga dari Desa Danau Pantau Kabupaten Kapuas dan 2 keluarga dari Desa Antang Kalang Kabupaten Kotawaringin Timur. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi. Hasil penelitian ini adalah 1) Keluarga lintas agama di Kalimantan Tengah, terutama masyarakat desa Danau Pantau dan Tumbang Kalang mudah berpindah agama karena pernikahan, 2) Implementasi nilai moderasi beragama dalam keluarga berbeda agama di Kalimantan Tengah dalam beribadah: Ibadah dilaksanakan sesuai agama masing-masing secara aman, rukun dan damai. 3) Implementasi nilai-nilai moderasi beragama dalam keluarga berbeda agama di Kalimantan Tengah dalam bidang sosial: Pelaksanaan kegiatan sosial dilaksanakan secara aman, rukun, dan damai, tanpa membeda-bedakan agama atau suku.

Corresponding author:

\* [faizahdp@gmail.com](mailto:faizahdp@gmail.com)

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## 1 Introduction

The current era of globalization and digital has had an impact on values towards society; one form of change in values is weak attitudes of mutual respect between community groups and religious communities; this life is contrary to Islamic teachings and conditions of diversity in Indonesia (Surawan et al., 2022). One of Indonesia's diversities is the diversity of ethnicity, religion, race, tribe, and culture (Rosidah et al., 2024). Religion is an interesting topic of diversity in Indonesia, especially in Palangka Raya as the capital of Central Kalimantan Province, inhabited by people of various ethnicities and religions with a relatively high level of vulnerability in conflict. To prevent various diversity conflicts that exist in Indonesia, especially in Central Kalimantan, through nuclear families of different religions, it is necessary to instill the value of religious moderation in the family as indicators of religious moderation that must be applied in people's lives, namely, national commitment, tolerance, anti-radicalism, and violence, and accommodating to local culture (Aziz et al., 2019). This is necessary to create harmony and peace for all Indonesian people.

Previous research conducted by Normuslim explained that in 2021, there was a conflict between the Dayak and Madurese tribes that occurred in Sampit, East Kotawaringin Regency, until finally the Madurese were expelled from Palangka Raya. Meanwhile, the conflict between religious communities has never occurred in Central Kalimantan, which is assumed to be because, in one family, there are various beliefs or religions. Religious differences in families are mainly due to marriage. Some men and women have different religions before marriage, but some change religions before marriage and follow one of the religions of their future wife or husband. Some religions have also changed because they believe in the newly adopted religion (Normuslim, 2016). What is unique about families with different religions is that they can live in harmony, peace, and harmony even though they live close to each other, even in the same house. The research results from Normuslim entitled *Interfaith Harmony in the Family of the Dayak Ngaju Tribe* explain the existence of the Dayak Ngaju Tribe community, which has families of different religions and live in the same house but can still get along in harmony. This aligns with the Religious Moderation program implemented by the Ministry of Religion in 2019.

Religious moderation emphasizes the balance of faith, morality, and character as an expression of the religious attitudes of certain individuals or groups (Barmawati, 1993). Based on balanced values, religious behavior consistently recognizes and understands different individuals and groups. Religious moderation, therefore, is having a balanced understanding of religious teachings, and this balanced attitude means recognizing the existence of other people and following religious teachings. Religious moderation is an attitude of tolerance, respect for differences, respect for diversity, and not coercion in the name of religious understanding (Aziz et al., 2019).

Indonesia's diversity requires perspectives and solutions so that its citizens are able to create harmony and peace in practicing religious life without being trapped in intolerance and other acts of violence (Fahri & Zainuri, 2019). This attitude of religious moderation has begun to be implemented at every level of education in Indonesia, and various kinds of research have also been carried out. However, few still see the implementation of religious moderation in the family environment, especially in communities with religious differences between parents and children or siblings. Without the role of educators in the family, there will be no harmony inside or outside the family. When the role of the educator becomes dysfunctional, a crisis occurs in the family. Therefore, parents must play a good role as educators in the family, especially in religious matters (Helmawati, 2014). This is also supported by research from Jonas Kolb, which states that it is essential for Muslim parents to provide religious education to their children through religious questions about various educational concepts. Jonas Kolb also analysed parents' positions regarding religious education in mosques and

at school (Kolb, 2023), as this research will explain the role of parents in carrying out worship activities for themselves and their children, both Muslims and non-Muslims.

After carrying out research Normuslim regarding inter-religious family harmony, specifically for the Ngaju Dayak Tribe, the researcher wanted to conduct research on the smallest scope of community organizations, namely families, without limiting their ethnic origin so that people can see the values of religious moderation that are implemented well in a community. Families with different religious beliefs are devoted to community activities to maintain attitudes of tolerance, anti-radicalism, and violence in worship and the congregation. Therefore, researchers need to look at the Implementation of Religious Moderation Values in Interfaith Families in Central Kalimantan so that the concept of religious moderation implemented by the Ministry of Religion can be applied to the minor organization in society, namely the family. Because the entire Indonesian nation has ideals, religious moderation can be understood as a perspective, attitude, and behaviour that always takes a position in the middle, always acts fairly and is not extreme in religion in order to maintain religious harmony in every multi-religious area in Indonesia. Based on the description above, it can be interpreted that religious moderation is the perspective of religious adherents who are not extreme in embracing religion and are able to accept differences without eliminating or reducing the quality of faith in their religion (Nurfahmi et al., 2023).

## 2 Methods

This type of research is qualitative research with a case study approach on interfaith families in the Central Kalimantan region to examine the application of religious moderation values in terms of worship and social, taking areas in Central Kalimantan, namely Kapuas Regency (Lake Pantau Village) and East Kotawaringin Regency (Tumbang Kalang Village, Antang Kalang District). This research describes the implementation of religious moderation values in families of different religions who live in the same house or close to each other and focuses on worship and social activities. The research subjects were 5 families consisting of 3 families in Danau Pantau Village, Kapuas Regency, and 2 from Tumbang Kalang Village, Antang Kalang District Kotawaringin Timur Regency. The data collection techniques were direct observation, in-depth interviews, and documentation. Observations were carried out to see the religious moderation practices in each family directly, and then interviews explored data related to the values of religious moderation developed in the family (Harahap, 2020). As well as documentation used to describe different forms of activity or implementation of religious rituals in the family, and the data analysis technique uses source triangulation

## 3 Results and Discussion

### 3.1 Results

#### 3.1.1 Religious Moderation in Interfaith Families in Central Kalimantan

Observations in Danau Pantau Village and Tumbang Kalang Village show that most people there find it easier to implement religious moderation because of their marriage or family ties. This has become a common culture in Danau Pantau village; not a single family has objected to this difference, even though they live side by side; some even share the same house. This is the basis for Danau Pantau and Tumbang Kalang residents being able to more easily implement the values of religious moderation with a very high sense of tolerance. Likewise, data that researchers obtained from several families in Tumbang Kalang village also stated that religious conversions were carried out due to marriage as well. Hence, the sense of tolerance between religious communities in Tumbang Kalang village is very high because of the existence of family ties between each other.



The facts that occurred in Danau Pantau village and Tumbang Kalang village are in line with the results of research from Al-Amuni, which stated that some converted to religion solely because of marriage rather than interest in the new religion; apart from that, they chose not to maintain their belief in their previous religion because there is a spiritual emptiness and a family background that consists of more than one religious belief. So that the majority do not experience significant conflict but instead receive support from their family and environment. After the conversion, converts began to study and practice the teachings of Islam through guidance and motivation from their partners. However, the nature was less in-depth due to their partners' limited knowledge (Al-Amudi, 2012).

A similar thing also happened in Borangan Village, Klaten Regency, which was researched by Hasin in 2015, with research results showing that the practice of marrying couples who were originally from different religions in Borangan Village, Manisrenggo District, Klaten Regency still exists today, this marriage practice occurs due to a lack of awareness of the community regarding the law on marriage between couples who are initially from different religions. Within the community of Borangan Village, Manisrenggo District, and Klaten Regency, marriages like this have become commonplace; they do this by converting to Islam or submitting to the law by changing religions to one of their prospective partners' religions. According to Islam, marriage practices like this are fasakh because they are apostates (after converting to Islam, then returning to their original religion (non-Muslims) whose blood is halal for killing) (Hasin, 2015).

Hasin, in his research, also explained that the factors that influence a person to convert to Islam based on marriage are obedience to parents, ease of marriage administration, and ignorance about the teachings of the religion he adheres to (Hasin, 2015). Based on the research results above, it shows that the facts found by researchers in Danau Pantau village and Tumbang Kalang village also show the same thing, that a person's lack of faith or belief in religion makes it very easy for them to change religions because they want to get married. With someone you love. A family should be a structure in society that is special in nature, mutually binding each other. According to Islamic teachings, family ties through marriage contain responsibility and, simultaneously, a sense of mutual belonging and expectation. The value of love based on religion gives the family structure a solid foundation. This is because the family structure and position are determined by Islamic law and not merely feelings (Amri & Tulab, 2018).

Meanwhile, the facts revealed by Supraptiningsih and Bariyyah in their 2019 research state that, unfortunately, a marriage settlement with a newly converted Moslem is not followed or preceded by any specific Islamic training to create a true Moslem. Thus, any new convert finds it hard to adapt to Islam, and this potentially leads to back conversion. In this condition, another religious leader cannot separate the married couple even though one of them has been already apostate". The completion of a marriage with a convert to Islam is not followed or preceded by a specific Islamic formation to create a true Muslim. Therefore, every person who has just converted to Islam will have difficulty adapting to Islam, and this has the potential to cause re-conversion. In this condition, other religious leaders cannot separate the husband and wife even though one of them has apostatized. Therefore, every government official from the highest up to the village head level needs to regulate the marriage process for converts according to state/legal regulations so that people who change religion because of marriage can be taken more seriously so that people can straighten out their intentions when they decide to convert. Islam is believed from the heart and spoken verbally.

### 3.1.1.1 Danau Pantau Village

Danau Pantau is one of the villages in Timpah District Kapuas Regency, Kalimantan Province, with the majority of livelihoods. People are gold miners. This village has 3 places of worship: 1 Al-Hijrah mosque and 2 churches (Parawei Church and Danum Pabelum Church). Based on the results

of the researchers' interviews with informants, they stated that the most significant reason they have family members who have different religions is marriage. Based on reason marriage, making it very easy for people there to move. Religion follows either the husband's religion or the wife's religion. As experienced by Mr. D's family, who has 3 children, one of them is named AD, must be Muslim because of marriage. Mr D is the same. I have no objection to children who change religions like his wife because even when he was small, his son did not eat pork. So they are not surprised when the child grows up to change religions. Finally, Mr. D and his Hindu wife lived in one house with Muslim children and a daughter-in-law.



**Figure 1: One house of different religions**  
[sumber: dokumentasi tim]

It is different which story is told by N's family, sir, and the mother has 4 children who have been Muslim since marriage, including N himself. My Father is Muslim, while my Mother converted to Islam because of her marriage to my father, so all his children have been Muslim since birth. However, as time went by, it turned out that Mother returned to Islam and embraced Hinduism in 2022 without objection from their husband. In addition, children are now growing up because the environment and family influence it, so they easily change religions only because of marriage, not because of their own beliefs; finally, the first child does the same thing, namely leaving Islam and embracing Christianity because marriage followed her husband's religion. Then, the second child is now sitting on the bench at Grade 3 high school, also left Islam and embraced Hinduism because of his own decisions and his thoughts and beliefs. Meanwhile, the third and fourth children continued to embrace Islam until currently following his father. So, in this family, there are 3 adherents of different religions: Islam, Hinduism, and Christianity.



**Figure 2: Deliberation in the family**  
[sumber: dokumentasi tim]

The documentation data above shows that most people in Danau Pantau village quickly changed their religions. Most of these are due to marriage, which has become a part of culture or a common thing in the village. One family objected to this difference even though they lived side by side; some shared the same house. Matter This is the basis for the residents of Lake Pantau to have an easier time implementing the values of religious moderation with a very high sense of tolerance.

### 3.1.1.2 Tumbang Kalang Village

Tumbang Kalang Village is one of the villages in Antang Kalang District Area, East Kotawaringin Regency. Based on observation data and interviews conducted by researchers, most of the participants are from the Tumbang Kalang village community. They easily change religions due to marriage. As is the case in the village of Danau Pantau, changing religions because of marriage has become entrenched or common in the village.



**Figure 3: Mrs. SR's families**  
[Sumber: Dokumentasi Tim]

However, in this village, there was 1 family from SR's mother who opposed it when her Muslim son converted to Christianity following her husband. At first, SR's mother was Hindu and then converted to Islam because she married Mr. S. They have 5 children, all Muslim. When she was a child, she wanted to marry her husband, Christian; her husband converted to Islam and married according to Islamic law. One day, his son, husband, and grandson went to Medan to her Christian husband's family home for 4 years. While there, his son and his children/grandchildren were persuaded to convert to Christianity. SR's mother was also converted to Christianity by her husband's family. So, when I returned to my hometown in Tumbang Kalang Village, my mother was angry and disappointed. However, as time passes, SR's mother finally accepts her love for her children and grandchildren, forced by circumstances and conditions. And so do they now live in 1 house.



**Figure 4: Mr. EI families**  
[Sumber: Dokumentasi Tim]

The story differs from other families in this village who received it happily when his family members changed religion because they follow your future husband or wife. Just like what was said by the family of Mr. EI and Mrs. YJ, where Mr. EI is married and a Muslim, Mrs. YJ comes from



Protestant Christianity. YJ's mother has 12 brothers; only he converted to Islam because of a wedding. However, YJ's mother's family never made a big deal out of it because everyone already understands that when their child When converting to Islam, there are boundaries that must be maintained. For example, when YJ's mother's family carried out non-Muslim religious activities, he and his wife never came, and YJ's mother never ate again foods prohibited by Islam.

Based on observation and interview data from researchers obtained from several families, it shows that religious conversions are caused by marriage or self-awareness, and all these phenomena can be accepted by the family so that a sense of togetherness arises. Tolerance between religious communities in Tumbang Kalang village is very high because of their family ties to each other.

## 3.2 Discussion

### 3.2.1 Implementation of Religious Moderation Values in Interfaith Families in Central Kalimantan

Central Kalimantan is one of the provinces in Indonesia, which also has a population of religions that can be said plural, even though Islam is the religion of the majority of the people in it (Ansari et al., 2023). As a result, cultural contact with people from different countries is facilitated, and intermarriages are becoming more common (Ulfah & Yoshino, 2023). The following is a discussion of the results of observations and interviews conducted by researchers with several families in Danau Pantau village and Tumbang Kalang village as respondents to be able to see the implementation of religious moderation values in terms of worship, which will be explained as follows:

#### 3.2.1.1 National Commitment

Worship services in Danau Pantau Village are carried out by their respective religions. Their respective religions carry out worship services in Danau Pantau Village in a safe, harmonious, and peaceful manner. There has never been a dispute between residents because of matters of worship or places of worship. Tumbang Kalang village has experienced a different story, which states that Tumbang Kalang Village has 4 houses of worship, starting from elements of Sharia Issues that occurred in the village. In the past, around 2013, there was a non-Muslim resident who was drunk and slept in the mosque on Friday, and finally, the Muslim residents became angry and beat the drunk non-Muslim resident. Finally, there was a dispute between religions. Then, all religious figures and regional police were summoned to discuss this matter. So, the sub-district head, Mr. Siagono, at that time built 4 houses of worship (except Confucianism because the community was too small, around 2 or 3 people), assisted by various government parties so that all residents had their places of worship. Finally, all citizens and inter-religious communities can live in harmony again. In Tumbang Kalang Village, security is maintained. Especially during Eid al-Fitr, non-Muslim residents help maintain security and order while Muslim residents carry out their worship, and vice versa, taking turns. Then, if there is a party such as a wedding, places to eat between Muslims and non-Muslims are separated. The data above aligns with the principle of religious moderation, namely tawasuth, which means understanding and practicing religion without exaggerating religion, or takhrit, which is a reduction in religious teachings. Tawassuth is an attitude between or between two attitudes that are not too right (fundamentalist) and not too left (liberal) (Aziz et al., 2019).

#### 3.2.1.2 Tolerance

An attitude of tolerance can be seen when every Muslim family member performs worship at the mosque; the non-Muslim family members welcome it very openly, and vice versa; when one of the family members wants to worship at the church, the Muslim welcomes it without hindering anything. Another thing can also be seen when the Muslim child's parents and older siblings always take him



to the Koran every day. Then, a husband delivered his Muslim wife's zakat fitrah to the mosque during the last month of Ramadan. According to the data above, applying Washatiah Islam in the form of moderation is essential to create and maintain harmony between religious communities. As Zahid and Hasan say in their article, Wasathiyah (moderate understanding) is one of the characteristics of Islam that other religions do not have. Moderate understanding calls for tolerant Islamic preaching, opposing all forms of liberal and radical thinking (Zahid & Hasan, 2018).

This is also supported by Azra, who, in his article, stated that with the wasathiyah paradigm and practice, Indonesian Muslims were prevented from raging religious, tribal, and socio-political sectarianism. Indonesian Muslims with different understandings and practices of Islam in terms of branches (furu'iyah) avoid disputes and conflicts that can never end. With the wasathiyah distinction, mainstream Indonesian Muslims are inclusive, accommodating, and tolerant towards people of other religions (Surawan et al., 2022). The attitude of tolerance shown by the people of Danau Pantau and Tumbang Kalang is by the principle of religious moderation, namely Tasamuh, which means tolerance and is closely related to the issue of independence from freedom or human rights and the order of social life, allowing for tolerance towards differences in opinions and beliefs of each other—individual in worship. Tasamuh people respect and allow attitudes, opinions, views, beliefs, habits, and behaviors that are different from their own. Tasamuh means listening to and respecting other people's opinions (Aziz et al., 2019).

### 3.2.1.3 Anti-violence

The development, change, and diversity that has plagued contemporary Indonesian Islam rapidly coincided with acts of radicalism and terrorism. Radicalism and terrorism are conflicts and tensions between human beings of various ethnicities, religions, and others (Isrofah, 2023). Non-violent behavior can be seen in every family, which always behaves kindly, politely, and courteously between families of different religions and never forbids anyone from worshiping according to their religion. Likewise, in terms of justice, every family tries to be fair to their members of different religions, never differentiating between each other's attitudes or behavior. The anti-violent behavior shown by the community in both villages is based on one of the principles of religious moderation, namely I'tidal, which means certain and permanent. I'tidal is an attitude to put things in their place, exercise rights, and carry out obligations proportionally. I'tidal is part of the application of justice and ethics to all Muslims. The justice dictated by Islam is declared impartial by Allah. It is normal and balanced in all aspects of life, as shown by Ihsan's behavior. Justice is achieving equality and balancing rights and obligations (Aziz et al., 2019). The principle of I'tidal will make people safer and more comfortable in carrying out their respective worship, as Allah says in Q.S. Al-Kafirun verse 6, which reads:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

This sixth verse explains social life in carrying out religious life. This verse provides specific guidelines for practicing religion according to one's beliefs and obtaining freedom in carrying it out. On the other hand, nothing can disturb him in the slightest. Furthermore, according to Shihab (1992), the word din above has three meanings: religion, retribution, and obedience. However, interpretive scholars generally understand the word din above to mean reply. This is because every follower of their respective religion will receive the appropriate reward for the religion brought by the Prophet Muhammad and the religion believed in by polytheists. Thus, the reward is God's provision because He is the determiner of everything. No one can interfere with the response (Amnesti & Budi, 2022).

### 3.2.1.4 Accommodating Local Culture

Local cultural traditions carried out in Danau Pantau village and Tumbang Kalang village are based on the teachings of the Islamic religion, such as commemorating the anniversary of the death of a Muslim family member by reciting special prayers on the 40-day and milestone (1-year) occasions of death. Meanwhile, the Hindu religious tradition usually carried out is the Tiwah Ritual. However, the Muslim community did not follow it, and some just watched. Following up on the data above, it is important to continue preserving local culture regarding worship or religion, as Khoiruddin and Khulwah stated in their article that local wisdom is an alternative in framing diversity in a plural society. Local wisdom can be interpreted as local ideas that give rise to wise, good attitudes, which have been followed and practiced in society for generations. It also becomes a bond of togetherness between internal community groups and groups of different ethnicities, races, or religions. Local wisdom can also be conceptualized as local knowledge or genius (local intelligence) (Khoiruddin, 2023).

Multicultural life requires multicultural understanding and awareness that respects differences, pluralism, and a willingness to interact with everyone fairly. Religious moderation is required in the form of recognizing the existence of other parties, having a tolerant attitude, respecting differences of opinion, and not imposing one's will through violence. The role of the government, community leaders, and religious instructors is to socialize and develop religious moderation in society in order to achieve harmony and peace (Akhmadi, 2019). Local wisdom, which continues to be preserved and incorporates Islamic teachings, will give people a middle-class attitude towards religion and culture on the streets, and Islamic teachings will also continue to be implemented (Khoiruddin, 2023b).

**Table 1. Comparison of the Implementation of Religious Moderation Values in Worship**

Value Worship	Danau Pantau village	Tumbang Kalang village
Nasional commitment	Even though there are several places of worship in one village, there is still a sense of security, harmony, and peace.	During Eid al-Fitr, non-Muslim residents help maintain security and order while Muslim residents carry out their worship, and vice versa.
Tolerance	In a family with different beliefs, they still adhere to worship in their respective places of worship.	There is a husband who has a different belief, but during the month of Ramadan, he still pays zakat to his wife.
Anti-violence	every family who always behaves kindly, politely, and courteously between families of different religions.	It forbids anyone from carrying out worship according to their religion.
Accommodating to Local Culture	anniversary of the death of a Muslim family member by reciting special prayers on the 40-day and milestone (1 year) occasions of death	anniversary of the death of a Muslim family member by reciting special prayers on the 40-day and milestone (1 year) occasions of death

### 3.2.2 Implementing Religious Moderation Values in Interfaith Families in Central Kalimantan in Social.

Moderation is a middle-way attitude or attitude of diversity, which is still used as an alternative terminology in religious discourse, both at the global and local levels (Farista & M, 2018). The following is a discussion of the results of observations and interviews conducted by researchers with several families in Danau Pantau village and Tumbang Kalang village as respondents to be able to see the implementation of religious moderation values in terms of social which will be explained as follows:

### 3.2.2.1 National Commitment

Social activities are implemented safely, harmoniously, and peacefully without distinguishing between religions or ethnicities. All served well. This can be seen in one of the residents of Danau Pantau village who works as a salon cosmetologist. He serves anyone who asks for services in terms of salon make-up, even though they have a different religion from him. Because religious differences there are widespread. Meanwhile, in Tumbang Kalang village, there is Mrs. I, who works as a traveling fruit seller, and with her friends, who are Muslims, they never compete with each other or are enemies when it comes to making money. He also serves buyers from any religion well and is friendly. National commitment is one of the religious moderations people must have in their congregation. This national commitment will be present if people have a national insight, namely an attitude or characteristic of getting to know and studying their nation more closely, to create a sense of nationalism in their souls. In education, national insight must be instilled in students to appreciate their nation and its heroes and be proud of their nation, namely Indonesia. So, as a form of attitude in society, one must use the principles of Islamic ethics/morals as well as possible to build a mainstream society approved by Allah SWT (Astutik, 2019).

### 3.2.2.2 Tolerance

Tolerance in society is an attitude of mutual respect shared by the residents of Danau Pantau and Tumbang Kalang villages; they tend to respect each other's beliefs, do not impose their will, and do not criticize each other, whatever their work is in earning a family living. Research conducted by Jannah regarding religious moderation in society shows that in the Koran, there are verses that contain the value of religious moderation in the field of society. Among others, in Q. S. An-Nisa; [4]: 171, Q. S. Al-Baqarah [2]: 143, Q. S. Al-A'raf [7]: 85. Its implementation, especially in social activities, is through the principles of justice (al-'adl), balance (wazn), and tolerance (tasamuh). By implementing this principle, everyone behaves proportionally toward others without discriminating between ethnicities, religions, and groups, let alone being discriminatory or unjust (Jannah et al., 2022). This has been implemented by the communities of Danau Pantau and Tumbang Kalang villages, which carry out social activities in harmony and peace without any disputes. Even though they do not understand the science of moderation completely, they understand how to behave towards people of different religions from theirs. As discussed in the first problem formulation, it is stated that the closeness of one community to another is quite close because of the existence of family ties due to marriage. So, quite a few of them have families with different religious beliefs, making it easier for society to implement the values of religious moderation (Islam, 2020).

### 3.2.2.3 Anti-violence

The people of Danau Pantau and Tumbang Kalang villages tend to be fair towards families or neighbors of different religions, never differentiating attitudes or behavior in trading. They also never differentiate between each other even though Muslim traders are selling the same fruit as him. However, there was never any dispute or competition between each other. The data above is in line with the concept of anti-violence, which explains that the concept of non-violence in the Islamic religion in forming an attitude of tolerance comes from the Al-Qur'an and hadith, which see religion as an influential sector in the lives of religious communities (Rahmatika, 2021). Therefore, Muslims make an effort to maintain religious harmony. The Islamic concept of responding to violence in religion is a form of religious teaching that originates from the Koran and hadith.

This construction makes Muslims aware of the impact of violence in the name of religion that will result from an extreme and fanatical understanding of religion. So, the concept of religion provides an understanding for society regarding anti-religious violence and creates an attitude of tolerance. This effort is a form of community understanding that originates from religious teachings



in movements such as interfaith dialogue, tolerance education, and building awareness of religion. This will impact anti-violence against religion so that religion becomes a pillar of peace (Alfiani et al., 2023). The non-violent attitude adopted by Danau Pantau and Tumbang Kalang allows them to interact in work and social harmony and understand each other.

### 3.2.2.4 Accommodating Local Culture

The implementation of social activities in the trading process is carried out by the Tumbang Kalang village community, like the community in general, which has its own shop or container. However, apart from that, they trade by traveling from house to house using Luntung (Dayak) carrying baskets. Indonesia is made up of various islands, each of which has different and varied tribes, languages, cultures, and traditions. Local culture and traditions in Indonesian society give color to the Indonesian state and influence the community's religious beliefs and practices. Islam responds to local culture, customs, or traditions wherever and whenever and is open to accepting local culture, customs, or traditions as long as the local culture, customs, or traditions do not conflict with the Koran and Sunnah (Umar, 2020). The existence of local wisdom, values, traditions, and culture in society will remain sustainable. So that people can live according to the wisdom of the local community.

**Table 2. Comparison of the Implementation of Religious Moderation Values in Social**

Value Worship	Danau Pantau village	Tumbang Kalang village
Nasional commitment	Even though there are several places of worship in one village, there is still a sense of security, harmony, and peace. This can be seen in one of the residents of Danau Pantau village who works as a salon cosmetologist. He serves anyone who asks for services in terms of salon make-up, even though they have a different religion from him.	There are two swords of different religions, and both work as traveling fruit sellers. Together with their Muslim friends, they never compete or are enemies in making money. He also serves buyers of any religion well and is friendly.
Tolerance	carry out social activities in harmony and peace without any disputes.	Carry out social activities in harmony and peace without any disputes.
Anti-violence	tends to be fair towards family or neighbors of different religions and never discriminates in attitudes or behavior in trading. They also never discriminate against each other, even though there are Muslim traders who sell the same fruit as them.	Tends to be fair towards family or neighbors of different religions, never discriminates in attitudes or behavior in trading. They also never discriminate even though there are Muslim traders who sell the same fruit as them.
Accommodating Local Culture	carry out cooperation in mutual cooperation systems, community service, and other community activities.	People carry out the buying and selling process without regard to religion and ethnicity.

Local wisdom becomes important and useful only when the local people who inherit the knowledge system are willing to accept and claim it as part of their lives. By inheriting knowledge from generation to generation, local wisdom can be called the soul of local culture. Based on the discussion above, it can be seen that implementing the moderation values contained in the verses of the Al-Qur'an can be done by applying the principles of moderation itself. The principles in question include justice (al-'adl), balance (*wazn*), and tolerance (*tasamuh*). If these principles are applied in social activities, such as economic activities, they will be able to balance the economy even though it is still on a small scale. The relationship between related parties is bound by the universal principles of life, keeping human life on God's path and by the aim of creating diversity, according to the Koran. In reality, if the values of moderation are applied with the correct principles, the gaps that exist in society can be resolved, and tensions, for whatever reason, can be avoided (Dharma, 2018).

#### 4 Conclusion

Interfaith families in Central Kalimantan are easily implemented by the majority of the people in Danau Pantau Village, Kapuas Regency, and Tumbang Kalang Village, Kotawaringin Timur Regency, because of the marriage factor. The process of implementing the value of religious moderation in families of different religions in Central Kalimantan in religious practices such as national commitment (Even though there are several places of worship in one village, there is still a sense of security, harmony, and tranquility. During Eid al-Fitr, non-Muslim residents help maintain security and order while Muslim citizens carry out their worship, and vice versa in turns); tolerance (in families with different beliefs, they still adhere to worship in their respective places of worship. There is a husband who has a different belief, but during the month of Ramadan, he still pays zakat to his wife), is anti-violence (every family who always behaves kindly, politely, and courteously between families of different religions), and is Accommodating to Local Culture (anniversary of the death of a Muslim family member by reciting special prayers on the 40 days and milestone (1 year) occasions of death). Meanwhile, the implementation of the value of religious moderation in families of different religions in Central Kalimantan socially includes a national commitment (even though in one village there are several places of worship, there is still a sense of security, harmony, and peace. This can be seen in one of the residents of Danau Village Monitor, who works as a salon make-up expert. He serves anyone who asks for services in terms of salon make-up, even if they have different religions) and tolerance (carrying out social activities in harmony). and peaceful without any disputes), Nonviolence (tends to be fair towards families or neighbors of different religions, never differentiate between attitudes or behavior in trading. They also never differentiate between each other, even though there are Muslim traders who sell the same fruit. The same as them) and local cultural accommodation (cooperating in a system of mutual cooperation, community service, and other community activities).

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