

Revitalizing Local Wisdom in Realizing Religious Moderation in Indonesia

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Abstract

The aim of this research is to analyze the concept of Revitalizing Local Wisdom in Realizing Religious Moderation in Indonesia. The research approach uses qualitative with a case study design. This research was conducted for six months, from January to June 2024 in three cities in Indonesia, namely Nanggroe Aceh Darussalam (NAD), North Sumatra, and Yogyakarta where these three regions can represent ethnic, religious and local wisdom traditions. Data collection techniques through observation, interviews and documentation. Data sources come from religious leaders, traditional leaders and local communities. The data that has been collected is then analyzed using qualitative descriptive analysis techniques which include several stages, namely data collection, data reduction, and drawing conclusions. The research results show that as a diverse country with a diversity of ethnicities, customs, traditions and religions, Indonesia has room to negotiate in dialogue between cultural traditions and the concept of religious moderation. This is realized by revitalizing local wisdom from several regions, such as from (1) Aceh, like Di'iet, Sayam, Suloh and Peusijek; (2) North Sumatra is known for Kerah and Dalihan Na Tolu, and (3) Yogyakarta is known for Prasaja, Andhap Asor and Tepa Selira. All of the examples of local wisdom above were carried out to build harmony in society and realize the values of Religious Moderation in Indonesia

Keywords: revitalization; local wisdom; religious moderation

1. Introduction

Indonesia is known as a country with cultural, religious and ethnic diversity which is the nation's wealth. This raises challenges that must be faced by the Indonesian people, one of which is in the field of diversity (religiosity) in the form of a situation of confronting religious radicalism and secular radicalism in the midst of moderate religious life (Amal, 2007; S. Harahap, 2017, 2018). The original traditions of the Indonesian people are basically in line with accommodating local wisdom. This can be seen in the general impression of the condition of the community which is friendly, polite, accommodating and open to various cultures, both local wisdom and foreign culture (Amal, 2007).

Previous research data shows that many foreigners who enter Indonesia are safely and happily accepted by the people of this country. Like Arabs, Europeans, Chinese, Persians and fellow Southeast Asians, although later Europeans, Portuguese, Dutch, British and Japanese colonized for hundreds of years. With this fact, it can be seen that actually religious radicalism and secular radicalism are imported concepts (Kusmanto et al., 2015; M. T. Rahman, 2020).

Basically, the way of religion possessed by the Indonesian people is substantive, original and natural. However, many residents have a strong commitment to their religion. Even at a certain level there is high religious fanaticism. But at the same time the people have a strong commitment to their customs. With regard to this condition, Indonesian society is divided into three sub-divisions, namely: first, rural society, society which upholds its customs; second, a religious society, a society that adheres to religion, and third a moderate society, a society that has extensive relations, both local and international, in the form of communication relations, economic activities and education (Ilyas & Putra, 2024; Indonesia, 2019).

In the midst of this condition of plurality, local wisdom has an important role in maintaining social harmony and strengthening the values of tolerance between religious communities. Local wisdom passed down from generation to generation not only reflects the cultural identity of a community, but also contains values of moderation that are able to prevent potential conflict and strengthen unity.

However, in practice, efforts to realize religious moderation often face various challenges. For example, although many theories emphasize the important role of local wisdom in maintaining religious harmony, implementation in the field has not been fully optimal. The phenomena of intolerance, extremism and religious-based conflicts still frequently occur in various regions in Indonesia (Kamaluddin et al., 2021; Tampubolon, 2023). Such as the church burning incident in Padang Lawas, North Sumatra several years ago (E. R. Harahap et al., 2023), community rejection of Hindu religious ceremonies held at Bahal Portibi Temple, North Padang Lawas, North Sumatra (Dalto Media, 2023), desecration religion is also widespread in Jakarta, in Tanjung Balai, North Sumatra (Hartanta, 2019; Nurhadiyanto & Puspita, 2021), and other places to the obstacles in establishing places of worship in various places in Indonesia. The problems above are motivated by extremism and religious radicalism as well as secular radicalism.

Although many previous studies have discussed the relationship between local wisdom and religious moderation, several studies have shown that local wisdom values, such as deliberation, mutual cooperation and customs, can be effective instruments for creating harmonious religious life (Setiadi, 2019; Suwindia & Kurnia Wati, 2023; Yunus & Mukhlisin, 2020). However, these studies tend to be descriptive in nature and do not provide comprehensive guidance on how local wisdom can be systematically integrated into strategies for strengthening religious moderation. Apart from that, there are not many studies that discuss in depth how local wisdom can survive and be relevant in the midst of modernization and globalization.

Based on the background above, researchers are interested in analyzing the form of revitalization of local wisdom that can be a strategic instrument in realizing religious moderation in Indonesia. This research is expected to provide theoretical and practical contributions in overcoming the gap between theory and practice, as well as offering applicable solutions to optimize the role of local wisdom in strengthening religious moderation in Indonesia.

2. Method

This research uses a qualitative approach with a case study design where researchers can explore phenomena in depth and understand the socio-cultural context that occurs in each research area (Creswell, 2016). This research was conducted for six months, from January to June 2024 in three cities in Indonesia, namely Nanggroe Aceh Darussalam, North Sumatra, and Yogyakarta where these three regions can represent ethnic, religious and local wisdom traditions.

The research process begins with data collection through observation, interviews and documentation (Sugiyono, 2020). The data sources in this research are religious leaders, traditional leaders and local communities who actively participate in maintaining and developing wisdom. The data that has been collected is then analyzed using qualitative descriptive analysis techniques where researchers want to describe the conditions that will be observed in the field more specifically, transparently and in depth (Huberman, 2014). This analysis technique includes several stages, namely data collection, data reduction, and drawing conclusions by identifying the role of local wisdom in realizing religious moderation.

3. Result and Discussion

Indonesian society, which consists of various tribes and ethnicities, has a variety of local wisdom and is found in various areas of life, for example in the fields of economics, culture, politics, government, environmental preservation, social and other aspects. Azyumardi Azra said that local wisdom can be used as a socio-cultural mechanism found in the traditions of Indonesian society. This tradition is believed to be and has been proven to be an effective means of fostering feelings of brotherhood and solidarity between citizens which have become institutionalized and crystallized in the socio-cultural order (Azra, 2002). Local wisdom can be adopted as a nation's policy, especially for religious moderation in Indonesia. The following are forms of local wisdom in Indonesia.

3.1. Nanggroe Aceh Darussalam (NAD)

Nanggroe Aceh Darussalam Province has local wisdom values inherited from their ancestors. The Acehnese people have a variety of local wisdom which the Acehnese people can use to build harmony in society and organize people's lives. These local wisdom values include:

3.1.1. *Di'iet* atau *Diyat*

Di'iet's local wisdom values come from Islamic teachings, namely *Diyat*. *Di'iet* or *Diyat* is a pattern of conflict resolution which aims to eliminate long-standing grudges and hostility between conflicting parties which lead to murder. In resolving conflicts that lead to murder, those who act as facilitators, negotiators and mediators are the *keuchik*, *teungku meunasah* and traditional elders, including traditional leaders (Nurdin, 2013).

This conflict resolution pattern is a form of forgiveness. If forgiveness has been carried out, then the oldest adat or *gampong* leaders discuss or negotiate with the perpetrator and the victim or the victim's heirs about the amount of diyat that must be paid by the perpetrator. They are the ones who carry out initial discussions with the heirs of the victims and perpetrators of the crime or their heirs. The involvement of the victim's extended family is very important in deliberations, because it is to avoid revenge in the future (Kusuma & Diani, 2022). Usually *Di'iet* payments are made with a traditional ceremony consisting of *Peusijuek* and *Jaroe Peumat* activities. The involvement of traditional and cultural institutions in resolving cases aims to eliminate resentment between the conflicting parties.

This form of revitalization of *Di'iet* as local wisdom is manifested in conflict resolution for the people of Aceh with diyat payments given to the dead and injured as well as various forms of post-conflict victim assistance. The Aceh government, through the Aceh Provincial Social Service since 2002, which was then taken over by the Aceh Reconstruction Agency (BRA) since 2005, manages Diyat funds. The amount of diyat funds for conflict victims, each receives IDR 3 million/year for a period of five years. Until 2011, the amount of *Diyat* funds including economic assistance for conflict victims reached 2.2 trillion (Bappeda, 2017).

This proves that culture or customs in a religious context are very important, as stated in the rules of ushul fiqh: *al-adat al-muhakkamah* (customs can be made into law). Religion does not destroy or castrate local culture and customs, but religion has a harmonious place and space. As long as the culture and customs do not conflict with the spirit of the Shari'a. Apart from that, there are also other ways; *al-muhafazah ala al-qadim al-shalih, wa al-akhzu ala al-qadim al-aslah* (maintaining good old customs and adopting new, better customs) (Bappeda, 2017).

3.1.2. *Sayam*

Sayam is a pattern of conflict resolution in cases related to damage or dysfunction of body parts. Some areas in Aceh apply this *Sayam* as compensation for the loss of a person's blood due to abuse. *Sayam* is a form of compensation in the form of assets given by the perpetrator of a crime to the victim or the victim's heirs (Ishak, 2009).

The process of implementing *Sayam* is the same as the process of implementing *Diyat*. *Keuchik* and *Teungku Meunasah* act as facilitators for conflict resolution by communicating with both parties. If both parties have agreed, the *Sayam* procession will be carried out at the victim's house or at the *meunasah*. Considering that *Sayam* is only intended for minor crimes, but causes injuries or bleeding, the equipment and materials for the procession that must be prepared by the perpetrator or his heirs are the same as diyat, but the quantities are different.

The *Sayam* pattern is widely practiced by the people of the north coast of Aceh in resolving cases or conflicts between fellow citizens. In fact, the people in each gampong have their own rules called *Reusam* which are made democratically. Such cases are resolved by deliberation and consensus without any grudges.

3.1.3. *Suloh or Islah*

The word *Suloh* in the Acehnese language comes from the Arabic term *al-Sulhu* which means peace efforts. *Suloh* is an effort to reconcile the disputing parties. In the conflict resolution tradition of the Acehnese people, *Suloh* is more directed as a peace effort outside of criminal cases, but towards civil cases that do not involve injuring human body parts. Civil cases resolved through *Suloh* are generally related to the struggle for economic centers such as land boundaries, water channels (irrigation) in rice fields, places to sell, river basins for fishing (*seuneubok*) and so on (Abbas, 2011).

Settlement of cases through *Suloh* is resolved at the scene of the crime by traditional elders who control certain areas, without going to the *Keuchik* or *Teungku Meunasah*. This kind of solution is used for very light cases and simply shakes hands (*Peumat Jaroe*). Therefore, in the *Suloh* procession there is no slaughter of buffalo or goats, because they are not associated with death or damage to the victim's body.

Suluh has long been known in Acehnese society as a way to reconcile both parties to a dispute, both criminal and civil. There is a slight difference between criminal cases and regional regulations, if civil village officials, such as *Geuchik*, *Teungku Imum*, *Tuha Peut* and traditional leaders are more involved in the *Suluh* process. This is where the role of village officials is quite crucial. Meanwhile, civil cases, such as those involving domain assets, are more related to family relations between the two parties, although village officials are also involved. The *Suluh* mechanism is more widely chosen and practiced by the public, perhaps more than 75% because it has advantages, among others. 1) Family disgrace is not exposed to society; 2) It doesn't take as long as the court route; 3) Family rifts can be maintained.

3.1.4. *Peusijuek and Peumat Jaroe*

Peusijuek and *Peumat Jaroe* is a form of traditional and cultural activity inherent in *Di'iet*, *Sayam*, and *Suloh*. The word *Peusijuk* comes from the Aceh language, the origin of which is *Sijuk*, which means cold. *Peusijuk* means making something cold. In Indonesian, *Peusijuk* is called "giving laughter flour" or plain flour. *Peusijuek* means serving parties involved in conflicts and disputes in traditional ceremonies. After performing *peusijuk* at the end of the session, *Peumat Jaroe* means shaking hands with each other. These two values of local wisdom play an important role in establishing a sense of brotherhood between the parties to the dispute (Darmawati, 2020).

The people of Aceh consider that conflict resolution is incomplete without a procession of *Peusijek* and *Jaroe* followers. *Peusijek* is carried out by local community elders (religious leaders) using symbols that can describe a peaceful, cool and harmonious atmosphere. A series of customs and messages to those who carry out *Peusijek* so that after this procession, there will be no more disputes and grudges, and mutual acceptance of the decisions that have been taken by both conflicting parties.

A similar thing also happened to the *Peusijek* procession in Lonto Baro and Dara Baro. The goal to be achieved is to ask for blessings and peace in life in this world and the afterlife. It is also prayed on this occasion that both of them will be given good offspring, become pious children, obey the commands of Allah and His Messenger, and also obey their parents and teachers in the future.

The *Peusijek* custom, a local wisdom found in Aceh society which is believed to have religious value, is mentioned in every implementation of *peusijek* as a local wisdom value of the Aceh people which always contains an element of gratitude to Allah SWT. Local wisdom as a legacy of the past continues to be found in the lives of the people of Aceh, especially in rural areas.

Islam and Ace culture have their own uniqueness and style and character. The emergence of local wisdom terms in Aceh's culture is evidence of the results of dialogue and dialectics between Islam and Aceh's culture. The great traditions of Islam clearly have quite an influence on the small traditions, peace in Islam known as *al-Islah* can be called a big tradition, while *Suloh* is a small tradition. That is why this local wisdom is able to survive in society because it is in harmony with Islamic values.

The four examples of local wisdom above are ways of resolving conflicts that have taken root in Aceh society. With this local wisdom, conflict resolution can be realized immediately and accepted by all groups so that there are no more latent conflicts hidden in society. The values of local wisdom wrapped in culture and customs are believed and proven to be effective as a means of fostering feelings of brotherhood and solidarity between residents which have become institutionalized and crystallized in the social and cultural order of the Aceh people. Through local wisdom values, efforts to build religious moderation will be built into social and state life.

3.2. North Sumatera

North Sumatera Utara is one of the provinces in Indonesia which is plural and multicultural, where the people consist of various ethnic groups, languages, religions, customs and cultures. Each has local wisdom values in an effort to maintain harmony. The local wisdom values that exist in the people of North Sumatera have the potential to maintain harmony, especially in building religious moderation. There are two local wisdoms in North Sumatera, namely the Malay and Batak tribes, where these two ethnic groups are the tribes that are the roots of North Sumatera society.

3.2.1. *Kerah* and Tolerance

The Malay tribe has various local wisdom values which are meaningful for building tolerance, resolving conflicts, or for developing religious moderation which are translated into various vocabulary, such as: the values of openness, pluralism, tolerance, mutual cooperation, shared destiny, responsibility, and so on. Local wisdom has grown, developed and been firmly embedded in their daily lives for a long time and is closely related to Islamic teachings.

Religion is an essential belief and greatly influences the daily actions and behavior of its adherents (Bauto, 2016; Hamali, 2018; Lakonawa, 2013). This picture also exists in the Malay ethnic community in North Sumatera. Consistent in his belief in Islam, religious law becomes the law of life. One of the basic religious concepts adhered to by the Malay ethnic group is mutual respect for other religions. One of the basics that is used as a guide is "your religion is yours, my religion is mine". So Malay ethnic associations are not a threat to followers of other religions. In the minds of Malay youth there is no concept of interference with other religions.

One of the values of local Malay wisdom is tolerance for *menenggeng* or "*rasa rasa*". This makes Malay people be open, do good to others regardless of origin or ethnicity or religion, help others and care for other people's feelings, do not want to do anything wrong, and are sensitive to others.

One of the values of local Malay wisdom is tolerance for *menenggeng* or "*rasa rasa*". This makes Malay people be open, do good to others regardless of origin or ethnicity or religion, help others and care for other people's feelings, do not want to do anything wrong, and are sensitive to others. This emanation of tolerance is clearly visible in the lives of the Malay people, according to their

customs and traditions, the Malay people like to give in and maintain public order, with tolerance there will be no clashes and clashes between members of the community, with tolerance there will be no feuds, let alone commotion. in the expression "if you live tolerantly, bitter and sweet are the same, if you live with taste, all disputes are far away." In another expression "if you live tolerantly, happiness and hardship are shared together", this expression shows the view of the Malay people who uphold togetherness, increasing the unity and cohesion of society (Effendi, 2000).

3.2.2. *Dalihan Na Tolu*

One of the cultural values that the Batak and Mandailing people are proud of is *Dalihan Na Tolu* (*manat mardongan tubu, elek marboru, somba marhula-hula*), a very strong kinship system based on blood descent and marriage which functions to control and give direction to behavior) and actions (attitudes or patterns of action) (Marbun & Hutapea, 1987). *Dalihan Na Tolu* traditional culture also emphasizes aspects of relationships between individuals, families and Batak tribal community groups so that these relationships can maintain each other and maintain the integrity of family relationships. Local wisdom for the Batak people is part of the culture inherited from their ancestors and developed from generation to generation. The local wisdom of the Batak people is the values in managing a prosperous and harmonious life (Sihombing, 1986).

Dalihan Na Tolu is also interpreted as the most basic aspect of life of the Batak and Mandailing people and is the basic philosophy of life of the Batak Mandailing people and even becomes the foundation of the structure of society. The existence of rules and sanctions that have become an ancestral agreement (consensus) regarding the *Dalihan Na Tolu* system, makes it possible to achieve close relations (cohesion) between communities and the continuity of their culture.

Dalihan Na Tolu related to the *Hangoluan Toi Hamagoan* pantun which means we must behave politely and politely (Armawi, 2008; Firmando, 2021; Siahaan & Barus, 2023). There are three functions of *Dalihan Na Tolu* as local wisdom, namely: (a) Strengthening ties of brotherhood, where a sense of unity and oneness is one of the factors that must be upheld in the *Dalihan Na Tolu* institution. This is realized by carrying out every work that must be discussed together, done together, so the results are joint results and must be enjoyed together. This sense of ownership will then give rise to an urge for each to protect what is his; (b) Having a sense of responsibility, which arises from the

feeling that other people's burdens are a shared burden, other people's failures are a collective failure, other people's successes are a joint success, and (c) Being a form of social control by giving advice to families who are conflicted. This advice is given so that people can remind each other and become valuable in the lives of the Batak Toba and Mandailing people in organizing their lives and kinship relationships so that they are better than before without having to cause conflict that can divide existing family relationships (Wahyuni, 2019; Sembiring, 2024).

3.3. Yogyakarta

Yogyakarta often called a miniature Indonesia, it is a city that has many historical heritages (Family, 2019; Sumartono, 2018). Some examples include palace buildings, houses of worship, museums, and city planning with a classical art nuance. Apart from that, the people of Yogyakarta are also known as a civilized society and full of good manners. It is not surprising that until now the city of Yogyakarta is still led by a Sultan from the descendants of Hamengku Buwono who is also the Governor of Yogyakarta Province.

The strong cultural values and customs in Yogyakarta make the religious views of its people tend to be tolerant and inclusive (A. A. Rahman, 2011; Rohman, 2023). One example is the Buddhist-Islamic community in Girikarto and the Protestant-Islamic community in Kotabaru. Mangunsong said that the harmonious relations between religious believers that occurred in the Girikarto and Kotabaru communities were caused by three things. First, an inclusive religious understanding. Second, there is communication in religious relationships. Third, involving social elements in religious activities (Nurainun & Vita, 2019).

In the midst of rampant modernity, Yogyakarta is able to maintain the local wisdom of Javanese culture which is superior to contemporary culture. The existence of the *Ngayogyakarta Hadiningrat* Palace is a symbol of the kingdom of the past with all its unique *Javanese* customs and culture, while the northern part is a modern city area.

Various kinds of local wisdom have been preserved from generation to generation until now, starting from customs, art, special foods, natural beauty to the friendliness and simplicity of the people. With personal awareness, every entity that inhabits Yogyakarta has a commitment to jointly maintain, preserve and protect these cultural values and local wisdom so that it can

almost be concluded that there is almost no conflict between residents in Yogyakarta.

In Javanese society, there are two rules that determine social patterns in Javanese society (Ruswahyuningsih & Afiatin, 2015; Siswayanti, 2013; Trismayangsari et al., 2023). The first rule says that in any situation, people should behave in such a way as not to cause conflict. The second rule is understood so that humans, in the way they speak and carry themselves, always show respect for others according to their level of position. The first rule is the principle of harmony, while the second is the normative framework that forms the basis of social patterns.

From the conceptual framework possessed by Javanese society, the principle of harmony is a reality that determines social patterns in society. The rules of harmony possessed by Javanese society are in line with the conception which states that every society has a social system and cultural system that differentiates it from other societies.

From the principles of harmony that the Javanese people have had, an indication has been formed which states that the people always live together and have a sense of mutual assistance. This conception held by the Javanese people can be pursued as a glue for inter-community relations in an effort to maintain harmony and minimize various kinds of conflict..

Javanese people develop a harmonious attitude in everyday life. Rukun is defined as an effort to avoid the outbreak of conflict. Efforts made to create a harmonious state are by establishing social relationships with the required mental attitude, namely always being modest (*Prasaja*), willing to consider oneself lower than others (*Andhap Asor*), and always being aware of the limits in all situations (*Tepa Salira*).

The inner attitude of Javanese society cannot be separated from its attachment to community norms and customs. The aim of norms and customs is to create an atmosphere of togetherness that includes a sense of security, peace and harmony (Sukarniti, 2018; Turyani et al., 2024). Therefore, norms and customs serve as guidelines for interacting both individually and in groups. Departing from these guidelines, norms and customs in society have been correlated with the cultural richness that grows and develops in society.

In general, the existence of a customary system in society is one of the factors in realizing a harmonious life (Ariadi et al., 2022; Sri Rahmayanti

Berutu et al., 2022). (Ariadi et al., 2022; Sri Rahmayanti Berutu et al., 2022). The customary system in society forms a social and cultural system that guides social life. Society uses social and cultural systems as a source of values in daily behavior. Apart from that, the social and cultural systems in a society can be seen as local wisdom that is useful in managing community life (Basyari, 2014; Kristiyanto, 2017; Sartini, 2020).

4. Conclusion

The form of revitalization of local wisdom in realizing religious moderation in Indonesia is realized in three forms, namely: (1) Indonesian society has a successful history in the context of religious and cultural relations in the form of acculturation with existing local wisdom capital. This happened long before the arrival of the Transnational movement to Indonesia. (2) In general, the problem of intolerance and radicalism in Indonesia is one of the causes of our weak competitiveness (Local Wisdom) in facing transnational ideologies that adhere to religious understanding. (3) There is a need to revitalize local wisdom values both in the place where they are applied (ethnic-based) and in urban communities as an effort to give birth to a new acculturation model that takes into account the values of new civilizations (Post-modernisme, Post-sekularisme dan Post-truth).

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