

# Implementation of Religious Moderation in Ketandan Village as The Adhesive and Unifier of The Nation

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**Abstract:** Moderation is an attitude that does not lean to the right or to the left, where people will be moderate and equal to differences. will act in the middle and equally towards differences. Moderate attitude in the context of in the context of religion is the choice to have a perspective, attitude, and behavior in the middle of the extremes, between the extremes. Ketandan Village is an area also known as Chinatown. This is where Ketandan village is the center of Chinese settlement during the Dutch era, which occupied Ketandan village since 250 years ago since 250 years ago. Every Lunar New Year the place celebrates by holding an event around the Ketandan village area. This event has been event has been running for about 15 years, in the performances are not only from the Chinese arts but also Islamic and Indonesian arts. Therefore, the researcher chose Ketandan Village as the object of research. Ketandan is the object of research. This article is written using descriptive qualitative This article is written using descriptive qualitative field research method, which is a research that is carried out based on the views, strategies, and implementation of the model. Based on the views, strategies, and implementation of the model by drawing the problem based on the findings, based on the findings. so that readers can understand and receive information that is clearly valid. So that readers can understand and receive information that is clear in its validity. The purpose of this writing is, among others, to know the history of Ketandan village and the attitude of the community in the scope of religious moderation.

**Keywords:** Culture, Ketandan, Moderation, Qualitative, Religious.

## Introduction

Indonesia as a country with the largest Muslim population population in the world, is in the spotlight when it comes to moderation. This situation causes Indonesia to have a diversity of tribes, traditions, languages, clothing, traditional houses, and other elements (Sa'diyah et al., 2021). The main principle of Islam is moderation. Moderate Islam is a religious view that is very relevant in the context of diversity in all aspects of life, including religion, culture, race, and religion. Context of diversity in all aspects of life, including religion, culture, race, and the nation itself (Dawing, 2017). Differences and diversity are *sunnatullah*. The context of each person's life is the *khittah* of diversity in this life. Is it not impossible to justify the view that Allah Swt. deliberately makes

Javanese people who do not speak Arabic a lower quality of faith and piety than Arabs who speak Arabic daily Arabic.

It is precisely in the differences and diversity of the treasures of Muslim life that, the miracle of the Qur'an and the Sunnah of the Messenger manifests. All treasures of life It is accommodated in the same potential and opportunities by Islamic law through its nature which is always *shalih likulli zaman wa makan*. And in differences and diversity of life, *subulus salam* becomes alive and productive. In essence, as long as all the treasures of Muslim life are intertwined in their beneficial values and do not conflict with divine values, they are logical and representative to be called part of the manifestation of justice, balance, equality, virtue, harmony, and harmony. The embodiment of justice, balance, equality, virtue, harmony, proportionality, and

simplicity. And that is already in line with the great auspices of Islamic sharia, part of *subulus salam*, and carries the character of *ummatan wasathan*.

The idea of *wasathiyah* has become very interesting and urgent for our Islamic Islam in this pluralistic country because we are increasingly witnessing alarming Islamic practices of Islam that are alarming: on the one hand they shout about faith and piety, as well as shouts of takbir, defense of Islam and the like, but on the other hand, their expressions tend to be violent and unjust. on the other hand, their expressions tend to be violent and rudeness. This is truly an ambiguous portrait, difficult for common sense to digest, and complicated to find references to justification from its justification of the treasures of *naqli* and prophetic *sirah* (Dawing, 2017).

The notion of *wasathiyah* automatically requires knowledge and wisdom in order to capture the essential moral message on one side in front of the other, so that its application can then be aligned with balance (*wasathiyah*). To declare something excessive or insufficient, of course, requires an objective to declare something excessive or deficient, of course requires an objective reference to the specific treasures that surround a person or a condition or a condition. It cannot be arbitrary. Knowledge and wisdom become very urgent in its operation. Isn't it true that in order to uphold justice, one must fully understand the objective condition of something/someone in the presence of other objective conditions surrounding it other objective conditions that surround it.

Ketandan Village, located in the heart of Yogyakarta, more precisely to the north of the Beringharjo market, is a Chinatown village because most of its residents are of Chinese descent who have acculturated with Javanese tribes. Cultural diversity is very thick in Ketandan village, it can be seen from the buildings that stand, a combination of Chinese, European and Javanese buildings. It is not only the buildings that stand firmly side by side, but the people also participate in living together even though their cultural and religious backgrounds are different.

The reason why researchers chose Ketandan village in the practice of religious moderation is

because there is a variety of pluralism. This is because there are various kinds of pluralism in it, of course researchers find out how Muslims who live in Ketandan village respond to the differences that exist in the midst of the globalization era that often arises address the differences that exist in the midst of the era of globalization which often raises radical attitudes in religion radical attitude in religion. In the treasures of *ushul fiqh* rules, the teachings of *almuhafazhah 'alal qadimis shalih wal akhdu bil jadidil ashlah* (keeping the good old *khazanah* and taking the good old *khazanah*) old treasures that are good and make new, better treasures) is a real mirror for the practice of the idea of *wasathiyah*. for the practice of the idea of *wasathiyah*, in such a way that human life in this world can continue to move forward. human life in this world can continue to move forward, dynamic, progressive, and relevant. to the production of even better benefits.

The results of Abror's research on religious moderation published in the Rusydiah journal show that moderation is needed in religious harmony because harmony will be achieved between people of different religions or beliefs. To manage Indonesia's unique religious situation, a vision is needed that can bring harmony and peace in religious life, namely by fostering religious moderation, respecting diversity, and avoiding extremism, intolerance and acts of violence.

## Materials and Methods

### Study area

This research was conducted in one of the villages in Ketandan village, which is located on Jl. Ketandan Kulon, Ngupasan, Kec. Gondomanan, Yogyakarta City, Yogyakarta Special Region 55122. In connection with that, later researchers will describe the situation and conditions of the location. The selection of this location is based on the cultural and religious diversity that takes place in the village. the village. So by doing field research on the location, researchers already know the situation, conditions, and objects under study to get the necessary information data clearly. The reason the researcher took the location is because

according to the researcher in Ketandan village, there is a lot of pluralism so the researcher can get valid information about the practice of religious moderation. information on the practice of religious moderation that is valid regarding the results of the research in question. the intended research results.

## Procedures

### *Introduction Stage*

The author thoroughly investigates the problem to be studied at this stage, and the findings are presented in the research report research report. This is discussed with the course lecturer for perfection and then discussed again for make necessary modifications, and then in the last stage submitted to the assignment collection link.

### *Data Collection Stages*

At this stage after the theme and title have been determined, then go directly to the place to be studied. This research was conducted for 1 (one) week starting on June 14-20, 2023. This research was conducted in order to collect facts and and information to support the author's report. The author tries to obtain all important data at this time, utilizing the data collection strategies that have been used. In order to obtain the data that the author needs as report writing material, the author conducted observations and interview with one of the informants.

### *Data Processing and Analysis Stage*

After collecting relevant data, the author processes the information using data processing techniques, and everything is documented in the report.

### *Compilation Stage*

At this stage the author compiles the results of the research that has been obtained in accordance with the writing systematics.

## Data analysis

Data analysis is carried out in qualitative research during data collection after data collection is completed within a specified period of time. period of time. The researcher has studied the participant's responses at when the interview is

insufficient, the researcher will repeat the question until the data is considered reliable. until data that is considered reliable is obtained (Sugiyono, 2018).

## Results and Discussion

### Definition of Religious Moderation

Indonesia, as a democratic country, often experiences differences in views and interests. This also applies in the religious context, where the state has an important role in ensuring the security of the community to embrace and practice religion according to their chosen beliefs. From an Islamic perspective, amidst the various religions, ideologies and philosophies that have emerged in the world, Islam is considered the only one that can withstand the challenges of the times (Amin, 2014). As the country with the largest Muslim population in the world, Indonesia is a major concern in the context of Islamic moderation. The concept of moderation is a core teaching in Islam. Moderate Islam is a religious view that is very relevant in dealing with diversity in various aspects, including religion, customs, ethnicity and nation (Fahri & Zainuri, 2019).

The word moderation comes from the Latin "moderatio" which means reasonable with the aim of avoiding excess and deficiency. Another definition of moderation is the self-control of one's attitude towards advantages and disadvantages. The word moderation in English means "average, core, standard or equal. In Arabic, the word moderation means "wasath" or wasathiyah, which has the same meaning as tawasuth (middle), I'tidal (fair) and tawazun (balanced) (Dawing, 2017). Moderation is our perspective in dealing with differences. Examples of moderate attitudes include understanding religious teachings without exaggeration and without extremism. Moderation or balance has an important role in maintaining diverse relationships in the midst of diversity, as a binder and unifier of the nation. Conversely, disintegration will result in extreme attitudes that can lead to hostility and a lack of desire to unite (Muhtarom et al., 2020).

Therefore, people who apply the principle of *wasathiyah* are called *wasith*. The opposite of the

word moderation is exaggeration which in Arabic is called *tatharruf*. *Tatharruf* in English means extreme, radical, excessive which can mean "going too far, going from end to end, turning around, taking the opposite action / path" (Kementarian Agama, 2019). The meaning of religion is to embrace or adhere to a religion where religion means, system, principle of belief in God with devotional teachings and obligations bound by that belief. Religion can also be interpreted as spreading peace and love wherever and whenever we are.

Another view of moderation is that we can refer to the book on religious moderation published by the Ministry of Religious Affairs in late 2019. The book states that moderation is a shared commitment to maintaining a perfect balance, in which every member of society, regardless of ethnicity, culture, religion and political preferences, is expected to listen to and learn from each other. In addition, moderation also encourages them to exercise the ability to manage and overcome the differences between them (Syamsuriah & Ardi, 2022). This perspective emphasizes the ongoing relevance of fostering moderation as a fundamental approach to nurturing harmonious and inclusive societies in the face of diverse backgrounds and beliefs.

In the context of religion, moderation is the choice to have a perspective, attitude, and behavior that is in the middle of the range of options available. Religious moderation, on the other hand, can be defined as a perspective, attitude and behavior in religion that takes the middle way, always acts fairly and is never extreme. Religious moderation is defined as a religious attitude that balances between practicing its own religion (*exclusive*) and respecting the religious practices of those who have other views (*Inclusive*). Thus, religious moderation is closely related to maintaining unity through tolerance, an ancestral value that teaches acceptance of differences and mutual respect, as well as the ability to understand and feel despite being different from oneself. Indicators of religious moderation include: 1) commitment to nationality; 2) tolerance; 3) rejection of violence; and 4) accommodating attitude towards local culture (Kopong, 2021).

Reason and revelation are two sides that are very influential on a person's religious practice. Out-of-bounds partiality to reason can be considered as extreme left and give rise to an indifferent attitude to the text. Meanwhile, a literal understanding of religious texts can lead to a conservative attitude by only accepting the absolute truth of a religious interpretation. A moderate person will try to compromise both sides. He will be able to utilize his intellect but still be guided by the text with a contextual understanding. Thus, religious moderation is a solution to the presence of two extreme poles in religion, namely the ultra-conservative or extreme right and liberal or extreme left poles (Kementarian Agama, 2019).

In religious moderation, fairness and balance are very important basic principles. It is said to be very important because with this principle religious moderation will have the appropriate form as it should. Balanced means that moderation must maintain a balance between two things, such as the balance between reason and revelation, between rights and obligations, between individual interests and public interests, and between religious texts and scholarly *ijtihad*. Meanwhile, fairness is an attitude that is not one-sided in viewing, responding to, and practicing all the concepts in pairs as mentioned (Dawing, 2017).

Being balanced does not mean having no opinion but being firm but not radical because it is always oriented towards justice. A person will find it easy to hold fair and balanced principles if they have three main characters, namely wisdom, sincerity and courage. Of course, these characters will be realized in a person with a comprehensive understanding of religion. There are four indicators of religious moderation put forward by the ministry of religion. These four indicators will provide an answer to whether a person's attitude and perspective is classified as moderate or even the opposite. In addition, these indicators will determine whether or not a person's moderate attitude is strong. These indicators are national commitment, tolerance, non-violence, and accommodating local culture (Kementarian Agama, 2019).

A balanced religious attitude, which respects both one's own (exclusive) religious practices and the religious practices of other individuals with different beliefs, is what religious moderation (inclusiveness) means. By adopting this approach, we can protect ourselves from excessive extremism, intolerance and revolutionary views in religion through balance or middle ground in religious practice. The existence of two extreme poles in religion, namely the ultra-conservative or extreme-right pole and the liberal or extreme-left pole, can be dealt with by religious moderation, as explained earlier (Syamsuriah & Ardi, 2022).

Basically, the social values adopted in a society are influenced by the culture and beliefs prevailing in the region. Thus, in the implementation of worship, the religious field is also affected by the technological advances of the times. This can potentially lead to a decline in the spirit of nationalism. The noble values that are the foundation of Indonesia's nation-building, such as Pancasila, may be eroded by technological advances, as technology can spread radical knowledge and content through broadcast media (Widodo & Karnawati, 2019).

### **Practice of Religious Moderation in Ketandan Village**

#### *National Commitment*

The first indicator of religious moderation is national commitment. A person's national commitment as mentioned in a book entitled Religious Moderation by the Ministry of Religion can be seen from his loyalty to the basic national consensus, namely the acceptance of Pancasila as the nation's ideology, the 1945 Constitution and the regulations under it as national principles, and nationalism. This statement is reinforced by the thoughts of Lukman Hakim Saifuddin that in the perspective of religious moderation, fulfilling obligations as a citizen is a form of practicing religious teachings (Abror, 2020). In his presentation titled Nationalism Today and Tomorrow, Anderson stated that nationalism, or the spirit of nationalism, plays an important role in the sustainability of Indonesia's pluralistic spirit (Kusumawardani & Faturochman, 2004). Nationalism is defined as a sense of pride in the

country that leads to attitudes and perspectives that value national interests over group interests. As a result, the concept of nation, which was only recognized in the 19th century, must be maintained.

The policy of religious moderation in Indonesia began when the Minister of Religious Affairs of the Republic of Indonesia in the 2014-2019 period, Lukman Hakim Saifuddin, released a book entitled Religious Moderation. This step was then further implemented through Minister of Religious Affairs Decree (KMA) Number 720 of 2020, which was signed by Minister of Religious Affairs Fachrul Rozi (2019-2020). KMA Number 720 of 2020 became the foundation for the establishment of the Religious Moderation Working Group (Pokja) at the Ministry of Religious Affairs. The establishment of the Religious Moderation Working Group is a follow-up to Presidential Regulation (Perpres) Number 18 of 2020 concerning the 2020-2024 National Medium-Term Development Plan (RPJMN), which assigns the Ministry of Religious Affairs as the main sector in implementing the Religious Moderation Strengthening program (Kementerian Agama RI, 2020).

Referring to the first indicator, namely national commitment, the people of Ketandan Village with the concept of nationalism have implemented a moderate attitude in religion. The simplest form is the celebration of Independence Day, which is celebrated every August 17. The streets with many flags standing upright on the side of the road are a very common sight. The unique thing in commemorating Independence Day by the people of Ketandan Village is the initiative of each neighborhood to serve one menu to be enjoyed together. The celebration is a testament to a sense of pride and love for the country.

In addition to the Independence Day celebrations, the national commitment of the people of Ketandan Village is shown by their obedience to the government. One concrete form is the implementation of the annual Chinese New Year festival, which runs under the supervision of the governor. It should be noted that every Lunar New Year's Day, a festival of various regional arts will be held in Ketandan Village. The festival

which runs for approximately 10 days is opened (inaugurated) and runs under the supervision of Hamengku Buwono. All activities must be approved by the governor. Therefore, the people of Ketandan Village have a commitment to the nation by being good citizens and obeying the government.

Not only these two things, the national commitment of the Ketandan villagers is realized in gotong royong activities. The people of Ketandan Village will work together in preparing the annual festival as described earlier. Local residents will become a committee in rotation according to the group that has been formed. The committee is in charge of coordinating the event, such as organizing the various arts that will be displayed and managing the registration of food stalls that also come from various regions, both inside and outside Yogyakarta.

Meanwhile, non-committee members are tasked with helping to prepare the venue and so on. Mutual cooperation activities are not only carried out on big events but also in everyday life such as mutual cooperation in cleaning the surrounding environment. The implementation of gotong royong activities is a concrete form of the national commitment of the Ketandan Village community, namely the ability to put aside personal interests for the common interest.

#### *Tolerance*

The term tolerance comes from the English "tolerance" or "tolerantia" in Latin. In Arabic, the term is known as "tasamuh" or "tasahul," which means to forget, forgive, be tolerant, and merciful. The word "tasamuh" also has the meaning of "hilm," which means indulgence, tolerance, toleration, patience, flexibility, generosity, forgiveness, and kindness. Tolerance refers to the attitude of giving space and not interfering with others in expressing beliefs, expressing opinions, even if they are different from our beliefs. This open attitude is an important aspect of tolerance. In addition to responding to differences, tolerance includes accepting, respecting others who are different, and showing positive understanding (Munif et al., 2023).

As we know, tolerance is a fundamental aspect in living a life with absolute diversity. Tolerance is an attitude of how a person can hold his opinion and accept the opinions of others (Kementerian Agama, 2019). In relation to religious moderation, tolerance is a person's ability to respect existing understandings both within the intra-religious and inter-religious spheres. Religious tolerance is the realization of the expression of religious experience in the community (Casram, 2016). It is clear that tolerance can only be realized if one interacts directly with differences.

Ketandan Village is indeed synonymous with Chinese ethnicity. However, it does not rule out the possibility of people with other ethnic backgrounds living there. This is evidenced by the presence of residents with Javanese ethnicity who also live in the village. Regarding religion, the majority of the local community adheres to Confucianism and some others adhere to Islam and Christianity (Wicaksono, 2019). Despite these differences, life in Ketandan Village is harmonious, peaceful, and there are almost no significant conflicts.

This harmony and peace is the result of the attitude of tolerance that they implement in interacting with each other. One form of tolerance is in the celebration of the holidays of each religion. They will provide space for each other to carry out worship rituals as well as celebrate holidays. It is not uncommon for them to even give holiday greetings with the aim of maintaining harmony (Dawing, 2017). For example, on Eid al-Fitr non-Muslims will participate in Syawalan as Muslims do. On Chinese New Year celebrations where cultural festivals are held, the arts performed are not only from ethnic Chinese, but Javanese, Arabic and national arts. These include lion dance, hadrah, pop band performances and various types of regional dances. Such an attitude is the most important factor in the realization of a peaceful, harmonious and conflict-free life.

#### *Anti-Violence*

An equally important indicator in the context of religious moderation is the attitude of non-violence, which emerges as a response to the increasing development of radicalism and

terrorism movements. In the understanding of religious moderation, radicalism and terrorism are defined as ideologies and views that use religion as a basis to legitimize their acts of violence and murder. However, this cannot be justified, both according to Islamic principles and the norms and order prevailing in the Unitary State of the Republic of Indonesia (Kurnia Muhajarah, 2022).

In the life of the nation and state, maintaining the integrity and unity of the Republic of Indonesia is something that must be done, one of which is anti-violence in order to maintain harmony between people. Violence is an act that creates hostility which results in the destruction of unity and unity between people. Anti-violence is one of the ways that has been applied throughout the world, especially in Indonesia as a form of religious moderation. Non-violence must always be applied as an implementation of the value of religious moderation in accordance with the regulations of the Ministry of Religion of the Republic of Indonesia (Kusumawardani & Faturochman, 2004).

Ketandan village is not only inhabited by Chinese descendants but also Javanese and Arab descendants. Various religions are also practiced in the village, including Christianity, Islam, Catholicism, and Confucianism. Apart from the diverse cultures and religions in Ketandan village, various traits and characters also color the diversity in the village, of course the diversity that exists does not prevent the local community from continuing to live in harmony and peace in the frame of diversity that occurs.

In a diverse life, conflicts both large and small scale will always occur, but the conflict can be overcome in various ways and strategies in order to be minimized so that the diverse life can be harmonious and peaceful again. As is the case in Ketandan village, it is rare for major conflicts to occur in this village, the only conflict that ever occurred was when local residents fought over selling stalls so that the local government had to be reorganized intervened in overcoming the problem. As said by the source, Mr. Joko, the conflict in the village was only a small conflict, namely economic problems.

The conflict that occurred did not cause divisions between local communities, but strengthened their sense of brotherhood, because of mutual love and understanding. In Ketandan village there is no such thing as violence in any case, differences of opinion are natural in every diversity, mutual understanding and understanding of each other is what makes them harmonious and peaceful until now. The people of Ketandan Village have an understanding and awareness of the importance of moderation and tolerance in daily life. They allow each other to carry out their respective worship rituals. It is even said that they help each other in preparing for their respective holidays. For example, Muslims help Confucianists in preparing for the Lunar New Year celebration. They will work together to prepare the needs of the Chinese New Year celebration.

#### *Accommodation to Local Culture*

Accommodation according to the language of something provided to meet a need, such as a place to stay or a temporary place to stay for travelers, he is in charge of preparing visitors from outside the area (Fahimah, 2018). While the definition of accommodation according to the expression is a way of solving a problem between two parties without damaging one of them, so that the personality of each party is maintained. The word culture has several meanings: 1) intellect, mind and result. 2) Tradition. 3) The image of a developed (civilized, advanced) culture. 4) Something that is ingrained and difficult to break (Nasional & oleh Undang-undang, 2008). Religious attitudes that are able to adapt to local culture can be a benchmark for measuring the extent to which the availability of accepting religious worship practices that combine with local culture and traditions (Faozan, 2022).

To be cultured means to have a sophisticated, intelligent mind. Cultivating refers to the process of forming culture or natural habits. While acculturation is defined as "teaching to be civilized (cultured)", it can also refer to "practicing good deeds in order to be called cultured". These two things are closely related to what happens in Ketandan village, which has been able to accommodate culture with religion. The people in

Ketandan Village are very appreciative of the diversity that exists, they never consider local cultures that have long been practiced as something misleading. In fact, they are very supportive of local culture in this archipelago, one of which is the holding of the Chinese New Year celebration in which all cultures and arts from various regions are exhibited, they do not limit this and feel very happy if many people enliven festivals and celebrations as expressed by the interviewees.

The biggest event in Ketandan village is the Chinese New Year celebration, which is the most important celebration for Chinese people around the world, especially those in Ketandan village. Initially, this event was only held for 5 days, but 3/4 years ago some participants proposed 7 days, because the participants were not only from Jogja residents but also from other regions. This event has been running for about 15 years, and the performances are not only Chinese but also Islamic and Indonesian. The celebration is very big, the whole street is filled with tents where half of the street is for various types of culinary and the other half is for pedestrian paths. However, in the past three years, the event was not held due to the pandemic, and was only held at the house of culture and attended by several important officials. There are no other events bigger than Chinese New Year in the village, because the majority of the residents are Chinese, other religious celebrations such as Ramadan are held in religious tourism areas such as Kauman and other religious areas. In this celebration, all neighborhood associations collaborate with each other for the smooth running of the event, where RW 4,5 and 6 are used for cultural festivals and Chinese New Year celebrations.

Imlek is the biggest Chinese event in the village, but even though it is a Chinese event, it does not rule out the possibility of other religions or cultures to show their arts, such as Java which displays its distinctive arts, or Arabic which displays *Hadrah* and so on. And of course if you want to perform the desired performance, you must first confirm it with the organizers of the event. The purpose of the event is to preserve and collaborate various types of arts, including Chinese, Javanese and even

Arabic arts are also included. Events like this cost a lot of money, the committee does not charge any registration fees, they do not take advantage of this event, even the cost or funding for this event is from the committee itself and also looking for sponsors who can support the event.

The committee is not just appointed, because the Chinese there have 13 associations, where each celebration of the committee changes every year, not only relying on one association, but all associations contribute, even though other associations are not a committee they will help prepare for the event. For example, the first year, the dragon association became the committee, while the next year the peacock association became the committee and so on and the association that had become the committee certainly still helped the association that was then the committee.

The closing of this event is usually held in Yogyakarta square. This event is a Chinese celebration, but other residents or those who are Muslim also enliven and help in this event. The moderation that exists in this village is very large, where they work together. helping other people celebrate their big days. For example, when Muslims celebrate Syawalan, people of other religions participate in the festivities, and vice versa when there are big events from other religions or Christmas celebrations, they also help prepare the necessary needs, Muslim residents there only prepare and help.

So, the attitude applied by the people of Ketandan village needs to be applied and followed by every citizen of the Republic of Indonesia, because this is how the concept of NKRI can run well. Mutual respect for every difference that exists, both in terms of religion, race, culture or customs, as well as the attitudes and behavior of individuals and other groups.

### Discussion

The article discusses the importance of religious moderation in Indonesia, recognizing the diversity of ethnicities, traditions, languages and other cultural elements. Islam is recognized as the majority religion, with the principle of moderation relevant in managing diversity. Radicalism and terrorism that are incompatible with Islamic

principles and Indonesian law are considered a challenge. The concept of wasathiyah (moderation) is explained as a response to radicalism. The article emphasizes the need for knowledge and wisdom to understand moral messages fairly. A case study in Ketandan Village, Yogyakarta, demonstrates the practice of moderation through national commitment, tolerance, rejection of violence, and accommodation to local culture.

The importance of tolerance and harmonious relationships in Ketandan Village is highlighted, with residents of different religious backgrounds living side by side. The rejection of violence is explained as an effort to maintain unity and cooperation through gotong royong. The village has also successfully accommodated local culture, particularly in the celebration of the Lunar New Year, which involves a variety of cultural arts. In conclusion, the article emphasizes that religious moderation is crucial to maintaining harmony, peace and unity in Indonesia's diverse society. A balanced approach that respects differences is expected to bring positive contributions in building a harmonious and inclusive country.

### Conclusions

Moderation is an attitude that does not lean to the right or to the left, where people will act in the middle and equally towards differences. Moderate attitude in the context of religion is the choice to have a perspective, attitude, and behavior in the middle between the extreme choices that exist. Religious moderation, on the other hand, can be defined as a perspective, attitude, and behavior in religion that always takes the middle way, always acts fairly, and is never extreme.

There are four indicators of religious moderation put forward by the ministry of religion. These four indicators will provide an answer to whether a person's attitude and perspective is classified as moderate or even the opposite. In addition, these indicators will determine whether or not a person's moderate attitude is strong. These indicators are national commitment, tolerance, non-violence, and accommodation to local culture.

Ketandan Village is a village located in the center of Yogyakarta, which is both a place to live and a place to earn a living. Chinese community. In addition, Kampung Ketandan is an area that is unique with its cultural acculturation and the history of ethnic Chinese in Yogyakarta. Kampung Ketandan is also a testament to the diversity of culture and tolerance that exists in Yogyakarta. Kampung Ketandan Yogyakarta itself was recognized during the reign of Sultan Hamengkubowono, on September 18, 1813.

The reason why researchers chose Ketandan village as the object of research is that Ketandan village is one of the villages in the Yogyakarta area that has a unique culture, the inherent Chinese culture in the village does not undermine the spirit of tolerance between religions and residents despite different religions and cultures. They still help and respect each other.

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