

RECEPTION AESTHETICS OF RELIGIOUS MODERATION VALUES IN LINGGABUANA'S SERAT CARUB KANDHA

*Muhammad Anwar Firdousi, Inayaturo Rosyidah, Gufron Hambali, Siti
Fatimah*

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

Email: dozya@bsa.uin-malang.ac.id

Received: November 29, 2023

Revised: December 21, 2023

Accepted: December 28, 2023

Abstract

The diversity of readers' responses in literary works is called reception aesthetics. This study aims to elucidate the readers' response and the reception aesthetics towards the values of religious moderation in Serat Carub Kandha by Prince Linggabuana. Employing the research design of the synchronic experimental reception method, the data collection utilized note-taking and literature study techniques. It involved twenty respondents of Islamic university students as the readers. The data analysis technique used reader criteria assessment and Hans Robert Jauss' theory concerning the reader's experience of the novel, horizon of expectations, aesthetic distance, the spirit

of the times, literary series, and literary history. The chosen manuscript was *Serat Carub Kandha Pupuh Mijil* as the fifth branch of the story. The results demonstrated that the noble value readers capture is in the form of religious moderation values. They are tolerance (*tasamuh*), neutral (*tawassuth*), uprightness (*i'tidal*), deliberation (*al-shura*), anti-violence (*la' unf*), and culture friendly (*i'tibar al-'urf*). These are manifested through respect for diversity and multicultural in the part of allowing residents to establish Islamic learning centers even though the Padjajaran kingdom practiced Buddhism. Notably, the wife of Prince Linggabuana, Dewi Subang Kranjang, embraced Islam, while his three sons secretly studied Islam with Sheikh Quro'.

Keberagaman tanggapan atau respon pembaca pada karya sastra disebut estetika resepsi. Penelitian ini bertujuan untuk mendeskripsikan tanggapan dan estetika resepsi pembaca terhadap nilai-nilai moderasi beragama dalam *Serat Carub Kandha* karya Pangeran Linggabuana. Dengan memakai rancangan penelitian metode resepsi sinkronis eksperimental, pengumpulan data menggunakan teknik simak catat dan studi kepustakaan. Penelitian ini melibatkan dua puluh mahasiswa universitas Islam sebagai pembaca. Teknik analisis data menggunakan penilaian kriteria pembaca dan teori Hans Robert Jauss yang meliputi pengalaman pembaca terhadap novel, horizon harapan, jarak estetik, semangat zaman, rangkaian sastra dan sejarah sastra. Naskah yang dipilih yaitu *Serat Carub Kandha Pupuh Mijil*, yang merupakan cabang cerita yang kelima. Berdasarkan hasil penelitian, nilai luhur yang bisa ditangkap pembaca berupa nilai-nilai moderasi beragama. Nilai tersebut meliputi *tasamuh* (toleransi), *tawassuth* (netral), *i'tidal* (lurus), *al-shura* (musyawarah), *la' unf* (anti kekerasan), dan *i'tibar al-'urf* (ramah budaya). Hal ini tercermin dalam penghormatan akan keberagaman dan multikultural pada bagian diperbolehkannya penduduk membangun pusat kegiatan belajar agama Islam meskipun kerajaan Padjajaran beragama Buddha. Bahkan istri Pangeran Linggabuana, Dewi Subang Kranjang beragama Islam, sementara ketiga putranya diam-diam mempelajari Islam kepada Syekh Quro'

Keywords: reader response; reception aesthetics; religious moderation values

Introduction

With its wealth of plural values and multicultural differences, Indonesia faces a challenge in building social harmony and cohesion, especially in the era of advances in digital information technology, where various propaganda discourses of intolerance and radicalism are increasingly spreading through social media (Ummah, 2020). In this context, according to a lecturer and expert on radicalism from UIN Sunan Ampel Surabaya, Ahmad Zainul Hamdi, stated that the mainstream mass media has now become a tool for spreading the seeds of hatred, which can trigger acts of intolerance and radicalism (Riski, 2017).

Meanwhile, the Director of the Wahid Foundation, Yenny Wahid, revealed that several factors are key to the problem of intolerance and radicalism, namely social alienation, economic inequality, and literacy issues. Literacy is not a matter of whether one can read, but the ability to digest incoming information, especially if the data comes from a religious narrative (Suparman, 2019). In 2019, Minister of Defense (Menhan) Ryamizard Ryacudu said that around 23.4 percent of students agreed with jihad and fighting for an Islamic state or Caliphate, while at the high school level, it was about 23.3 percent. Meanwhile, 18.1 percent of private sector employees said they did not agree with the Pancasila ideology, 19.4 percent of civil servants, and 9.1 percent of BUMN employees (Rahayu, 2019).

Students with a young age group are open to new ideas. It is quite vulnerable to being inserted into issues and discussions related to radicalism if the student cannot filter out these unique things wisely. Currently, students have become targets for radical groups because they are considered capable of building a support base and have skills and knowledge. Therefore, a persuasive approach is needed through efforts to disseminate moderate Islamic ideology, national insight, and counter-radicalism (Arifianto, 2019; Dian et al., 2023). It is to provide a peaceful and tolerant understanding of religion so that students are not easily trapped in the current radicalism.

Handling radicalism is regulated through Law Number 5 of 2018 and Minister of Research, Technology, and Higher Education Regulation

Number 55 of 2018, which mandates universities to prevent radicalism. In Presidential Regulation No. 18 of 2020 concerning the National Medium Term Development Plan (RPJMN) for 2020-2024, religious moderation is a strategic issue that forms the basis for implementing national development planning. The Ministry of Religion further confirmed the RPJMN mandate in Minister of Religion Regulation Number 18 of 2020 concerning the Ministry of Religion Strategic Plan 2020-2024. In the Strategic Plan, religious moderation is one of the main programs. The world of education, especially Islamic education, plays an important role in countering intolerant and radical religious ideas (Ridwan, 2022).

Through Islamic Religious Higher Education, preventive efforts against the development of intolerance and radicalism through strengthening religious moderation with various strategies are expected to be faster and more precise. Efforts to prevent radicalism in educational institutions can be carried out internally by strengthening middle-way religious perspectives, attitudes, and practices and strengthening the education system (Khasanah et al., 2023). In this case, it requires an education system with a religious moderation perspective, including teaching materials and processes and managing educational institutions non-discriminately.

Among the efforts to dispel radical discourse among students is mainstreaming religious moderation through manuscript sources. The local culture within the manuscript also becomes a learning source for religious moderation (Sumbulah et al., 2022). Manuscript-based learning is a form of education that focuses on studying, understanding, and instilling the values of Indonesian manuscripts during the learning process. Manuscript treasures serve as an authentic source of knowledge in forming individual identity, and making previous cultural background a moral foundation in building national civilization (Latiar, 2018).

Past phenomena always offer a perspective that tends to be wiser because it involves much experience. Moreover, looking at the series of times that passed, many points of view are increasingly interesting. Consequently, manuscript-based learning can be used to develop the archipelago's cultural heritage in building character. In addition, it can form a glue for the spirit of nationalism. Another important benefit of this learning is strengthening religious moderation (Fathurahman, 2022). As a

result, it will result in a control tool in preventing fanaticism, radicalism, extreme and exclusive attitudes and behavior when dealing with social reality.

A text originating from the Cirebon tradition implicitly narrates religious moderation in the early era of Islamic development and port cities, namely Serat Carub Kandha. This old manuscript, written around the 18th century, recorded many things related to people's lives in Cirebon. Of the many characters or *puput* recorded in this manuscript, it seems they have implied values that align with the big theme of religious moderation. It can be simplified that this manuscript tells a lot about the past life amid a life that is already heterogeneous. The people at that time were diverse in ethnicity, language and religion, all living in the same area (Iswanto, 2021). Studying manuscripts can be a door to learning how the predecessors grounded religious teachings in their time. Reproducing previous cultural memories as a driving factor in building a spirit of nationalism, tolerance, unity and struggle, and a moral guide in the learning process. Therefore, Serat Carub Kandha must be introduced to review the values of religious moderation in an integrative manner based on religious (theological) and historical-cultural arguments (based on cultural remains).

However, it is important to note that literary works, authors, and readers are closely related. The differences in reception between humans in responding to a literary work give rise to something significant to explore through the lens of literary reception. In literary reception theory, an assessment is made, but the judgment is based on the reader's historical background. In this theory, readers are required to provide clear and factual responses. As mediators of literary works, readers have a very important position, so if there are no readers, then literary works seem to have no meaning. The theory created by Jauss focuses on readers as consumers and views literary works as a dialectical process that arises from production and reception (Holub, 1984). Jauss (1983) observes a reader's efforts to process, namely, to accept and understand the content of the text.

The reader's response in assessing literary works as an experience in reception aesthetics is based on historical facts and the reader's previous knowledge of the literary work he is assessing. Thus, the aesthetic reception of a literary work is influenced by the reader's horizon of expectations. One horizon of hope that influences readers is the emergence of a historical

moment when familiarizing themselves with a literary work, both in form and themes. Apart from that, every reader has an aesthetic distance from their work in reading literary works. It can also result in learning or character building through aesthetic response to the text (Widyaiswara et al., 2023). This aesthetic distance is the emergence of a new work with the reader's horizon of hope. Furthermore, the spirit of the times surrounding the reader will also influence their findings in viewing and understanding literary works from the reconstruction of the horizon of hope they have.

The reader's horizon of expectations is also influenced by knowledge of a series of literature, which he understands as providing knowledge through the historical events that form the background to the birth of a work. The reader's knowledge of the historical events behind the delivery of a work will then give rise to the reader's perspective, both synchronic and diachronic (Holub, 1984). This synchronic and diachronic perspective will then give rise to understanding new works through previous works as part of literary history. An explanation of readers' responses to understanding literary works within the framework of literary theory is commonly referred to as Jauss's seven theses theory (Jauss, 1983).

Current studies on historical texts concerning religious moderation values usually employ content analysis, such as Iswanto and Saefullah (2021) and Ratnasari and Fahmi (2022). Meanwhile, it still needs more exploration on how the readers capture the religious moderation values within the historical manuscript. Accordingly, this research involved students aged 18-20 majoring in Arabic language and literature, Faculty of Humanities, UIN Maulana Malik Ibrahim Malang. They took the maharah qira'ah course, considering it is closely related to the student's reading ability to read and understand reading texts correctly.

This research focuses on studying readers' responses to the Serat Carub Kandha Pupuh Mijil manuscript, the fifth branch of the story work of Prince Linggabuana. It used Jauss' seven theses theory as a scalpel to examine synchronic reader responses. Synchronic reader responses are used to discover that understanding of a literary work can be historical by the reader's knowledge and experience and understanding of the historical events that led to its birth (Jauss, 1983). Based on this viewpoint, this research aims to elucidate the aesthetic assessment of readers' reception of the Serat Carub Kandha Pupuh Mijil manuscript,

the fifth branch of the story based on Hans Robert Jauss' theory. In addition, the analysis uncovered the reader's responses regarding the values of religious moderation in the *Serat Carub Kandha* based on Jauss' literary reception perspective.

Methods

This research is a descriptive qualitative design using a synchronous experimental reception method. The advantages of this research design include (1) respondents can be determined without having to look for literary criticism articles first; (2) synchronic reception research can be carried out directly without waiting for criticism or reviews of literary works to appear; and (3) can be done on popular literary works (Aritonang, 2018).

In accordance with the data needed in this research, the data collection technique is (1) reading carefully *Serat Carub Kandha* written by Prince Linggabuana; (2) creating a questionnaire or list of questions to be asked to the reader, (3) record the results of the questionnaire, and (4) study the literature.

Data analysis was carried out regarding readers' expectations of *Serat Carub Kandha* by Prince Linggabuana before and after reading the text, understanding of the text's language, and the novel's intrinsic elements. The respondents were also asked about their interest in the novel, the imagination raised by the story, and a new way of looking at multicultural life and the values of religious moderation contained in the text. Meanwhile, the data analysis used qualitative descriptive and reader criteria assessment methods. The analysis method is explanatory and illustrative. It tried to describe readers' responses by correlating them with the horizon of expectations, the reader's text experience, and the conflict between fiction and reality in the story. The descriptive method aims to have systematic, factual, and accurate descriptions, images, or paintings regarding the facts, characteristics, and relationships between the investigated phenomena.

Meanwhile, the theory used to study is the reception aesthetics of Hans Robert Jauss. It is done synchronically, examining literary receptions in one or just one period (Jauss, 1988). The data processing process is carried out using the following steps: (1) determining relevant data, (2) sorting data related to Jauss' theory of literary reception, (3) processing the data, (4) concluding an answer to the problem formulation

Results and Discussion

Serat Carub Kandha profile

Serat Carub Kandha belongs to the Rafan Hasyim collection in Cirebon. The manuscript was written in Pegon script, Javanese, on European paper. The author is Prince Tujijaya Sukma or Prince Linggabuana. The time for copying was Saturday, 27 Rabiul Awal 1260 Hijriyah (1839 AD) (Iswanto & Saefullah, 2021)

In general, the context of the Carub Kandha story is about the condition of Cirebon and the northern coastal region of West Java during the reign of King Pajajaran Prabu Siliwangi, around the 15th century. This period coincided with the weakening of the kingdoms in the archipelago as well as the arrival and spread of Islam in coastal areas in various regions. There are many opinions about the theory of the arrival of Islam in the archipelago. One of them was conveyed by de Graaf and Pigeaud (nt.). 29. According to him, Islam is thought to have entered Java in the 13th century through the doors of Aceh, North Sumatra. At that time, many rulers in port cities in Aceh had converted to Islam. They crossed it from the sea trade route connecting the east coast of Sumatra to the Java Sea via eastern Indonesia, which had been traversed long before that. It is possible that many Muslims in Java live in Java's coastal areas, including non-Muslims because the environment is very supportive. In the land of Cirebon, the most well-known saint is named Syekh Syarif Hidayatullah. From his mother's line, Syekh Syarif is the son of Nyi Rarasantang, the son of Prabu Siliwangi. Meanwhile, from his father's line, he was the son of the King of Egypt. Syekh Syarif Hidayatullah or Sunan Gunung Jati actively spreads Islam in Java, using medical or magical media. This story is described in many chronicles, the number of copies of which is abundant (Iswanto & Saefullah, 2021).

Aesthetic assessment of readers' reception of Serat Carub Kandha

Reader Experience

Every literary work will undergo repackaging in terms of writing, form, and cover. It is part of an innovation born from previously existing literary works. However, each reader can still interpret a literary work freely based on the spirit of their time or period of life, likewise with the manuscript of Serat Carub Kandha *pupuh Mijil*, the fifth branch of the

story, which carries the theme of the life of the Hindu-Buddhist Padjadjaran kingdom. It also contained the struggle of Dewi Subang Kranjang and her three sons to defend Islamic religious beliefs. Behind it all is a story about the beginning of the spread of Islam in the West Java region.

Respondent IAR gave a perfect score concerning the extraordinary ideas in the story. She said the story is good, easy to understand, and can attract the reader's attention. It is because the discussion or story in it contains many religious values for the nation and society. Respondent UKN also gave a score of 4 or perfect by explaining that the manuscript has a good story because it contains a moral message. Meanwhile, respondent ZA gave an average assessment of the story's content, but he agreed that the story had an interesting side because it contained a moral message. Like ZA, another respondent, SF briefly assessed that the manuscript was very good, allowing readers to add new insight into history. Based on these findings, it can be concluded that each reader experience will influence the response to the Serat Carub Kandha *pupuh Mijil*, the fifth branch of the story in terms of thought.

Horizon of Hope

A literary work can revive a reader's old memories and change the horizon of expectations according to the period. In other words, before reading a literary work, the reader has his horizon of expectations, as well as after reading the work. Therefore, the reader's horizon of expectations can change, decrease, and increase. It also applies to the respondents after reading Serat Carub Kandha *pupuh Mijil*, the fifth branch of the story. Before and after reading, they certainly have different horizons. The system of horizons of hope arises due to moments in literary works, which include genre, form, theme, and other elements that have been encountered before. Every piece of literature has its own space, which contains interactions between the text and the context of the experience (Firdausy, 2019; Zahra et al., 2023).

Respondent NM has a horizon of hope that Serat Carub Kandha *pupuh Mijil*, the story's fifth branch, is impressive. She stated that the storyline was good as previously she thought that Dewi Subang Krajang would refuse to marry Prabu Siliwangi, who embraced a different religion. Meanwhile, respondent UK said that the theme in the manuscript was very

good and made her curious because, in the story, his wife and children were not in line with Prabu Siliwangi regarding religion. Apart from that, respondent ASZ said that the theme in the text was beyond her expectations because she previously thought that Dewi Subang Krajang would oppose the beliefs of her three sons, who were secretly studying Islam. Meanwhile, respondent TA said that the theme in the manuscript was very good, and previously, she thought it would be boring, but it turned out that his assumption was wrong. He was interested in knowing the continuation of the story because many moral lessons could be learned. Based on this explanation, every reader has different horizons of hope that can increase, change, and even decrease in a literary work.

Aesthetic Distance

Every literary work will have reactions or criticism from the reader's horizon of expectations, whether the work meets expectations or disappoints. If this happens, the work results will change, and a reception aesthetic will. It also applies to readers of the manuscript of *Serat Carub Kandha pupuh Mijil*, the fifth branch of the story which has different responses.

Respondent ADM provides an assessment of the impression received after reading the manuscript by saying that the text was very interesting because it added insight into history, especially the beginning of the spread of Islam in Java. Meanwhile, respondent IAR gave a good response because the manuscript had a narrative technique that was understandable, easy to digest, and simple. Consequently, it was easy to learn lessons from the story presented. Meanwhile respondent SSR assessed the manuscript and she said clearly that it was a very good story that reminded her of the legend of Raden Kian Santang. Based on these explanations and explanations, each reader has a different impression of the text they read. Of course, in this case, it is influenced by the aesthetic distance the reader possesses. So the manuscript of *Serat Carub Kandha pupuh Mijil*, the fifth branch of the story was well received by respondents.

Spirit of the Times

The spirit of the times is the acceptance of literary works. Every literary work will, of course, experience different reception from readers. It

is because each reader has a further understanding or perspective and is by the spirit of the time.

Respondent SF said that the work was interesting because it indirectly discussed the history of one of the saints in Indonesia. Apart from that, respondent NK perceives that Serat Carub Kandha *pupuh Mijil* is good because it examines the differences in beliefs within one family but still respects each other. Meanwhile, respondent UKN perceives this manuscript well because it contains new insights into Sundanese-Javanese history. Based on this explanation, the spirit of the times can influence readers' perceptions because each has their perceptions.

Literature Series

Literary works that are born will reflect other literary works because every literary work, especially history, will experience connections with other works that were previously and will later be read by readers. Serat Carub Kandha *pupuh Mijil* also contains several portraits of Indonesian history, such as the Hindu-Buddhist kingdom, kingdoms on the Java island, and the Islam spread in Java. It is as shown in the translated excerpt below from the part concerning the beginning of Islam in the Padjadjaran kingdom.

“The three sons of Subang Basket had different ideas from their father, they often secretly studied Islam in Karawang. The mother advised that if your father found out, he would definitely be angry, your father would be very angry if there was another religion. Then the three sons of Subang Kranjang went to study with Sheikh Quro. In front of Sheikh Quro they were then given advice, Hi, my child Rara Santang, later you will find a soul mate. When you perform the Hajj, your husband is from the children of Israel, you will be blessed with a son of the great guardian named Maulana Jati (Sunan Gunung Jati), he is destined Hyang Widhi was able to defeat his grandfather in Pakuan Pajajaran, Cakrabuana felt trembling when he heard Sheikh Quro's prediction.”

The part above contains a historical fragment of the arrival of Islam in Indonesia. Respondent UKN said that she knows the historical portrait of the Hindu-Buddhist kingdom and the beginnings of the development of Islam in Indonesia. She added that the storyline occurs when Hindu-Buddhist royal dynasties still controlled the archipelago. At that time, Islam

has not yet spread, so many people are still sensitive to Islam. Apart from that, respondent AFR also said that she understands the historical portrait of the beginning of the development of Islam and the history of port cities, namely entering the era of colonialism of European nations in Indonesia. Meanwhile, respondent ZA stated that the storyline occurred in the classical archipelago era, where the Hindu-Buddhist kingdoms dominated

Meanwhile, respondent SF has a different horizon of hope. She said that she had not known this story before and believed that this history existed before she was born and before the value of tolerance was widely promoted today. Through the *Serat Carub Kandha*, she can learn the history of the birth of one of the saints in Indonesia (Sunan Gunung Jati). Based on this explanation, the *Serat Carub Kandha* is a literary work in the historical genre. It uncovered several reviews of historical portraits regarding the social life of the Hindu-Buddhist kingdom, the beginning of Islam's spread on Java island.

Synchronic Perspective

Historical perspectives will contrast the understanding of old or new literary works. Synchronic perspective is an understanding of contemporary literary works or can be obtained from new literary works.

Respondent UKN had a negative perspective regarding the decision of Prabu Siliwangi's three sons to keep their decision to study Islam a secret. In addition, respondent WN also had a negative outlook by saying that the *Serat Carub Kandha pupuh Mijil* has an unfinished ending. Meanwhile, despite their different beliefs, the respondent MJR showed a negative perspective regarding Dewi Subang Krajang's decision to marry Prabu Siliwangi. Respondent NRA had a view that she disliked parts that are still ambiguous or confusing, such as in the prologue of the text, which explains that the great-grandparents were descendants of Prabu Siliwangi, whose lineage goes back to Ratu Galuh (in the form of a demon). Based on this explanation, each reader's synchronic perspective is various.

General Literary History

Among the functions of literary works is a social function that can influence the horizon of readers' expectations due to the influence of

behavior on readers. Literary works are considered literary history if the work has a very strong role in influencing readers' behavior.

Respondent AFR admitted that she got inspiration after reading the first Mijil of Serat Carub Kandha, regarding insight into the value of religious moderation, tolerant attitudes, respect for religious diversity, and local wisdom values. Apart from that, respondent IAR also claimed to be inspired by the text about the royal family's history, which implemented the importance of religious moderation within it. She added that it respects the value of local wisdom that any differences do not have to be the forerunner of divisions in a bond or relationship. Meanwhile, respondent ZA admitted that he got inspiration from this text regarding steadfast determination, belief in the truth, courage in taking a different path, and the importance of support from those closest to you. Based on this explanation, it can be concluded that Mijil's first Serat Carub Kandha text can influence reader behavior and understanding.

The readers of Mijil's first Serat Carub Kandha presented various assessments, meanings, and understanding. It is influenced by their experience, horizon of expectations, aesthetic distance, spirit of the times, synchronic perspective, literary series, and general literary history related to Hans Robert Jauss's thesis (1988)

Readers' assessment of the religious moderation values in Serat Carub Kandha

The nine values of religious moderation or *wasathiyah* are neutral (*tawassuth*), uprightness (*i'tidal*), tolerance (*tasamuh*), deliberation (*syura*), reform (*ishlah*), pioneering (*qudwah*), citizenship/love of the homeland (*muwathanah*), anti-violence (*la' unfa*) and culturally friendly (*i'tibar al-'urf*). Meanwhile, indicators of religious moderation include national commitment, respect for religion or other beliefs, non-violence and accommodating towards local culture.

The reader's meaning of the text Serat Carub Kandha concerns the value of religious moderation and indicators of the values of religious moderation contained in the text so that it can provide an active or passive response. In this case, the reader responds to the manuscript as a historical process.

Respondents AFR and IFP admitted that they got the inspiration after reading the manuscript of *Serat Carub*. AFR said that she better understood religious moderation, namely how to deal with other religions and become more aware of the values of religious moderation through the story. She added that this manuscript became historical evidence and concrete memories of various moderation practices in the past. Therefore, she understood more about attitudes and respect for other religions. IFP also agreed that she better understood tolerance in beliefs and not using violence in government affairs.

Apart from that, respondent WN stated that she found inspiration in religious tolerance in a society with different beliefs. Meanwhile, respondent NRA noted that he found inspiration from religious values such as moderation and tolerance. While respondent ADM assessed that the text contained a moral message in the form of tolerance of religion and joint decisions through deliberation.

Based on this explanation, it can be concluded that the *Serat Carub Kandha on Mijil*, the fifth branch of the story, received a positive reception in the form of readers' understanding of the inspirational content contained in the text. This data is also strengthened by the results of a student questionnaire regarding the values of religious moderation and indicators of religious moderation that they understand after reading the manuscript. The results are listed in table 1.

Table 1. Respondent evaluation of religious moderation values

No.	Religious moderation values	Evaluation	Percentage
1	<i>Tawassuth</i> (neutral)	5	25%
2.	<i>P'tidal</i> (uprightness)	2	10%
3.	<i>Tasamuh</i> (tolerance)	10	50%
4.	<i>Al-Shura</i> (deliberation)	1	5%
5.	<i>Qudwah</i> (Pioneering)	0	-
6.	<i>Ishlah</i> (Repair)	0	-
7.	<i>Muwathanah</i> (Love of the Motherland)	0	-
8.	<i>Al-La 'Unf</i> (anti-violence)	1	5%
9.	<i>Al'Urf</i> (respect for culture)	1	5%
Total		20	100%

Table 1 demonstrates that readers can understand the values of religious moderation in the *Serat Carub Kandha on Mijil*, the fifth branch

of the story. Concerning the indicators of religious moderation values, the respondents showed their attitude toward respect for other religions, as listed in Table 2.

Table 2. Respondent evaluation on the attitude of respect for other religions

No.	Attitude of respect for other religions	Evaluation	Percentage
1.	Respect for diversity and multiculturalism	9	45%
2.	Being open to all differences is human nature	4	20%
3.	Not a blind fanatic and only accept the truth from your own group	4	20%
4.	Respect the opinions and truth of other parties	3	15%
Total		20	100%

Table 2 showed that all respondents could understand the values summarized in the indicators of religious moderation values in the form of attitude of respect for other religions in the Serat Carub Kandha on *Mijil*, the fifth branch of the story. It is related to the struggle part of Dewi Subang Kranjang and her three sons, namely Prince Cakrabuana/Raden Walalusang, Ratu Mas Lara Santang, and Prince Kian Santang/Raja Sengarain. They were maintaining Islamic religious beliefs with the guidance of Sheikh Quro, and behind it all, there is a story about the beginning of the spread of Islam in the West Java region. It is in line with Sugiarti means that literature does not just provide pleasure and insightful knowledge and planning about the valuable nature of life (Sugiarti, 2011).

Conclusion

Based on the research results, readers can capture the noble values of religious moderation values contained in Serat Carub Kandha on the part of *Mijil*, the fifth branch of the story. They manifested the value of *tasamuh* (tolerance) with indicators of respect for diversity and multiculturalism in the part that the residents are allowed to build Islamic learning activity centers even though the Padjadjaran kingdom embraced Buddhism. Notably, the wife, Dewi Subang Kranjang, is a Muslim, while her three sons secretly studied Islam with Sheikh Quro'. Thus, it can be said that Serat

Carub Kandha contributes to readers regarding the insertion of religious moderation.

Several recommendations are given to some parties based on this research findings. Firstly, educators and curriculum developers should consider incorporating this manuscript into educational materials, as it serves as a valuable resource for instilling moral and ethical values in students. Additionally, community leaders and policymakers may find inspiration in the depicted harmony between different religious practices in the Padjadjaran kingdom, offering a model for fostering coexistence and understanding in contemporary society. Moreover, scholars and researchers are encouraged to delve deeper into similar literary works, exploring their potential impact on shaping societal values and promoting religious moderation. By acknowledging and building upon the lessons from *Serat Carub Kandha*, these recommendations aim to contribute to cultivating a more tolerant and inclusive social fabric.

References

- Arifianto, A. R. (2019). Islamic campus preaching organizations in Indonesia: Promoters of moderation or radicalism? *Asian Security*, 15(3), 323-342. <https://doi.org/10.1080/14799855.2018.1461086>
- Aritonang, D. R. (2018). Analisis Pendekatan Resepsi Sastra terhadap Novel "Chairil Tanjung Si Anak Singkong. *Linguistik: Jurnal Bahasa dan Sastra*, 3(1), 62-73. <http://dx.doi.org/10.31604/linguistik.v3i1.62-73>
- Dian, D., Indayanti, A. N., Fanani, A. I., & Nurhayati, E. (2023). Optimizing Islamic Religious Colleges In Facing The Era of Globalization. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(1), 58-77. <https://doi.org/10.31538/tijie.v4i1.326>
- Fathurahman, M. (2022). Analysis of Moral Values in *Serat Wedharaga* and Its Urgency for Character Strengthening and Child Protection. *Prosiding Konferensi Gender dan Gerakan Sosial*, 1(01), 461-468.
- Firdausy, J. A. (2019). Resepsi Pembaca Novel *Laut Bercerita Karya Leila S. Chudori*: Kajian Estetika Eksperimental. *Jurnal Sapala*, 6(1), 1-15.

- Holub, C.R. (1984). *Reception Theory A Critical Introduction*. Metheun.
- Iswanto, A., Nurhata, & Saefullah, A. (2021). Narasi Moderasi Beragama dalam Naskah Serat Carub Kandha. *Jurnal Lektur Keagamaan*, 19(1), 37–68. <https://doi.org/10.31291/jlk.v19i1.910>
- Jauss, H. (1983). *Towards An Aesthetic of Reception*. Wiley.
- Jauss, H. R. (1988). Tradition, innovation, and aesthetic experience. *The Journal of aesthetics and art criticism*, 46(3), 375-388. <https://doi.org/10.2307/431108>
- Khasanah, N., Hamzani, A. I., & Aravik, H. (2023). Religious Moderation in the Islamic Education System in Indonesia. *Qalamuna: Jurnal Pendidikan, Sosial, dan Agama*, 15(1), 629-642. <https://doi.org/10.37680/qalamuna.v15i1.4115>
- Latiar, H. (2018). Preservasi Naskah Kuno sebagai Upaya Pelestarian Budaya Bangsa. *Al-Kuttab: Jurnal Perpustakaan dan Informasi*, 5(1), 67-84. <https://doi.org/10.24952/ktb.v5i1.827>
- Ratnasari, D., & Fahmi, M. N. (2022, February). Religious Dynamics and Attitude of Religious Moderation in the Carita Sejarah Lasem. In *Proceeding International Conference on Religion, Science and Education* (Vol. 1, pp. 823-830).
- Rahayu, L. S. (2019). Menhan Sebut 23,4% Mahasiswa di RI Terpapar Radikalisme. Detiknews. <https://news.detik.com/berita/d-4631020/menhan-sebut-23-4-mahasiswa-di-ri-terpapar-radikalisme>.
- Ridwan, W. (2022). The Dynamics of Islamic Mass Organisations in Preventing Violent Extremism. In: Barton, G., Vergani, M., Wahid, Y. (eds) *Countering Violent and Hateful Extremism in Indonesia*. New Security Challenges. Palgrave Macmillan, Singapore. https://doi.org/10.1007/978-981-16-2032-4_10
- Riski, P. (2017). Menangkal Benih Radikalisme Melalui Counter Wacana di Media [Counteracting the Seeds of Radicalism through Counter Discourse in the Media]. Voaindonesia. <https://www.voaindonesia.com/a/menangkal-benih-radikalisme-via->

counter-wacana-di-media/4006613.html

Sugiarti (2011). Membangun Karakter Peserta Didik melalui Pembelajaran Sastra. International Seminar and the 3 rd Colloquium 18-19 Mei 2011. FKIP Universitas Muhammadiyah Malang.

Sumbulah, U., Purnomo, A., & Jamilah, J. (2022). Islam, Local Wisdom and Religious Harmony: Religious Moderation in East-Java Christian Village Bases. *el Harakah: Jurnal Budaya Islam*, 24(1), 21-39. doi:<https://doi.org/10.18860/eh.v24i1.16264>

Suparman, F. (2019). Yenny Wahid: Intoleransi dan Radikalisme masih menjadi pekerjaan rumah bagi pemerintahan mendatang. [Yenny Wahid: Intolerance and Radicalism are still homework for the future government]. Wahidfoundation. <https://wahidfoundation.org/index.php/news/detail/Yenny-Wahid-Intolerance-dan-Radikalisme-Masih-jadi-PR>.

Ummah, A. H. (2020). Digital Media and Counter-Narrative of Radicalism. *Jurnal Theologia*, 31(2), 233-256. <http://dx.doi.org/10.21580/teo.2020.31.2.6762>

Widyaiswara, T., Luthfiyati, D., Setyaningrum, R. R., & Rohmah, A. (2023). Reader Response Perspective: Aspect of Character Education Values for Student in Lamongan Folklore. *Language Circle: Journal of Language and Literature*, 18(1), 177-184. <https://doi.org/10.15294/lc.v18i1.47667>

Zahra, F. R., Wardianto, B. S., Diwansyah, F. A., & Hadiansyah, F. (2023). Literary Reception in Tere Liye's Novel Rembulan Tenggelam di Wajahmu (Aesthetic Studies of Experimental Reception). *International Proceedings of Nusantara Raya*, 2, 44-51.