

# THE DYNAMICS OF RELIGIOUS MODERATION IN THE PREVENTION OF RELIGIOUS CONFLICT IN MULTICULTURAL COMMUNITIES: A CASE STUDY OF PAKELAN VILLAGE, PANCASILA VILLAGE, KEDIRI CITY

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**Abstract:** Pancasila Village is an area in Pakelan Village, Kediri City. impressively, this village has a lot of different cultures, beliefs, tribes and ethnicities there. Even though there are many differences in the village, they still live in harmony, help each other and if there is a conflict they will resolve it through deliberation. Linguistically, multiculturalism can be understood by understanding many cultures. Culture in the sense of ideology and at the same time as a tool towards the highest level of humanity. So it can be concluded that multiculturalism is an awareness of seeing cultural diversity as an important part of social life. In the Big Indonesian Dictionary (KBBI), the word moderation is defined with two meanings, firstly reducing violence, secondly avoiding extreme behavior , while moderate always means avoiding extreme behavior , and leading to a middle ground dimension. Religious moderation ( wasathiyah ) can be interpreted as an individual's perspective or point of view in taking a fair and non-fanatic stance in making decisions. So, religious moderation is needed in order not to close oneself off, be easy to get along with, interact with, and prevent conflict between religious communities. This article discusses the attitude of residents or the local government to maintain harmony in order to prevent conflicts that occur in Pancasila Village, Pakelan Village, Kediri City.

**Keywords:** Moderation, Religious Conflict, Multicultural

## A. Introduction

Indonesia is a pluralistic country that has diverse race, taste, religion and ethnicity. Various conditions This can give rise to various conflict. Moreover, reality socio-economic nations that don't balanced in each element citizen-nation. In a multicultural society this, interaction fellow man Enough tall intensity, so that ability social inhabitant public in interact between man need owned every public. Ability the according to Curtis, includes three areas, namely: affiliation (work together), cooperation and resolution conflict (cooperation and resolution conflict), kindness, care and affection/emphatic skills (friendliness, attention and love Darling) (Walker, 1998). A vulnerable sense of togetherness, a low sense of understanding, and a strong sense of prejudice between groups in Indonesia, giving rise to causing conflict violence between group become explode in a way sporadic. Conflict and violence This Already enter in various environment public. Culture rudeness based on assumptions that conflict as destroyer or destroyer. Conflict seen as the struggle of good and evil, black and white, victory and defeat, gain and loss. Conflict can considered as reason definitely for violence, if its existence perceived negative and resolved with method compititif (Dodi, 2017). Therefore That need attempted to conflict handled more Serious For create peace in society.

For religious counselors as service public, then phenomenon diversity culture requires instructors understand knowledge and awareness multicultural, so own competence in face difference, as small as it is whatever difference group the building. Counselor need increase perception they are sufficient self with knowledge about diversity culture, understanding exists form discrimination, stereotyping and racism are frequent happen in life public. In society multicultural, pre instructor expected can become facilitator change and expertise in overcome conflict and do consultation to related parties For increase harmony group the building.

Pancasila Village is A areas in the Village Pakelan, Kediri City. The founding of this village spearheaded by state officials, namely the local TNI. Interestingly, this village own Lots very variety culture, beliefs, tribes and ethnicities that reside there. Although Lots very the differences that exist in the village, them still life with harmonious, mutual help and if anything conflict that occurs they will finish it with discussion (Abu, 2023). See phenomenon the author interested For stage on-site research This. Writer want to know How the residents of Pancasila Village guarded it harmony and prevent conflict between religions in the middle diversity culture, ethnicity, beliefs and ethnicity. After the existence of the

Pancasila village mindset or thinking residents in the village changed from the beginning they think individualist ( putting forward his ego ) becomes pluralist ( appreciating difference ). Interesting thing from Pancasila village For researched is method prevention applied conflict inhabitant or government local .

So, researchers can formulate problem as following : (1) How connection social between residents who own difference will beliefs held by each individual ? (2) How they guard harmony To use prevent conflict that happened in the environment the ? (3) How method inhabitant or government local If arise conflict religious diversity that occurs in the environment the ? As for goals from research This is (1) for know connection social between inhabitant different religions, (2) for know share method guard harmony To use prevent conflict in the environment citizens , and (3) for know What will done inhabitant or government local If arise conflict religious diversity that occurs in the Pancasila Village environment .

Article This discuss about How attitude inhabitant or government local For guard harmony To use prevent conflict that occurred in Pancasila Village, Subdistrict Pakelan , Kediri City. The method will used in article This is method more qualitative emphasizes deep understanding to problem than see problem in a way general . Data collection is ongoing in background scientific . Study This use interview honest and equipped observation deep For understand attitudes , beliefs , feelings , and behavior individual or group about something topic or incident certain .

Multiculturalism in a way language can understood with understand Lots culture . Culture in understanding as ideology and at the same time as tool going to degrees humanity highest . So for That important see culture in a way functional and practical operational in institutions social . By terminology multiculturalism shared become two , viz multiculturalism descriptive and multiculturalism normative . Multiculturalism descriptive is reality reflective social there is pluralism (pluralism) and multiculturalism normative That related with moral foundations , viz adanaya moral ties of citizens in scope of the state/ nation For do something that becomes agreement together (Ahmadi, 2019).

So that can concluded multicultural is awareness For see diversity culture as part important from life social . This matter appear moment somebody open For life together and see diversity as must alive , fine in life himself itself complex nor in life more social \_ complex . As a result , awareness will diversity in reality dynamic appear . Muzhar in Darlis, looking multiculturalism covers ideas , ways views , policies , attitudes and actions by the community a country, which is rampant from facet ethnicity

, culture , religion, and so on . However , there are ambition For develop Spirit the same nationality and have pride For maintain pluralism the . Draft This No foreign to the Islamic world, at least own experience historical reinforcement that Islam respects diversity , as practiced by the Apostle in Medina government .

Multicultural likened with climb peak mountain For see very view wide so that No limited to a narrow view . It could also be said as spiritual journey and faith For merges with Divine universality and seeing His great grace broad and varied complex variety in dynamic life . Then , that produce piety real social that builds harmony in life and stop violence , oppression , and fanaticism narrow .

The Qur'an as a universal book of guidance , contains verses that contain the messages that should be become guidelines for man For arrange life them , both related with faith nor governing regulations Act behavior and procedures hidp man Good in a way personal nor collective . Between message multicultural the shared to five like following :

First , the Qur'an states that all man own the same basis . As stated in Surah Al- Hujarat : 13 ,

(13) يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَ

Meaning : O man ! Indeed , we have create You from a man and one woman , then We made her You nations and tribes so that you each other know . It's truly the most noble between You in the sight of Allah is the most pious person . Indeed, Allah is All- Knowing , All - Compliant .

According to paragraph this , Allah created all man from land , like Adam and Eve. Every man equal before God and glory they originate from devotion , no from ethnicity , race , or type sex they . They Then shared become nations . Understanding nation in Arabic is sya 'bun which means more big than tribe , after tribe there is levels others more small like phase -il ( tribe ), ' asya-ir (Bani), 'ama- ir , Afkhad , and so on . The purpose of creation This No For blaspheme , drop , or boast One each other. On the contrary , it is aim For develop mutual feelings respect , mutual know One each other and a sense of mutual help .

Second , the Qur'an says that humans in the first place is One people . Allah SWT sent the Prophets to give news happy and giving warning moment happen dispute . For help they make correct and honest decisions about their problem disputes , Allah revealed the book to they . As mentioned in Surah Al-Baqarah : 213 ,

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكَمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ

بَعِيًّا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ  
( 213 ) مُسْتَقِيمٍ

Meaning : Human it was ( formerly ) one people . Then Allah sent prophets ( to ) convey news joy and warning . And He sent them down together they are the Book that contains truth , for give decision between man about their thing \_ dispute . And those who disagree just people who have given (the Book), after real evidence \_ until to they Alone . So with His will , Allah gives instruction to those who believe about their truth dispute . God gives instruction to who is He will straight path .

This verse show that source discord , enmity and division among people religious it's not a religious teaching that they adhere to it , but envy is what drives it they For ignore their religious teachings Alone . Wo n't There is dispute sort of That , If they remove anger or their ego and practice what their religion teaches each individually pure . Because every religion is teach to every the follow- up to be a kind person and respect others . Third , the Qur'an also emphasizes how importance For each other trust , understand , and appreciate One each other, as well For avoid feeling bad think and search other people's mistakes . As stated \_ in the Surah Al-Hujarat : 12 ,

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ  
بَعْضُكُم بَعْضًا أَيُّبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ  
رَّحِيمٌ (12)

Meaning : O you who believe ! Stay away Lots dair prejudice , actually part prejudice That sin and do not You looking around other people's mistakes and don't is in between you are the one who gossips some others. Is \_ There is between you like it eat meat his brother already dead ? Of course You feel disgusting . And be cautious to Allah, truly Allah is Accepting repent , Most Merciful .

Allah SWT . forbade His faithful servants from Lots prejudiced bad , that is suspect family and tribe relatives as well as others with a bad accusation that is not appropriate . Because really part from matter the is pure thing sin , for That let matter the shunned in a way whole as action preventive .

Fourth , the Koran teach For always put forward clarification , discussion and deliberation moment face problem . Should not drop verdict without understand problem with clear . As stated in Surah Al-Hujara t: 6 ,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَ نَبِّئُوهُ أَنَّ نُدِّيبُوا قَوْمًا بِجَهَالَةٍ فَتُـبْحُوا عَلٰى  
(6) مَا فَعَلْتُمْ نَادِمِينَ

Meaning : O you who believe ! If someone is wicked come to you bring something news , then be careful the truth , so that you No harm something race Because stupidity ( carelessness ), the end You regret your actions That .

Allah SWT . ordered ( people believer ) for inspect with thorough news from the wicked , and let it be they behave Be careful in accept it and don't accept it with so Of course , that's the result will reverse reality . The person who receives with so just news from it , meaning The same with follow the trace . While Allah SWT . has forbid race believer follow the path of the broken people . Leave from understanding here it is There is a number of scholars prohibit it We accept news ( history ) from people who don't known , because perhaps he is a wicked person . But some other scholars Want to accept it with reason that we just order For research truth news of the wicked , while those who are not known ( majhul ) still Not yet proven his wickedness Because he No is known the situation .

Fifth , the Qur'an emphasizes For prevent conflict and do reconciliation on various problem . Peace can achieved through forgiveness or forgive . In situation conflict community , appropriate action \_ is request Sorry moment reconciliation . According to Islamic teachings , everyone should create peace , love peace , and a sense of security for all creature life . The Qur'an explicitly recommends \_ \_ For give \_ sorry , lead to direction agreement peace through deliberation , and sit down one by one table with principle love Darling . Surah Ash-Shura : 40, states :

(40) وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَجْرُهُ عَلَى اللَّهِ إِيَّاهُ لَا يُجِبُ الظَّالِمِينَ

Meaning : And reply something crime is worthy crime , \_ but goods Who forgive and do good ( to the person who does it evil ) , then the reward from Allah. Really , He No like unjust people .

In Islam, sunnatullah is plurality as base multicultural . Religious and cultural pluralism has become the facts are not can denied from ancient times until moment This . Formula for religious pluralism and culture can too used For describe religious and cultural plurality . However , the Koran, the oldest holy book in the world, since beginning show plurality This with clear Because similar that part already integrated from essence God's creation (Ma'arif, 2009).

Multiculturalism own relevance with Islamic teachings , and us know that Islam originated from the root of the word "al-Salam" which means peace . Islam invites his people For carry out and spread peace in advance

earth . This matter mentioned in QS Al-Baqarah verse 208 " Udkhulu fi al-silmi kaffah " which means " come in to in the Islamic religion kaffah " .

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُلُقَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (208)

Meaning : O believers Come on in to in Islam the whole , and don't You follow steps demon . Really , he is real enemy for you .

Allah commanded to His faithful servants to Him and justify His Messenger , please they hold on to Islamic ropes and all the law as well as practice all he ordered and left all the prohibition with all the abilities they have . \_

If using draft multicultural someone did it reorientation approaching understanding \_ draft multiculturalism that is with state as willingness For enter to in peace in a way kaffah (total). Meaning This different with meaning in a way literature that confirms difference in a way unilateral , and deny existence other entities within life ..

Multicultural emphasize applies fair in look and act towards people or group other . This matter explained in QS Al-Maidah : 8 which means "And do not once in a while you hate your dreams to something race push You For applies No fair " .

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (8)

Meaning : O you who believe ! Be You as enforcer justice because of Allah, ( when ) became witness with fair . And don't your hatred to something people , pushing You For applies No fair . Applicable be fair . Because ( fair ) that is more near to piety . And have faith to Allah, indeed , Allah is All-Compliant What are you do it .

This verse invite For applies fair even though towards people or hostile group \_ We . Applicable fair It means let We still apply " objectively " to they . If principle This become spirit multi- cultural life will can materialized .

“ Moderation ” originates from Latin , “ Moderatio ” which means “ no advantages ” or “ no lack ” . It means is control very attitude \_ excess or lack . In the Big Indonesian Dictionary (KBBI), the word moderation defined with two meanings, first subtraction violence , second avoid behavior extreme , whereas moderate always means avoid behavior extreme , and an leads to dimensions road middle (Sutami, 2014). Lukman Hakim Saifuddin stated that moderate person is those who act with normal , normal way \_ course , and no extreme . He also stated that In Language

English , the word moderation often used For describe things such as average , core , standard or No sided ( non-aligned ) (Syahid, 2022).

In Arabic , moderation depicted with the word wasath or wasathiyah , the same with tawassuth , which means middle , i'tidal ( fair ) and taawazun ( even ). Wasith is someone who implements principle wasathiyah . Wasathiyah Alone interpreted as “ choice best ” in Arabic . Whatever term is used , all of it has that meaning The same ; fair , deep matter This means choose road middle in between various option extreme . Even the word wasishth has spread to in Indonesian becomes “ referee ” , who has three meanings that is , the mediator or intermediaries ( eg in business or trade ), broker or divider , reconciler between disputant , and leader in match (Mahamid, 2023).

Moderation religion ( wasathiyah ) can interpreted as method look or corner look individual in take attitude in a way fair or not fanatical in take decision . So, moderation religious That necessary so that it does not close yourself , it's easy mingle , interact , and prevent conflict between people religious . Moderation religious is a strengthening process confidence somebody towards the religion he adheres to , at the same time give room for other people or other religions to hug their respective religions . Someone with personality religious temperance will freely strengthen belief and practice order religion , at the same time give chance for adherents of other religions for worship in accordance their respective beliefs . Respect and acceptance to people other religions are indicated through relationships and interactions in habit social (Shihab, 2011).

Temporary in a way etymological , moderation religious according to Quraish Shihab, with attitude middle religion \_ with No take sides to left and to right . Impartiality this is what makes it man applies fair so that can become example for all party . In fact , he describe moderation like position The Kaaba is in the middle earth. Moderation religious is position balanced between both of them (Sulaiman, 2022). Understanding this is also in harmony with opinion Hasbi as-Siddiqy . According to him , moderation is balanced attitude , no life excessive in religious ( extreme ) and also not one of those people who are too not enough in fulfill religious obligations (Ulinnuha, 2020).

Al-Qur'an and Hadith works as sources and references holy for people Muslim For handle and overcome challenge in life they . Today , global challenges are driven by technology sophisticated state- secular No Possible unstoppable . Actually matter This No need feared Because is inevitability . Because you're complacent and lulled with romanticism civilization that has they achieved during centuries previously , the Islamic world became lost compete with they in matter what happened Now like



current economy , industry , technology and media This is at in grip they . As if various ethnicity , language , culture and religion gathered in one place . This shows fact empirical that Muslims are divided into i Lots sects , understandings and currents that interact with each other hit , as happened in the full Middle East with war Islam's brothers and opponents took advantage chance This is to destroy Islam . What are we Look moment This is that they Keep going continuously labeled radical Islam , terrorist Islam , and fundamental Islam.

Because understanding Muslims today This to teachings his religion No balanced , no precise , weak , fanatical , and partial , conditions on difficult stopped and resolved . Therefore , they hating other religions and an disbelieve One each other. they also missed out far in the field economy , industry , and technology where Muslims used to be are at the forefront world civilization. Yusuf Qardhawi , who is considered as father moderation religion in the Islamic world, said that excessive in religious cause chaos among people religious , and he show his attitude like ; \_ (1) Fanatic to something opinion . (2) Most people oblige on man something that doesn't required by Allah. (3) Aggravating things that don't need . (4) Behave rough and tough . (5) Own view negative f towards other people. (6) Fall into it to in canyon affirmation (Qaradawi, 2017).

Extreme understanding of religion and not There is balance cause things on happens , so happen practice excessive religious practice excessive . Islam has mission namely "Islam came to the world for bring grace to all nature and the Prophet Muhammad Alone sent to world This No For perfect people man ". When p the understood with No balanced so will arise attitudes fanatical and not Want to considered wrong.

So that's what it becomes base main A public or country for realize harmony between people religious needed agreement everyone inside \_ value every beliefs held by each person. As matter the has stated in the 1945 Constitution, which reads (Yudianita, 2015).

*The state guarantees independence each resident For hug their respective religions and for worship according to his religion and beliefs That . ( Article 29, paragraph 2).*

With use base the so every society ( individual ) free country For choose and embrace a religious belief believe and be free For worship in accordance with the beliefs he holds . Already duly We No force will or selfish to others for follow our belief follow . Everyone has \_ freedom For own their respective beliefs .

In the realm of Islamic thought in Indonesia, Islamic moderation can be identified through at least the following five aspects. First, trying to spread Islamic teachings without using rudeness. Second, adopting a modern lifestyle and all related fields, such as democracy, human rights,

science and technology, and others. third, facing and understanding the values contained in Islamic teachings using a rational approach. Fourth, in the process of understanding the sources of Islamic teachings, use a contextual approach. Fifth, the application of Islamic law uses *ijtihad*. However, these characteristics have the potential to be further developed by adding elements such as tolerance, harmony and cooperation between different religious groups (Hilmy, 2012).

In Islamic teachings which are in line with the mission of *Rahmatan lil 'Alamin*, moderation requires the application of a non-violent attitude among society, an understanding of the differences that may arise, an emphasis on contextualization in interpreting Divine verses, the use of *istinbath* to formulate relevant laws, and the use of science and technology approaches to respond to and overcome the dynamics of problems in Indonesian society. It is important to consider differences in attitudes as dynamics that enrich moderate social life and become an integral part of civil society. The existence of moderate Islam is the guardian of the consistency of Islam introduced by the Prophet Muhammad. In an effort to restore the true image of Islam, moderation is needed so that other adherents can experience the truth of Islamic teachings as *Rahmatan lil 'Alamin* (Zainuri, 2019).

In Islam, tolerance often called with *Tasamuh* or be tolerant , considerate . Tolerance religious is tolerance that includes various related issues with confidence towards the people involved with confidence atai the divinity he professes (Casram, 2016). In Indonesia, someone must given freedom religious For believes the beliefs he holds . Faith is servant's business with His God , without the role of religion in life public will damaged or not harmonious . The Indonesian nation is compound b a n gsa And be marked with there are many ethnicity , culture , race , ethnicity , religion and customs . Indonesia is not an atheric country , Indonesia is a religious country , where every Citizens have rights and obligations for adhere to one from six religions recognized in Indonesia. As arranged in Article 29 paragraphs 1 and 2 of the 1945 Constitution, the state provides freedom to inhabitant country For choose one of the existing religions in Indonesia, namely Islam, Christianity, Catholicism , Buddhism , Hinduism, Protestant Christianity and Confucianism . This matter make We as society must each other tolerate and live rukum in religious .

By etymologically , said *tasamuh* originate from Arabic meaning \_ tolerant or tolerant . *Tasamuh* It means cheap heart in get along . *Tasamuh* in a way etymology means bring or accept case in a way easy . So that can concluded that *Tasamuh* It means tolerate or accept difference with roomy heart . Whereas according to terminology , language tolerance from the

word language English " tolerance " which means make happy . In the dictionary big Indonesian is interpreted as tolerance , silence , sincerity (Imarah, 2005). According to Badawi, tasamuh is attitude or embodying behavior self as willingness nfor accept difference Different view \_ One each other, though No agree (Bukhori, 2012).

Fact history This show that problem tolerance in Islam it is not draft foreign or Ghoribian . To those of different religions and beliefs , the Koran has set principle No There is coercion in religious contained in Surah Al-Baqarah: 256. Because freedom religious is part from respect to rights very human basic .

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ أَمَ فَمَنْ يَكْفُرْ بِاللِّغَاوَاتِ وَيُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ  
(256) الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning : There is no compulsion in (adhering to) religion (Islam), in fact there is a clear (difference) between the right path and the wrong path. Whoever disbelieves in Tagut and believes in Allah then indeed, he has held on (firmly) to a very strong rope that will not break. Allah is All-Hearing, All-Knowing.

Attitude tolerance and respect No only applies towards others, but also to self myself , even attitude tolerance \_ must started from self Alone . Rasulallah saw reminded him \_ notice himself and give proportional rights : “ actually your body has the right ( to You rest ) your eyes have the right ( to closed ) and your wife also has the right ( to provided for)”. (HR Bukhari ).

So Islam is a religion that respects and assumes Islamic morality of tolerance in connection between religion and people, well for Muslims themselves as well as non-Muslims. Difference faith and religion do not reduce feelings of responsibility answer a Muslim For build harmony with fellow on Name interest together . Muslims don't Once annoying , but they are also silent when disturbed . For Islam, everyone member society, without distinguish between religions, have rights and obligations as well as not quite enough the same answer For create atmosphere conducive for realization harmony, cooperation and togetherness in activity social for good . In the law life neighbors , for example , Islam does not see religious differences , everyone neighbors , whatever his religion , that is you have to respected and looked after its interests .

Religious tolerance does not mean that we share in their belief in God. Therefore, it seems that accepting a religious belief is not primarily a matter of deciding how true it is. While respecting one's religious beliefs does not require endorsing the substance of those beliefs, it can be difficult

to accept a person's right to believe whatever they choose (Newman, 1978).

## **B. Research Methods**

In this research, our researchers used a qualitative descriptive research method. The qualitative descriptive research method is a research method that uses a problem formulation that guides research to explore or photograph the social situation that will be researched thoroughly, broadly and in depth.

## **C. Results and Discussion**

### **1. History of Pakelan Village As a Pancasila Village**

Originate from the word (Pekel) which means strong . Because in ancient times in the village This many people have eyes livelihood as craftsman . Here Name Package refers to the area the . besides Because Name Package originate from many activity demolish load goods and crafts hand , pakelan is also believed originate from many tree growing package lush all around place the . One of legacy remaining history in the area the is the former Pakelan Village Office works as building secretariat or place businessmen 's meeting Chinese . Office buildings in the District Package the built by the Chinese at the end 19th century and combined architecture Europe , Java and China . Before changed become office subdistrict , building This had time used as building school base on the range 1990 , however along walking time , building This transferred function as office ward . Although used For various necessities , buildings This still maintain architecture the original. Apart from the office still village \_ maintain architecture old building , still Lots other buildings that have history long in Pakelan Village .

This village own Lots very nicknames , such as heritage village, Chinatown village , Javanese village, and one of the famous ones is I'm sorry Pancasila . Pakelan Village called K ampang Heritage because Lots very buildings former Dutch era. In throughout road Monginsidi , there is Lots existing old buildings There is since the Dutch era . Apart from that , packages are also frequent called as a Chinatown because it's in the area the there is Lots public Resident Chinese . \_ That matter be marked with exists their place of worship that is Temple . The location are along \_ Yos Sudarso Street . There the buildings are also great highlight architecture Very Chinese \_ thick , like Pagoda Tjoe Hwie Kiong. Building the Already confirmed as reserve culture by the Kediri City government .

Pakelan as a Javanese village too interesting our attention . This Javanese village is on Jalan Trunojoyo . Javanese society very prominent in the area the . Apart from that, also in Pakelan especially this Javanese Village there is group art jaranan named " Putro Kusumo Trunojoyo " . Jaranan is a practice \_ animism through handler or shaman with enter roh or entity g h aib into the a body medium man . Now Jaranan can become basic dance arts held when There is such warning birth , circumcision , marriage , etc. Lastly , nickname as Pancasila Village given Because k onon the story This village called so Because formerly Pakelan This inhabited by several ethnicity and ethnicity like Chinese and Javanese. Which is two ethnicity the have variety trust .

Pancasila village established on March 1 , 2022. Establishment of the Pancasila village This spearheaded by state officials , namely the local TNI . According to information from Mr Abu, one of them founder of Pancasila village , this village stand Because there is Lots very variety culture , beliefs , tribes , ethnicities that are in place That. So , the local TNI create the Upper Pancasila Village messenger leader they . The aim is to understand current and future generations about the various cultures, tribes, ethnicities and beliefs in Indonesia. In essence so that we don't remove or forget values from details Pancasila . With various culture , beliefs , tribes and ethnicities there , hopefully resident there can understand and apply the five precepts base from Pancasila the . Before the Pancasila Village existed, in Pakelan Village itself there were already several Chinese and Javanese ethnic groups living there. This happened decades ago when Indonesia was still colonized by the Dutch. According to Mr. Abu, an area can be used as a Pancasila Village if it meets the criteria, one of which is that there are several tribes, ethnicities, beliefs and cultures. From there, a sense of mutual understanding and respect is generated which ultimately forms tolerance.

Pakelan as this Pancasila village I've achieved it two achievement , that is race at level Kodim and Korem held by the Government Local . In Pancasila Village There are five beliefs and four house of worship, said Pak Arief as Head of the local RT . Religion or trust That including , Islam, Christianity, Catholicism , Confucianism , and Buddhism /Hinduism.

There is something unique in Pancasila Village, namely that in every house there is a Ga Ruda bird frame . Usually this is only found in special important institutions such as schools, offices, or others. However, in Pancasila Village it is mandatory to have the Garuda Bird

Symbol inside every resident's house. According to Mr. Abu's statement, the placement of this symbol is so that every resident of Kampung Pancasila will still remember the values of Pancasila, and on the other hand, children can also learn about the values of Pancasila.

## 2. Religiosity of the Pancasila Village Community

Religiosity manifest himself in various aspect life man (Wortman, 1993). Diversity activity happen No just at the moment somebody do ritual behavior ( special worship ), but also on activities life other (Batson, 1981). Not only refers to activities that can seen with eyes , but also on activities that are not seen and taking place within heart somebody (Hair, 1992). Religiosity with thereby cover up various aspect or dimensions . Glock and Stark argue that religiosity consists of five dimensions as following :

1. Dimensions Ideological is to what extent a person accept problems dogmatic in his religion . For example , confidence about God's attributes , existence angels , heaven , and hell .
2. ritual dimension is to what extent a person fulfill obligation the ritual in his religion . For example prayer , fasting , reading the holy book , Sunday worship , etc.
3. Dimensions experience is what it is feeling or experience \_ religion that is felt and experienced by someone . For example , feel near with God, fear will sin or feel that Sir has answer his prayers .
4. Dimensions consequence is measuring dimensions \_ extent of behavior a individual motivated by their religious teachings in life social . For example each other value One each other, helping people in need , no differentiating between religions , etc.
5. Dimensions intellectual is how much Good somebody know his religion , especially teachings in the holy book (Holdcroft, 2006).

In Islam, the most important form of religion is that a person can internally know and experience something about God , the last day, and other parts of religion (Drajat, 1995). So, religiosity is a concept to explain the inseparable condition of religion and spirituality . This can be seen in the dimension of religiosity explained by Ancok and Suroso, which includes individual experiences in their relationship with God (for example feelings of closeness to God) as a dimension of experience of diversity which is seen as a dimension of spirituality (Hasanah, 2019).

From the explanation of religiosity in on, after observing, the level of religiosity of the community, especially in the village Pancasila itself is still very good. This is because the place of worship in Pancasila

Village is always active for religious activities of each faith, which indicates that there are still many people praying. The residents of Kampung Pancasila also believe that God exists and that God is all-seeing. So, as religious people we must always do good to our fellow humans. Not only that, the people of Pancasila Village also apply the teachings they have received from their respective beliefs. Researchers believe that all religious teachings are good. This can be proven by the very strong level of tolerance between humans. When an individual has reached a good level of religiosity, he will be able to respect fellow humans, not only those of the same faith, but those with different beliefs are also respected.

### **3. Religious Tolerance in the Pancasila Village Community**

In a broader sense, tolerance is defined as a person's attitude or behavior in accordance with applicable rules, while still trying to respect and respect every action or behavior of other people. From context life religion, tolerance is attitudes and behavior that are not differentiate group or different groups confidence. Next, tolerance This known as tolerance between religion.

Religious tolerance can also be interpreted as an attitude of respect and respect for the beliefs or beliefs of another person or group, with these beliefs and beliefs varying from one group to another. Tolerance can also be interpreted as a religious personality and as an attitude with the belief to respect and respect representatives of other religions (Lestari, 2015). The values of Religious Tolerance can be understood as things that are important or useful for humanity. According to C. Klucohn, values are the concept of what is desired, the conditions for choosing means, intermediate goals and final goals, and values are the ideal form of the social environment (Ali, 2009). According to Zakiah Darajat, values are the glue of beliefs or feelings that are perceived as an identity that gives a certain pattern to patterns of thinking, feelings, relationships and behavior (Drajat, 1980).

A value is something that is considered true and encourages people to achieve it. Values are learned from social products and slowly internalized by individuals and accepted as common property. Values are relatively stable conceptual norms that explicitly and implicitly guide individuals in determining the goals to be achieved and activities to meet their psychological needs. Spranger classifies values into six categories, including : 1). Theoretical value or scientific value, 2). Economic value, 3). Social values or solidarity, 4). Religious values, 5). Value of Art, 6). Political values and power (Asrori,2009).

In the Pancasila village Alone very apply the values above and put them into practice in life daily . As for example in mark social , relationship between people religious there each other help One each other. Place of worship for the people Confucius ( temple ), at the time month fast they distribute takjil moment Ramadan , though There is some people refuse activities the with that reason \_ right from non-Muslims ” . Apart from sharing takjil they also deliver donations for those who need it when the covid-19 pandemic happened , and it didn't only distributed in the Pancasila village area just but also outside the region (Robinson, 2023). In value politics implemented within I'm sorry P ansacila is movement install symbol eagle in every House . The religious values above are applied in Kampung Pancasila is between people religious each other respect , no annoying , and mutual help if There is lack or moment trouble . For mark economics applied in the village for example that is , for example there are people who follow other religions non-Muslims and those open a shop then There is religious employees Muslims , even Possible most employee or workers working in the area I'm sorry Pancasila religious Muslims .

To understand the values of religious tolerance, there are at least three prerequisites for building religious tolerance, namely; First, there is active involvement in maintaining differences in something that has positive value, is useful, and produces prosperity and virtue. Second, it does not require exclusive ownership of the truth , which means that other religions also teach truth, for example compassion, honesty, or that truth is essential and universal. Third, there is an attitude of tolerance and mutual respect (Ridwan, 2002). Furthermore, by knowing these prerequisites one can find out which values can be obtained transmit religious tolerance.

The goal of a tolerant society itself is to integrate community or unity with diversity through deeper relationships. Only such a society has the necessary resources and energy to enable it to develop further in the economic, social, cultural and even religious fields. In all aspects of human existence, there must be a sense of togetherness in diversity (Robinson, 1996). Humanity (whatever its beliefs) avoids problems, the key is to unite ethics and conflict resolution methods. Ethics is the basis for behavior in every aspect of life, at least to offset the arrogant nature of religious adherents (Dodi, 2023).

There is nothing wrong with differences in beliefs, everyone has their own God. All religions definitely teach goodness, ethics and safety. Attitude tolerance become base keh a harmony connection between residents of Pancasila Village. The reason is , the people of



Kampung Pancasila really like it uphold tall values Pancasila . They No only tolerance religious only , but also apply each details Pancasila . Religion always teaches us to maintain good relations with fellow human beings, not to fight with each other.

This village very highlight attitude tolerance to fellow people religious other . For example like during Eid al-Fitr Fitri , community other than the Islamic religion enliven . No only that , when there was a Christmas event, other residents also participated secure the way worship . Likewise during Chinese New Year and so on . They always attend events held by one religion, to provide comfort to each other. With the variety beliefs held by citizens \_ locally , automatically also available There are various places of worship too. As has been delivered above , there is four Places of worship include mosques, churches , temples and monasteries. Uniquely, during Eid al-Adha, it is not only Muslims who slaughter animals qurban . However, other people also donate fire or goats to be slaughtered during Eid al-Adha. For example, on last year's holiday, representatives from the Temple and Church donated cows to be slaughtered at the local mosque. This indicates that differences do not prevent someone from doing good.

In Pancasila Village there is also a community called BEDUG or Religious Seduluran Bengkel which consists of figures from each religion. The community has a social activity that aims to share happiness. For example, when there are underprivileged residents, the community BEDUG will donate basic necessities to residents in need need that. Apart from that, during the fasting month, they will hold takjil sharing activities. When there is a big holiday event for one of the religions, the BEDUG community will hold a deliberation or small meeting to discuss the event.

The Kediri City Government also strongly supports this. This is proven by the presence of teenagers from the FKUB community or Religious Communication Forum placed in Pakelan to guide or develop the Pakelan Village community to understand the importance of tolerance. So, it can be proven that in the city of Kediri the harmony between religious communities is very closely intertwined .

#### **D. Conclusion**

Multiculturalism in a way language can understood with understand Lots culture . Culture in understanding as ideology and at the same time as tool going to degrees humanity highest . So that can concluded multicultural is awareness For see diversity culture as part important from life social . This matter appear moment somebody open For life together

and see diversity as must alive , fine in life himself itself complex \_ nor in life more social \_ complex . As a result , awareness will diversity in reality dynamic appear . “ Moderation ” originates from Latin , “ Moderatio ” which means “ no advantages ” or “ no lack ”. It means is control very attitude \_ excess or lack . Moderation religion ( wasathiyah ) can interpreted as method look or corner look individual in take attitude in a way fair or not fanatical in take decision . So, moderation religious That necessary so that it does not close yourself , it's easy mingle , interact , and prevent conflict between people religious .

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