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The Model Of Religious Moderation In Social Life: Study of Living Religion in Badongan, Kudus

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Abstract

This study explain the model of religious moderation in social life with the concept of living religion in Badongan community, at Tumpangkrasak village, Kudus Central Java. Here, people of Badongan are heterogeneous community consisting of interfaith even cross ethnicity. As known, Badongan has a mosque and two churches that are close together, but this does not necessarily cause conflict and clash because of a difference of their beliefs. This study uses descriptive qualitative method; the data is done by interview, and observation. The results of this study indicate that the religious moderation model has been strengthening tolerance values, eliminating social barriers in social activities, and getting along in harmony in every social activity. Such behavior can be entrenched because it is inseparable from the advice of the ancestors of Badongan who prioritize tolerance between religion communities, the view of citizens in society is far from negative attitudes and good communication between members of the community.

Keywords: *Badongan, Religious Moderation, Living Religion, and Social Life*

Abstrak

MODEL MODERASI BERAGAMA DALAM KEHIDUPAN SOSIAL: STUDI KEHIDUPAN BERAGAMA DI BADONGAN, KUDUS. Penelitian ini menjelaskan model moderasi beragama dalam kehidupan bermasyarakat dengan konsep hidup beragama pada masyarakat Badongan, Desa Tumpangkrasak, Kudus Jawa Tengah. Masyarakat Badongan merupakan komunitas heterogen yang terdiri dari lintas agama bahkan lintas etnis. Seperti diketahui, Badongan memiliki masjid dan dua gereja yang berdekatan, namun hal tersebut tidak lantas menimbulkan konflik dan bentrokan karena perbedaan keyakinan. Penelitian ini menggunakan metode deskriptif kualitatif; Pengumpulan data dilakukan dengan wawancara, dan observasi. Hasil kajian ini menunjukkan bahwa model moderasi beragama yang selama ini dilakukan adalah dengan memperkuat nilai-nilai toleransi, menghilangkan sekat dalam aktivitas sosial, dan guyup rukun dalam setiap aktivitas kemasyarakatan. Perilaku tersebut dapat membudaya karena tidak terlepas dari nasehat leluhur yang mengutamakan toleransi antar umat beragama, pandangan warga dalam masyarakat jauh dari sikap negatif dan komunikasi yang baik antar anggota masyarakat.

Kata Kunci: *Badongan, Moderasi Beragama, Kehidupan Beragama, dan Bermasyarakat*

A. Introduction

Recently, Indonesia's diversity is being tested, extreme religious attitudes are expressed by a group of people in the name of religion, not only on social media, but also on the streets. Currently, Indonesia faces the challenge of community groups who are exclusive, explosive, and intolerant in the name of religion.¹ Various kinds of events that differ between religion and state affairs often occur in Indonesia. Issues involving religion tend to be more sensitive and easy to provoke disputes in the

¹ Edi Sutrisno, Aktualisasi moderasi beragama di lembaga pendidikan, *Jurnal Bimas Islam*, Vol 12, No. 1(2020):323-348, <https://doi.org/10.37302/jbi.v12i2.113>

community. This shows the low sense of tolerance between and among religious communities.²

They do not understand the reality of the State of Indonesia, which from the aspect of history, composition, demographics, and social configuration is different from other countries, including countries that are officially based on Islam. In the context of Indonesia, what should also be underlined is that although the majority of the population is Muslim, the political views are varied. Another reality that must be understood for anyone in order to avoid extreme attitudes is that humans are creatures of various kinds. This is an unavoidable fact and is a provision of Allah.³ The diversity of different ethnicities and histories will certainly affect the expression of religion, such as the followers of Islam in Java, which were introduced by the Walisongo by using a cultural approach in conveying Islamic teachings⁴

The teachings of Islam in Indonesia are carried out in a peaceful, non-coercive manner, and respect the values of local cultural wisdom. The spread of Islam in Indonesia cannot be separated from the role of Walisongo who preached Islam to the territory of Indonesia, which was centered in Java. They teach Islam in unique ways that are packaged in art forms such as wayang kulit, and gamelan. Ways like this are what make Islam acceptable to the people of Indonesia.⁵

All recognized religions in Indonesia recognize the teachings of religious moderation. In Islam, for example, there is the concept

² Salamah, Nur dkk, Upaya Menyemai Moderasi Beragama Mahasiswa IAIN Kudus Melalui Paradigma Ilmu Islam Terapan. *Jurnal Quality*, Volume 8 nomor 2, .(2020): 269-290 DOI: <http://dx.doi.org/10.21043/quality.v8i2.7517>

³ Yusuf Qardawi, Islam Jalan Tengah, diterjemahkan oleh Alwi A.M, Edisi. 3. (Bandung: PT Mizan, 2017), 49-50

⁴ Suparjo, Islam Dan Budaya: Strategi Kultural Walisongo Dalam Membangun Masyarakat Muslim Indonesia. *Komunika Jurnal Dakwah Dan Komunikasi*. Vol.2 No 2, (2008):178-193 DOI: <https://doi.org/10.24090/komunika.v2i2.100>

⁵ Ahmad Agis Mubarok, Islam Nusantara: Moderasi Islam Di Indonesia. *Journal of Islamic Studies and Humanities*. Vol.3, No 2, (2018): 153-168 DOI: <https://doi.org/10.21580/jish.32.3160>

of washatiyah, which has the equivalent meaning of the words tawassuth (middle), i'tidal (fair), and tawazun (balanced). People who apply the wasathiyah principle can be called wasith.⁶ Moderate Islam is a religious understanding that is very relevant in the context of diversity in all aspects, both religion, customs, ethnicity and the nation itself. is a historical fact in Islam. One of the reasons for this diversity is the dialectic between the text and reality itself, and the perspective on the position of reason and revelation in solving a problem. The logical consequence of this fact is the emergence of the following terms behind the word Islam. For example, Fundamental Islam, Liberal Islam, Progressive Islam, Moderate Islam, and many other labels.⁷

The discourse on religious moderation can be said to be the most popular discourse in this century, especially after radical Islamic groups and movements emerged.⁸ The enforcement of religious moderation needs to be jointly guarded, both by individuals and institutions, both the community and the state. Moderate religious groups must speak up and no longer choose to be the silent majority. In fact, the involvement of women will also be very important in efforts to strengthen religious moderation, considering that violence in the name of religion can be carried out by both men and women. Every component of the nation must believe that Indonesia has the social capital to strengthen religious moderation. The social capital is in the form of local cultural values, the rich diversity of customs, the tradition of deliberation, and the culture of mutual cooperation which the Indonesian people have inherited from generation to generation. We must take care of that social capital, in order to create a harmonious life in the diversity of

⁶ Kementerian Agama RI., Tanya Jawab Moderasi Beragama. (Jakarta: Balitbang dan Diklat Kemenag RI, 2019), 16

⁷ Edi Sutrisno, Aktualisasi moderasi beragama di lembaga pendidikan, *Jurnal Bimas Islam*, Vol 12, No. 1(2020):323-348, <https://doi.org/10.37302/jbi.v12i2.113>

⁸ Abd. Rauf Muhammad Amin, Prinsip Dan Fenomena Moderasi Islam Dalam Tradisihukum Islam, *Jurnal "Al-Qalam"* Vol. 20, Edisi Khusus Desember, (2014): 23-32 DOI: <http://dx.doi.org/10.31969/alq.v20i3.339>

cultures, ethnicities, and religions. If shared together, Indonesia can be an inspiration to the world in practicing religious moderation⁹

Moh Rosyid in his research entitled *Harmony of social life of different religions and sects in Kudus*¹⁰ that in realizing harmony of social life can be achieved by harmony of social interaction, social empathy, and anticipation of aggressive behavior. By paying attention to this, harmony between religious people can be realized. Harmony as a shared need that is facilitated jointly between citizens, leaders, and government officials. The majority population is not easily provoked by media coverage and gossip that is spread all the time to pounce on the minority. The realization of religious tolerance between and within religious communities can be done by optimizing cultural approaches and social harmony. In line with this, in a study entitled *the relationship between religious harmony and the formation of social behavior of residents of PT Djarum Singocandi Kudus*¹¹, which was written by M. Arif Hakim, it was explained that the factors that led to the establishment of inter-religious harmony were interest factors and religious factors. Djarum, the majority of whom are immigrants, have the awareness to live in harmony and the religion they embrace contains teachings to live in harmony and peace. In the research above, although some of their social behavior is a reflection of moderation, they have not led to the concept of religious moderation. In this study, the author tries to describe the model of religious moderation in social life

Moderation in a country will not be realized if it is not supported by small units in the territory of that country. This

⁹ Kementrian Agama RI, *Tanya Jawab Moderasi Beragama*. (Jakarta: Balitbang dan Diklat Kemenag RI, 2019), 16

¹⁰ M. Rosyid, *Harmoni Kehidupan Sosial Beda Agama Dan Aliran Di Kudus*. *Jurnal ADDIN*, Vol. 7, No. 1, (2013): 41-64 DOI: <http://dx.doi.org/10.21043/addin.v7i1.569>

¹¹ Umar & M. Arif Hakim, *Hubungan Kerukunan Antara Umat Beragama dengan Pembentukan Perilaku Sosial Warga Perumahan PT Djarum Singocandi Kudus*, *Jurnal Penelitian IAIN Kudus*, Volume. 13, Nomor 1, (2019): 71-86 DOI: <http://dx.doi.org/10.21043/jp.v13i1.4898>

study will explain the model of religious moderation in social life in Badongan hamlet, Tumpangkrasak village, Jati sub-district, Kudus district. In this hamlet, there is a heterogeneous community consisting of inter-religious and even ethnic groups, the area which is part of a village has one mosque and two churches which are located close to each other, but this does not necessarily cause conflict because of a difference. Based on this, this study will describe how the model of religious moderation in society in the hamlet of Badongan Tumpangkrasak Kudus and its supporting factors. Problems are solved through research methods that can be accounted for. The approach in this research is descriptive qualitative field collected through interviews and observations. The validity of the data was obtained by triangulation. Data were analyzed by: data collection; data reduction; data presentation; drawing conclusions and verification.

B. Religious Moderation

Moderation according to the Indonesia Dictionary is mediating a problem. Meanwhile, in terms of moderation, it is a view of life that puts forward a tolerant attitude, being in the middle between two opposing understandings so as not to dominate the attitudes and traits that will be taken.¹² According to Khaled Abou el Fadl in *The Great Theft* moderation is an understanding that takes the middle way, namely an understanding that is neither extreme right nor extreme left.¹³ The best of everything is in the middle. For example, generous is an attitude between stingy and extravagant, brave is an attitude between cowardice and recklessness, and so on.¹⁴ Hashim

¹² Abd. Rauf Muhammad Amin, Prinsip Dan Fenomena Moderasi Islam Dalam Tradisihukum Islam, *Jurnal "Al-Qalam"* Vol. 20, Edisi Khusus Desember, (2014): 23-32 DOI: <http://dx.doi.org/10.31969/alq.v20i3.339>

¹³ Misrawi, Zuhairi, Hadratussyaikh Hasyim Asy'ari Moderasi, Keutamaan, dan Kebangsaan. (Jakarta: PT Kompas Media Nusantara, 2010), 13

¹⁴ Departemen Agama RI, Moderasi Islam. (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2012), 5

Kamali, emphasized that moderate cannot be separated from two other keywords, namely balanced (balance), and fair (justice). Moderate does not mean that we compromise with the main principles (ushuliyah) of religious teachings that are believed to be in order to be tolerant to people of other religions; moderate means "... confidence, right balancing, and justice..." Without balance and justice, the call for religious moderation will be ineffective.¹⁵

Balance should be upheld and implemented by everyone, because if someone cannot uphold a balanced attitude, it will give birth to various problems. Religion always demands that all aspects of our lives be balanced, should not be excessive and should not be lacking.¹⁶ One of the things that makes Islam a perfect religion is because of its balance. Balance is a social necessity, thus a person who is not balanced in his individual and social life, even his social interactions will be damaged.¹⁷ Thus, moderate means that each should not be extreme in each side of his point of view. come closer and look for common ground.¹⁸

Moderates will prioritize the benefit of the ummah, rather than being fanatical about one understanding¹⁹ as formulated by K.H. Abdurrahman Wahid that moderation must always encourage efforts to realize social justice which in religion is known as *al-maslahah al-'ammah*. However, this must be used as the foundation of public policy, because in that way we truly translate the essence of religion in the public sphere.²⁰

¹⁵ Priyantoro & Karnawati Widodo, *Moderasi Agama dan Pemahaman Radikalisme di Indonesia*. *PASCA: Jurnal Teologi dan Pendidikan Agama Kristen*. Volume 15, Nomor 2, (2019): 9-14 DOI:<https://doi.org/10.46494/psc.v15i2.61>

¹⁶ Abdullah Munir dkk., *Literasi Moderasi Beragama di Indonesia*. (Bengkulu: CV Zigie Utama, 2020), 49

¹⁷ Abu Yasid, *Islam Moderat*. Jakarta: Erlangga, 2014), 34

¹⁸ Edi Sutrisno, Aktualisasi moderasi beragama di lembaga pendidikan, *Jurnal Bimas Islam*, Vol 12, No. 1(2020):323-348, <https://doi.org/10.37302/jbi.v12i2.113>

¹⁹ Maskuri, dkk., *Mengembangkan Moderasi Beragama Mahasantri Melalui Ta'lim Ma'hadi di Pesantren Mahasiswa*. J-PAI : Jurnal Pendidikan Agama Islam, Vol. 7 No. 1 (2020): 32-45 DOI: <https://doi.org/10.18860/jpai.v7i1.11239>

²⁰ Misrawi, Zuhairi, *Hadratussyaikh Hasyim Asy'ari Moderasi, Keutamaan, dan Kebangsaan*. (Jakarta: PT Kompas Media Nusantara, 2010), 14

In responding to a difference, whether religious or mazhab, moderation emphasizes tolerance, mutual respect, while still believing in the truth of the beliefs of each religion and sect, so that all can accept decisions with cool heads, without having to be involved in anarchic actions. Thus, religious moderation is a middle way in the midst of religious diversity in Indonesia. Moderation is an archipelago culture that goes hand in hand, and does not negate each other between religion and local wisdom. Not contradicting each other but seeking a tolerant solution.²¹

Moderation must be understood and developed as a shared commitment to maintain balance. As expressed by Wahbah Zuhaili who stated that moderation is a balance in beliefs, attitudes, behavior, order, muamalah and morality. (Aziz, 2020:98) So that every member of the community, regardless of their ethnicity, culture, religion, and political choice, wants to listen to each other and learn from each other to practice the ability to manage and overcome differences between them.²²

C. Overview of Badongan Hamlet, Tumpangkrasak Village

The majority of the population of this village are Muslim (6625 people) the rest are Christians (375 people), Catholics (104 people) and Buddhists (1 person). (Jati Dalam Angka, 2020:45) This is evidenced by the spread of various places of worship such as mosques and prayer rooms. There are three mosques and 10 prayer rooms scattered in each RW and each hamlet has one mosque. Although Islam is the majority, in this area there are also three churches, one of which is located in the hamlet of Krajan, the rest is located in the hamlet of Badongan. The following is a table of places of worship in Badongan hamlet.

²¹ Agus Akhmadi, Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation In Indonesia's Diversity, *Jurnal Diklat Keagamaan*, Vol. 13, No. 2, (2019): 45-55

²² Agus Akhmadi, Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation In Indonesia's Diversity, *Jurnal Diklat Keagamaan*, Vol. 13, No. 2, (2019): 45-55

Table of places of worship in Badongan hamlet

NO	Types of Places of Worship	Name of Place of Worship	Location
1	Mosque	Nurul Mujahidin Al Husaini	RT. 04/01
2	Prayer Room / Musholla	Baitussalam	RT. 02/01
3	Prayer Room/ Musholla	Al Falah	RT. 04/01
4	Prayer Room/ Musholla	Al Lailul Hadi	RT. 03/02
5	Church	Jemaat Kristen Indonesia Ebenhaezer	RT. 01/02
6	Church	GITJ Imanuel	RT. 02/02

Researcher Data Compilation 2020

D. Religious Moderation Model of the Tumpangkrasak Society of Badongan

Inter-religious interaction by means of dialogue and cooperation proves that differences do not become a barrier to greeting each other in their daily lives. In fact, the community already believes that the religion they profess is the right religion, but on the other hand they also try to respect and appreciate other religions. They realized this because all religious teachings teach that there is no particular religion that is better than other religions because all religions have the same position. The importance of dialogue and cooperation between religious believers is not only safe from a conflict event but how the community has an attitude of mutual respect and respect for people who have different religions from themselves.

Cooperation is also an important element to build good relations among multi-religious adherents, with this element in their lives, they will respect and tolerate other religious people.

Cooperation can be seen through their actions by respecting the celebrations, rituals and beliefs of adherents of other religions in their community.²³

If these activities are carried out more often, a sense of friendship will emerge and even a sense of brotherhood between them, so that it can trigger the growth of moderate attitudes in society. Badongan community relations both of the same faith and interfaith in their daily life have been going very well without conflict. Even in this area there are several families in the same family whose family members are of different religions. All of them live side by side safely and peacefully. This is evidenced by the following:

1. Strengthening Tolerance Value

Heterogeneity or plurality/diversity is a necessity in this life which is a sunnatullah that can be seen in this world. The Divine created this world on plurality within a unitary framework.²⁴ Differences are a way to understand oneself and others as social capital to build social life. As social reality when a disaster occurs then help each other. This assistance is purely based on the nature of humanity, not on the basis of similarities or differences in religion, race, ethnicity, and between groups. Spontaneity to help each other is basically the essence of tolerance and pluralism as the natural potential of every human being anytime and anywhere.²⁵

Tolerance is one of the moderate attitudes that every religious believer needs to have in order to create a safe

²³ Diane Butler, Peace and Harmony in the World Based on Pancasila and Bhinneka Tunggal Ika (Unity in Diversity). *Journal Multicultural and Multireligious*. vol.15, No.2. (2016): 33-40

²⁴ Mohamad Fahri & Ahmad Zaenuri, *Moderasi Beragama di Indonesia*. Intizar Vol. 25, No. 2, (2019): 95-100, DOI <https://doi.org/10.19109/intizar.v25i2.5640>

²⁵ M. Rosyid, Harmoni Kehidupan Sosial Beda Agama Dan Aliran Di Kudus. *Jurnal ADDIN*, Vol. 7, No. 1, (2013): 41-64 DOI: <http://dx.doi.org/10.21043/addin.v7i1.569>

and peaceful social life without conflict. The Badongan community in carrying out their life activities, in interacting with residents, always prioritizes an attitude of tolerance or in Javanese terms *teposesiro*. This can be seen when celebrating Eid, for example, during Eid al-Fitr, for example, residents take turns staying in touch, visiting each other to congratulate and forgive each other²⁶ if Muslims who celebrate Eid at home are provided with small snacks, pastries, even so with non-Muslims they also provide the same food to honor guests who come in the framework of staying in touch.²⁷

In addition, the form of strengthening the attitude of tolerance is described by the willingness to attend the celebration/celebration. In the Javanese tradition, the thing that is commonplace and is often done by residents is the “*selametan*” activity, this activity is usually more thick with Islamic traditions such as sending prayers for the dead, praying together for pregnancy *tasyakuran* or other celebration events. Religious differences do not necessarily make those who are not of the same religion sidelined, non-Muslims are still invited by the host to attend the celebration.²⁸ And it turns out that non-Muslims are willing to attend the event, even without a matching identity, sitting side by side with those who are not. other. Religious differences do not necessarily cut the distance between them.

The attitude of tolerance also arises from non-Muslim brothers when in the month of Ramadan by maintaining behavior that makes Muslims feel uncomfortable. As happened in a food stall owned by a non-Muslim in the middle of a predominantly Muslim village, in fact the owner could still open the shop because the customers are very

²⁶ Interview with Andi kristianto Agus a christian on May 30, 2020

²⁷ Interview with Kasminah, a christian on May 30, 2020

²⁸ Interview with K. Nahrawi a Muslim on May 14, 2020

many from various regions and are crowded every day, but the food stall owner is willing to close during the month of Ramadan to respect his brothers and sisters. Islam.²⁹

2. Eliminate religious barriers in social activities

In a pluralistic life, a person is required to open up and respect the interlocutor regardless of whether that person has the same or different beliefs as us.³⁰ The togetherness, brotherhood, and religious harmony that occur in the residents of Badongan Tumpangkrasak are clearly manifested in solidarity. Some social activities that are routinely carried out by residents in Badongan hamlet include routine RT meetings, Every month each RT regularly holds meetings to discuss several problems or to provide important information for its citizens.³¹ In that meeting all community members sit down together, side by side without any partitions, for example, a Muslim sitting next to a Muslim, a non-Muslim sitting next to a non-Muslim, all mingling together, sitting together to discuss a certain issue.³²

Communal work, this activity is routinely carried out by residents of every RT, especially when it comes to religious holidays or the commemoration of the Republic of Indonesia's Independence Day. Service work is usually carried out on holidays. All residents work together to clean up the surrounding environment while interspersed with light chats just to vent or talk about trending topics without discussing their respective religious issues. Holding activities like this can certainly increase intimacy in the midst of the

²⁹ Interview with Yuliana a muslim on May 30, 2020

³⁰ Umi Sumbulah dan Nurjanah, *Pluralisme Agama*, (Malang: UIN Maliki PRESS, 2013), 207-208

³¹ Interview with Lisa selaku Ketua PKK RT1/2 Dusun Badongan on may 31, 2020

³² Interview with Sukamto a chief of RW 1 Dusun Badongan on May 29, 2020

business of every citizen who does not have time to chat every day.

Takziah/lelayu, when a member of the community dies, the residents of Badongan Tumpangkrasak automatically come to the funeral home to pay their last respects and just give the bereaved family peace of mind.³³ Whoever dies, both Muslim and non-Muslim, all citizens flocked to come to take him to the final resting place like a convoy accompanying a hearse. This proves the social solidarity that has been ingrained in the citizens. Not only that, even mothers usually come with basic necessities as a form of brotherly solidarity.

Visiting sick residents, If there is one resident who is sick, regardless of the religion followed by the residents in this village, especially mothers, they volunteer to collect funds to then be given to the sick when visiting. They also visited together and gave encouragement to get well soon.

The various activities mentioned above, both routine and sudden activities that are carried out by the residents of the Badongan Tumpangkrasak hamlet, can in fact foster a sense of affection and strengthen ties of brotherhood regardless of religion so as to make its citizens a moderate society.³⁴

3. Maintaining Community Harmony

Harmony itself is not the final value, but is only a means that must exist as a “condition sine qua non” to achieve a further goal, namely a safe and peaceful situation. This situation is urgently needed by all parties in society to enable the creation of spiritual and material values which are both needed to achieve a higher level of life.³⁵ The form of harmony

³³ Interview with K. Nahrawi a muslim on May 14, 2020

³⁴ Interview with Lisa a chief of PKK RT1/2 Dusun Badongan on May 31, 2020

³⁵ Umar & M. Arif Hakim, Hubungan Kerukunan Antara Umat Beragama dengan Pembentukan Perilaku Sosial Warga Perumahan PT Djarum Singocandi Kudus, *Jurnal*

that exists at Badongan Tumpangkrasak can be seen in several ways, including in the frame of brotherhood bonds.

The most important thing in social life is the establishment of a strong brotherhood, without which life will certainly be filled with disputes and divisions. The Badongan community always maintains good brotherly ties between fellow citizens, both Muslims and non-Muslims, they realize that even though they are not siblings, they must maintain good relations with their own siblings. This can be seen from the habits of the local community who often provide deliveries to neighbors without distinguishing between Muslims and non-Muslims, helping each other; helping each other or in Javanese terms “splice” is a form of brotherly bond that is very well established among the community members.³⁶

What’s interesting is that the bonds of brotherhood do not fade, although in this place sometimes interfaith marriages occur, everything continues peacefully. They can still live in full harmony with kinship in the marriage bond. Although in some cases one of the bride and groom must voluntarily follow the religion of their partner’s religion.³⁷

Another thing that can maintain community harmony is greeting each other. This is a very light and easy act to do, this is a habit that Badongan residents maintain and continue to do, waving hands, smiling, and greetings are forms of warm greetings when they meet each other in front of the house, on the street and wherever they meet.

In addition, in this place there is also a symbiotic mutualism in economic activities, this activity can also foster

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³⁶ Interview with Sukamto a chief of RW 1 Dusun Badongan on May 29, 2020

³⁷ Interview with Sukamto a chief of RW 1 Dusun Badongan on May 29, 2020

harmony between religious communities. As social beings, humans cannot fulfill their own basic needs. Humans cannot refuse to cooperate with each other in all goodness, including in meeting their smallest personal needs.³⁸ In this place there is a place to eat belonging to local residents who happen to be non-Muslims, which are quite famous for their special menus. Even so, not all of their partners are of the same religion as their owners, there seems to be no difference between Muslim and non-Muslim employees. This is a small example of citizen behavior that can foster a moderate attitude in society.

The moderate behavior of Badongan residents, which appears in various kinds of activities, cannot be separated from several supporting factors, including the teachings of “Teposeliro” The Ancestors have been embedded in residents,³⁹ that Badongan residents have always had multi-religions and are still awake. harmony, cohesiveness and balance in society. This happened because of the role of ancestors in Kudus, namely Sunan Kudus who taught tolerance between religious communities. This was conveyed by local religious leaders on the sidelines of his lectures to the community, always maintaining feelings, respecting each other and respecting differences because goodness seen from his behavior cannot be seen from his religion alone.

Besides, the perspective of citizens in society is far from negative. Fellow members of the community do not suspect each other, do not misbehave, especially if relatives of different religions are gathered to organize an event. Not the slightest suspicion arose in the residents. This happens

³⁸ Ayoeb Amin, Konsep Materi Ukhuwah Islamiyyah Sebagai Materi PAI, *Ta'dibuna: Jurnal Pendidikan Agama Islam* Vol.1, No.1, (2018): 29-39 DOI: <http://dx.doi.org/10.30659/jpai.1.1.29-39>

³⁹ Interview with K. Nahravi a muslim on May 14, 2020

because the social relations are very closely intertwined between every citizen so as to avoid negative thoughts that can cause conflict between residents.

Another factor is to establish intense communication. Communication is an important thing in social life, this is what happened in Badongan, although with a relatively short duration but with an intensity that can often foster kinship bonds to emerge behaviors that foster harmony in society. The presence of special events or events both privately and publicly organized can certainly increase the quality of communication between residents so that community members behave moderately in their lives.

E. Conclusion

Moderate attitude is very necessary in social life, this is to maintain balance so that various problems do not occur and the most important thing is to maintain the integrity of the unity and integrity of the nation, because all citizens have the same goal, namely to live peacefully and peacefully. Moderate behavior in society can be seen in the lives of the residents of Badongan Tumpangkrasak Kudus. Harmony of inter-religious harmony is seen in various inter-religious activities as a form of religious tolerance, mingling together in social activities and always maintaining harmony in interacting. This situation has been maintained for years because of the contribution of ancestors who always teach teposeliro, of course, it is also proven by intense communication between residents and avoiding negative thinking patterns towards fellow citizens. In this way, a moderate attitude will continue to be embedded in the community so that the harmony of life is maintained for the sake of national unity and integrity.

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Interview with Andi kristianto Agus a christian on May 30, 2020

Interview with Kasminah, a christian on May 30, 2020

Interview with Yuliana a moslim on May 30, 2020

Interview with Lisa selaku Ketua PKK RT1/2 Dusun Badongan on may 31, 2020

Interview with K. Nahrawi a moslim on May 14, 2020

Interview with Lisa a chief of PKK RT1/2 Dusun Badongan on May 31, 2020

Interview with Sukamto a chief of RW 1 Dusun Badongan on May 29, 2020

