

ACTUALIZATION OF QURAN VALUES ON RELIGIOUS MODERATION IN BANUROJA VILLAGE, GORONTALO, INDONESIA

*Khaerul Asfar, Ni'matul Hanif, Ilyas Daud, Mustaqimah & Muhammad Khadzary**

*Institut Agama Islam Negeri Sultan Amai Gorontalo, Indonesia
Email: khaerulasfar@iaingorontalo.ac.id

Abstract

As a plural and multicultural country, Indonesia faces significant challenges in achieving harmony and national unity. A society made up of diverse ethnicities, cultures, and religions generally leads to complex issues. In fact, conflicts often revolve around the construction of places of worship, leadership transitions, and other matters. Banuroja Village is a community with diverse ethnic, cultural, and religious backgrounds, yet its people manage to live harmoniously. This research aims to explore the factors that enable the people of Banuroja Village to live harmoniously. It employs a qualitative approach to describe and analyze the social behaviors of the community through the sociological approach of the Quran. The data collection was conducted through interviews, observations, and documentation. The findings of this study indicate that the Banuroja community effectively actualizes Quranic values of religious moderation. The community has actualized the value of *tawassut* (moderation) and *I'tidal* (justice) as well as fostered balanced attitudes toward diversity, as reflected in peaceful and equitable leadership transitions. The embodiment of *tasâmuh* (tolerance) is seen from the absence of conflicts during the construction of worship houses because of respecting diversity. Furthermore, the emphasis on *Shûrâ* (consultative decision-making) has reinforced social solidarity within the community. Additionally, the commitment to *al-La'unf* (non-violence) and *I'tirâf al-'Urf* (recognition of local customs) has fostered

the development of a peaceful and harmonious social order. The actualization of these Quranic values positions Banuroja Village as a model of successful religious moderation, showcasing a community life free from inter-religious conflict.

Keywords: actualization; banuroja; quranic value; religious moderation

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Introduction

Indonesia is recognized as one of the most diverse nations in terms of ethnicity, religion, language, and culture. This diversity is reflected in its nickname as a pluralistic nation, made up of numerous islands, ethnic groups, religions, races, and languages, each with its own unique cultural structure. The Indonesian government is multi-religious, with various sects within each religion. Additionally, the country is marked by ethnic, racial, and linguistic diversity, all of which harmoniously coexist. This diversity is seen as a divine destiny, created by God's will. It is viewed not as something to be negotiated but as a precious gift from the Creator, one that should be embraced and nurtured in compliance with the natural order of life (*sunnatullah*).

Indonesia's profound diversity presents a "double-edged" reality that must be handled with care. On one hand, this variety can become a positive force, a blessing, and even a unifying social strength if we adhere to the four pillars of national consensus, embodying the fundamental values that ensure Indonesia's greatness, unity, prosperity, and diversity. On the other hand, this plurality can also have negative consequences, potentially leading to chaos and conflict between communities. It is undeniable that the contest of diverse cultural identities, including religions, along with differing opinions, perspectives, ethnic backgrounds, customs, and interests, often results in friction. It may happen at an individual level, within groups, or between different groups, particularly if it relates to religions within a society (Sholeh 2023, 133).

Religion is regarded as a belief system that embodies moral strength on both an individual and a social level. It motivates individuals to do good, avoid evil and excessive desire, and seek security and peace in both this life and the hereafter. At the same time, religion also serves as a

reflection of the ethical and behavioral shortcomings in the society.

Religion, therefore, dismisses any behavior that runs counter to these principles. Much like its stance against violence, religion does not advocate for actions that are aggressive or oppressive, which could threaten or harm others in society. Such actions are incompatible with the very nature of religion, which is rooted in connecting with the Creator, valuing the sanctity of life, and upholding moral nobility, tranquility, and peace. In contrast, acts like destruction, looting, taking lives, and intimidation are clearly at odds with the spirit of religious teachings (Fitriani 2015, 118-119).

In 2019, the Indonesian Ministry of Religious Affairs introduced the concept of religious moderation, aiming to unite the nation's diverse elements. This approach focuses on avoiding extremes, either leaning too far to the right or the left (Redaksi 2005, 17). Religious moderation refers to a balanced, fair, and centered attitude, perspective, and behavior. In the Quran, this concept is known as *wasatiyah* (Shihab 2020a, 2), which means the middle. This term is found in Q.S. al-Baqarah [2]: 143.

Banuroja Village, a multicultural village, is often referred to as a miniature Indonesia. It is located in Randangan District, Gorontalo Province. Banuroja itself is an acronym for Bali, West-Southeast Nusa, Gorontalo, and Java. As the name suggests, this village is inhabited by various types of people of different races, ethnicities, and religions. The majority of people in the village embrace Islam, other than Hinduism and Christianity.

Being the majority does not necessarily mean that the Muslim community in this village has the upper hand and can do whatever they want. Instead of being deceitful, the Muslim community in this village upholds the values of justice. For example, in 2022, the elected village head was a Christian. In the previous years, the heads were a Hindu and a Muslim. If the Muslim community wanted to cheat, then they could have elected the village head successively. However, this was not the case. Therefore, the portrait of the actualization of the Quranic value of religious moderation in Banuroja Village is the main topic that is comprehensively discussed in this article.

Research or discussion about religious moderation has been carried out by many researchers in journal articles, books, observation results, and informant interviews. Some of the research results become reference materials to facilitate the work of this research, including books on

religious moderation issued by the Ministry of Religious Affairs of the Republic of Indonesia. It examines the meaning of religious moderation and its significance across various facets of life in a multicultural society, while also exploring how it is generally practiced within the community.

The article written by A. Rani Usman et al., which employs an intercultural communication approach, uncovers the attitudes of moderation arising from the cultural interaction between Aceh and Persia. It reveals the strong cultural communication between Persia and the Acehnese people as a reflection of religious moderation (Usman et al. 2024, 471-472). Another article, written by Zuly Qodir, focuses on Jasser Auda's *maqāsid shari'ah* theory. It shows that Muhammadiyah, a major Indonesian Islamic organization, offers programs for people of all faiths. However, it gets considerable pushback since some Muslims fear that this brand of moderation might dilute the core Islamic beliefs (Qodir et al. 2023, 77-78). Whereas, Muhammad Irfan Helmy et al. combines textual analysis using the *mukhtalif al-hadith* approach with "living Hadith" research. The study argues that Hadith on interreligious relations call for fairness in matters of belief. It maintains confidence in one's faith while extending genuine tolerance to others (Helmy et al. 2021, 377-378).

Still discussing the same topic, Ismatu Ropi points out that religious moderation provides the essential basis for cultivating tolerance and harmony at every local and national level. It is embodied in the national motto of the Republic of Indonesia, which is "Bhinneka Tunggal Ika" (Unity in Diversity). This approach demonstrates that each community shows respect for others, embraces differences, and coexists peacefully. Yet, diversity may spark friction or conflict and disturb social balance (Ropi 2019, 600). Meanwhile, Muhammad Wildan and Ahmad Muttaqin declare that some conservative pesantrens, as dormant entities, should not be approached through hard measures to address the roots of radicalism appropriately. The indirect and soft approaches initiated by CIS Form could re-integrate pesantrens to moderate Islam (*wasathiyah*) (Wildan & Muttaqin 2022, 38). Moreover, Saipul Azis and Duski Samad examine recent advancements in religious moderation. It offers a middle ground to address conflicts and advance the Islamic mission of being a blessing for all of humanity (Azis & Samad 2024, 125).

Another research was written by Imam Kanafi et al. It uncovers that universities in Central Java have developed Islamic traditions and created dedicated facilities such as religious moderation centers, moderation

gardens, and multifaith worship areas to counter radicalism and encourage interfaith harmony. Additionally, off-campus organizations are crucial for shaping students' tolerance and commitment to religious moderation (Kanafi et al. 2024, 224). Meanwhile, Muhammad Sholeh's article discusses how higher education serves as the final gateway to formal learning for the nation's youth. It fosters the understanding that, within a diverse society, upholding positive values is essential to prevent intolerance, discrimination, group-centric fanaticism, and extremist thought (Sholeh 2023, 133). Concerning this issue, Firmansyah demonstrates a comprehensive grasp of diversity, tolerance, and intercultural interaction as outlined in Quranic verses. The findings underscore the importance of strengthening intercultural collaboration, celebrating diversity, and fostering peace amidst differences (Firmansyah & Bakar 2023, 47).

Other researchers, Husaini and Athoillah Islamy, explain various dimensions for integrating religious moderation values into *da'wah* strategies in Indonesia, as outlined by the Indonesian Ulama Council (Husaini & Islamy 2022, 51). Regarding the same matter, Hadi Pajarianto, Imam Pribadi, and Puspa Sari intend to foster tolerance by promoting moderate and essential religious values and local wisdom. It underscores the importance of enhancing inter-religious relationships. Such efforts are particularly vital amidst the recent surge of radicalism in Indonesia (Pajarianto et al. 2022, 1). This statement is supported by Athoillah Islamy, who examines how religious moderation is integrated into the Bakar Batu tradition practiced by the Dani Muslim community in Jayawijaya. It highlights two key dimensions. It emphasizes the value of tolerance in fostering harmony among different religious groups. Also, it explores the accommodative value of local culture in aligning religious teachings with traditional customs (Islamy & Makatita 2022, 72).

In this regard, Hilmi Ridho expresses concern over the inhumane treatment inflicted upon Islam. His paper emphasizes that the Quran, as the primary source of Islamic law, provides a genuine understanding of a moderate form of Islam. In contrast, Pancasila Indonesia's supreme legal foundation embodies religious tolerance through its core principles of God, humanity, unity, and justice. Both of these sources should be applied in everyday life as a remedy against intolerance (Ridho 2021, 75). In line with this, Hasanuddin identifies three essential drivers of interreligious and intercultural harmony: tolerant solidarity among diverse ethnic and

faith communities, community leaders who safeguard social balance and equality, and the Islamic Boarding School of Salafiyah Syafi'iyah, which actively nurtures unity and peaceful relations. In Banuroja, this harmony reflects a pluralistic paradigm of tolerance, as residents of different religions and ethnicities consciously organize their diversity to foster and sustain communal cohesion (Hasanuddin 2018, 18).

From the various results of the literature that have discussed religious moderation, there has not been a single study that explicitly discusses the actualization of the value of the Quran about religious moderation in Banuroja Village. Hence, it is very urgent to be researched thoroughly.

Indicator of Religious Moderation Values

The Ministry of Religion has set guidelines to identify individuals or groups considered moderate. These criteria enable all segments of society to adopt a stance of religious moderation that respects diversity, national unity, and state integrity. First, it is *Tawâssut* (moderation), which literally refers to adopting a balanced approach, avoiding both *ifrat* (excessiveness) and *tafrît* (negligence or laxity) (Nur & Lubis 2015, 212). This principle of moderation is fundamental to maintain a just and upright way of life in a diverse society. The value of *tawâssut* holds a crucial role as it influences one's perspective (*cognitive*), attitude (*affective*), and actions (*psychomotor*) in his/her daily life.

Second, it is *I'tidâl* (justice and integrity), which is a fundamental principle in regulating human relationships. This concept is not only exclusive to Islam but is also emphasized in various religions, beliefs, and social traditions. *I'tidâl* (fairness) refers to "maintaining balance by placing things in their proper context, ensuring rights are upheld, and fulfilling obligations proportionally". Edi A. H. Iyubenu, quoting K. H. Husein Muhammad's statement, asserts that justice is a divine command that humans must uphold for their own well-being (Iyubenu 2020, 470). This value is essential as it represents a core vision of religion that individuals must implement in their personal lives, families, communities, and governance.

Third, it is *tasâmuh* (tolerance), which has several derivative forms, including *samah*, *samahah*, and *musâmahah*; all of which are associated with meanings such as generosity, forgiveness, ease, and peace (Siradj 2013, 91). *tasâmuh* embodies the recognition and respect for differences in various

aspects of life, including religion, ethnicity, race, customs, and others. Prof. Quraish Shihab explains that tolerance involves allowing, accepting, and respecting the views or actions of others, even in any cases of disagreement (Shihab 2020b, 181). A fundamental requirement for tolerance is mutual understanding among individuals. The practice of *tasâmuh* creates space for others to freely follow their beliefs and express their opinions.

Fourth, it is *Shurâ* (consultation), a process of finding common ground on various issues by engaging in discussions to reach a consensus that benefits all parties. This mechanism relies on dialogue and the exchange of ideas in decision-making (Muhammad 2021). In the context of religious moderation, *hûrâ* is considered a moderate approach because it supports expressing opinions respectfully, without coercion or dismissing others' viewpoints. The goal of *shûrâ* is not about achieving unilateral victory but fostering mutual understanding. Its key characteristics include mutual explanation, negotiation, open exchange of opinions, refraining from imposing personal views, and demonstrating respect while adhering to collective decisions (Karim 2019, 13).

Fifth, it is *Islâh* (reformation). It refers to a reformative and constructive approach aimed at creating a better and more beneficial situation for the public while adapting to contemporary developments. However, it remains rooted in the principle of *al-muhâfazhah 'alâ al-qadîm al-sâlih wa al-akhâdzu bi al-jâdîd al-qâslâh*, preserving valuable past traditions while embracing new, more beneficial ideas. *Islâh* emphasizes an improvement and a positive change by prioritizing the common good. The implementation of this value helps sustain harmony and foster peace within society (Karim 2019, 14).

Sixth, it is *Qudwah* (exemplary leadership), which refers to being a role model or pioneer who initiates goodness for the benefit of humanity, promoting the common good and well-being. When the *qudwah* character is cultivated at both individual and communal levels, it paves the way for the emergence of leaders capable of guiding their communities toward a safe, peaceful, and prosperous life. Within social activities, a person or group demonstrates a moderate attitude when they serve as an example in upholding the values of justice and humanity (Anam et al. 2021, 54).

Seventh, it is *Muwâtanah* (patriotism), which refers to the recognition of a nation-state's existence, fostering and enduring sense of patriotism (nationalism) (Qonitah et al. 2021, 13). In the Indonesian context,

adopting a nation-state model is highly appropriate, as religion and the state are interconnected: “religion provides spiritual depth”, while the state ensures “the freedom and continuity of religious practice for its citizens”. The embodiment of *Muwātānah* in Indonesia is reflected in the acknowledgment of four national pillars: Pancasila as the state ideology, unwavering loyalty to the Unitary State of the Republic of Indonesia (NKRI), adherence to the 1945 Constitution, and a commitment to living in harmony under the principle of *Bhinneka Tunggal Ika* (Unity in Diversity).

Eighth, it is *al-La‘unf* (non-violence). Friendly, polite, and peaceful religious teachings have recently been overshadowed by a few individuals who deliver spiritual education in a rigid, violent, and chaotic way. As a result, the public image of Islam has become tainted and appeared ominous (Muhtarom et al. 2020, 53). These individuals often manipulate the authority of the Quran and Hadith to garner support from the *ummah* for their anarchic actions. Non-violence, as an expression of love, offers a remedy to all forms of violent behavior. Religious extremism arises from harmful interpretations that lead to excessive fanaticism, which imposes one’s will on others and disrupts the social norms agreed upon by the community. Embracing non-violent traits in religious moderation is reflected through friendliness, helpfulness, gentleness, peace, and compassion (Anam 2021, 62).

Ninth, it is *i’tirāf al-‘urf*, a respect for local traditions and cultural harmony. Culturally friendly values reflect an accommodating attitude toward local traditions. These refer to the recognition and acceptance of cultural elements as long as they do not contradict religious principles, specifically, the concepts of monotheism, prophethood, and humanity. However, religion and culture do not hold the same status; Islam is absolute, while culture (‘urf) is a product of human creation. Despite this distinction, both are deeply intertwined in people’s daily lives. A practical example of religious and cultural moderation is seen in the construction of places of worship, where mosques or prayer rooms, regardless of architectural style, remain sacred spaces (Anwar 2021, 222). The key aspect of moderation that embraces local traditions is showing respect and appreciation for cultural heritage while refraining from demeaning or belittling the traditions of other communities.

Research Method

This research employs a descriptive qualitative approach, providing a detailed and in-depth account of the situation observed in the field. This is carried out to facilitate researchers in sampling since the steps implemented in this method are very easy to do. This type of descriptive qualitative research aims to obtain relevant data and is strengthened using primary and secondary data. This research employs the sociological approach to the Quran. This approach intends to describe and interpret the condition or behavior of the community, which is in accordance with the values of the Quran concerning religious moderation found in the location of the study. It is Banuroja Village, Randangan Sub-district, Pohuwato Regency, Gorontalo Province.

The data sources comprise primary and secondary data sources. The primary data sources are informants who are in direct contact with the object of research, including: Traditional Leaders, Religious Leaders, Village Officials, and Community Leaders in Banuroja Village. Secondary data sources refer to related information and theories obtained from books, journals, articles, and other literature. The data collection methods used in this study include observation, interviews, and documentation. Triangulation employed in the data analysis involves verifying the accuracy of information by cross-checking multiple sources such as documents, archives, interview results, and observations, or by consulting several subjects with varying perspectives.

Results And Discussion

Banurejo Village

Banuroja is a village located in Randangan Sub-district, Pohuwato Regency, Gorontalo Province, which is now known as a concrete example where Pancasila values are applied in the people's daily life. Since its establishment in 2003, the village has been home to more than 3,500 people from various ethnic and religious backgrounds. However, they are able to live in harmony and peace (Banuroja Village Government, 2022). The name Banuroja itself is an acronym for the first four ethnic groups to settle in the area, including transmigrants, namely Bali, Nusa Tenggara, Gorontalo, and Java-a diversity that should be appreciated (Government of Gorontalo Province, 2020). This diversity makes Banuroja a real reflection of the application of Pancasila principles in building social solidarity and a spirit of tolerance amidst the plurality of the Indonesian

Figure 1
Inscription of Banuroja Village



The distance of Banuroja village from Djalaluddin airport is 152 km; it takes about 3 hours and 29 minutes by car. In addition to ethnicity, Banuroja Village also has residents who embrace different religions, such as Hinduism, Protestant Christianity, Catholicism, and Islam. In 2023, there were 357 men and 303 women who followed Islam, 23 men and 17 women who followed Protestant Christianity, 3 men and 4 women who followed Catholic Christianity, and 246 men and 227 women who followed Hinduism (Koyansow interview, 2024).

Actualization of Quranic Values on Religious Moderation in Banuroja Village

In this pluralistic country, the recognition of one ethnicity or religion as the highest authority is forbidden. Although Indonesia is a country with the largest number of Muslims, it does not necessarily make Indonesia an Islamic country. Indonesian people are required to maintain and live peacefully in diversity, as the motto of Bhineka Tunggal Ika says.

In reality, there are still many frictions occurred due to these differences. Thus, the Ministry of Religious Affairs presents religious moderation as a remedy to current challenges. They emphasize that religious moderation is crucial for balancing religious freedom with

national loyalty, particularly in nurturing love for the homeland (RI., 2023). According to the experts, religious moderation developed by the Ministry of Religious Affairs is divided into several values. Azyumardi Azra suggests four values: *tawassut* (middle), *tawazun* (balanced), *ta'adul* (appropriate), *tasâmuh* (tolerance) (Putra et al. 2021, 220). Quraish Shihab (Shihab 2020a, 10) and the Ministry of Religious Affairs of the Republic of Indonesia (RI., n.d., 19) formulated two values, fairness and balance. Abdul Azis and A. Khoirul Anam wrote that non-violence and friendliness towards cultures in Indonesia are also values of religious moderation (Aziz 2021, 64). Two of these values are tolerance and non-violence, which are considered relevant to what happened in Banuroja Village.

The demonstration of religious moderation values, as exemplified by the Banuroja Village community, is described in the interview involving Abdul Jalal (75 years old), a religious figure in Banuroja who says:

“Every time there is a celebration, for example, Islamic celebration, people from Hinduism and Christianity also celebrate. Likewise, for Hindu and Christian celebrations, Muslims also attend and appreciate them. Talking about food problem, Hindus and Christians also know about it. The food served to Muslims is not made by themselves; they often buy it. The community here also sometimes helps every time a religious activity occurs. For example, during Nyepi, Muslims and Christians will help cleaning the field for the *ogoh-ogoh* celebration” (Jalal 2024).

This is reinforced by the statement of Ali Maksum (60 years old), a community leader in Banuroja, which says:

“Last Eid al-Fitr, the Hindu people in front of my house came to visit, to stay in touch. Yes, I treat them as well as I treat other guests. Sometimes, when their feast day comes, they order cakes from my wife. This cake will also be served when they accept Muslim guest” (Maksum, interview, 2024).

In addition, the actualization of religious moderation in the aspect of non-violence, among others, is conveyed by I Wayan Sukra (75 years old), an Hinduism Pinandita, who affirms:

“From a Hindu point of view, other religions exist to worship God, in the sense that this is a good thing. Why would we prohibit goodness. For us, the most important thing is the statement ‘your religion is your religion, my religion is my religion’. We worship the God we believe in, we should

not violate, blaspheme, and insult what other people think is right. I often find people on social media who abuse our religion, I just respond to it with a laugh while thinking if that's how they live their religious teachings that their behavior becomes like that. In our teachings, it is forbidden to insult other people's religion (Sukra, interviewed, 2024).

Non-violence found in Banuroja community is also confirmed by Muhammad Masrur (30 years old), an Banuroja Village Official, which states:

“There has never been violence caused by one religion to another. The people here live in peace. Abah often advises us (Banuroja villagers) not to be influenced by extreme teachings. A long time ago, there was a person with a long beard and short pants, basically an Arab look, who asked abah for permission to live in the mosque here, and abah strongly refused. Abah doesn't like that kind of teaching” (Masrur, interview, 2024).

Later, this statement was added by Jack Detamor Gandey (49 years old), a Religious Leader - Christian Elder, which says:

“Fanaticism towards one's religion is obligatory; it is certain that I feel that my religion is the most rightful religion. However, blaming other religions whose understanding is not in line with what we believe, I think, is an act of ignorance. For example, I don't understand Islam but I pretend to know and blame it, this is an act of ignorance” (Gandey, interview, 2024).

From the results of observations and interviews, it is true that the Banuroja community has actualized the value of the Quran about religious moderation, which is termed by the word “moderation”. The word *wasatiyah* was found in Q.S. al-Baqarah [2]: 143, which says:

“Likewise, we have made you (Muslims) a middle nation that you may bear witness to the people and that the Messenger (Prophet Muhammad) may bear witness to you. We have not fixed the Qiblah (Baitulmaqdis) to which you used to turn, except that We may know (in reality) who follows the Messenger and who turns back. Verily, it is very hard, except for those to whom Allah has guided. Allah will not waste your faith. Verily, Allah is indeed merciful to mankind.”

The word *wasatan* in the verse is interpreted variously by the *mufassirs*. Jalâluddîn al-Mahallî and Jalâluddîn as-Suyûti interpret it with *khiyâran 'adûlan* (choice and justice) (Suyutî n.d., 22). Imam Nawâwî

interpreted it as *khiyāran adūlan mamduhina bil ilmi wal amal*, namely the chosen people who are required to be fair and supported by knowledge and charity (Nawâwî 1971, 72). Buya Hamka defines it as balance. The meaning of balance is not leaning towards the world as the Jews do, nor leaning towards the hereafter as the Christians do (Amrullah 2021, 103). Based on the interpretation of the mufassir, it can be seen that fairness and balance are part of the principle of religious moderation. According to Ali Muhammad ash-Shalabi, the verse above shows how important it is to be moderate in all aspects of life, whether it is worship, muamalah, and others (al-Shallabî, 2020, 68).

Moderation can also mean the reduction of religious extremism, which is usually characterized by religious violence, making it difficult to create a peaceful life. All religions advocate peace and denounce every form of violence, particularly when it is committed under the banner of religion (Zega 2020, 25). All these forms of violence are called religious radicalism (Musthofa 2017, 55). The forms of radicalism are: *First*, religious extremism (Musthofa 2017, 56). It consists of people who believe that what they believe is the most correct and disbelieve others who hold different views (Kahfi 2021, 71). People who follow this ideology often think that others who do not agree with them are halal, so they commit violence, even to the point of murder (Budijanto et al. 2021).

Second, radical in politics. This understanding wants Islamic government as the only order that should be implemented in Indonesia (Tahir et al. 2020, 12). Therefore, religious moderation is present to minimize this extreme attitude, especially in plural and multicultural areas.

Plural and Multicultural Society

The Banuroja community, where the majority of the population comes from the Balinese tribe and the majority of Muslims from outside the Balinese tribe, has long presented a picture of daily life in harmony. People of different ethnicities and religions realize that mutual respect, appreciation, and equality can lead to a peaceful social life; hence, conflicts can be avoided. Banuroja community has been able to reflect how the attitude of tolerance can create a harmonious relationship.

The harmony in the life of a multicultural society in Banuroja Village is stated by Mr. Abdul Jalal (75 years old), a religious figure in Banuroja, which states:

“We can live in peace and harmony here because we have principles: Bali, Java, and Lombok are all immigrants, so it's better to prioritize cooperation rather than looking for problems that only harm everyone and have nothing to gain” (Jalal 2024).

From the results of observations and interviews, it is true that the Banuroja community has also actualized the value of the Quran about religious moderation so that they can live in harmony in the midst of a plural and multicultural society. Indonesian society is diverse and multicultural, comprising various ethnicities, languages, and religions. Amid this diversity, Islam advocates for *tasâmuh*, which means respecting the beliefs and perspectives of others (Kosim 2019, 32). One form of respecting differences is not imposing a particular religion. Respecting and not forcing to adhere to a particular religion has been regulated in the 1945 Constitution Article 29 paragraph 2 (Fatmawati 2016, 499).

The prohibition against such coercion is also stated in Q.S. al-Baqarah [2]: 256;

“There is no compulsion in (embracing) the religion (Islam). Indeed, the right way is clear from the wrong way. Whoever disbelieves in tagut and believes in Allah has indeed held fast to a very strong rope that will not break. Allah is All-Hearing, All-Knowing.”

According to Thohir Ibn Ashur, the verse above strictly prohibits coercion to convert to Islam (Ashûr 1984, 26). Ibn Kathîr explains that the prohibition exists because the evidence of Allah's truth is very clear (Kathîr 2004, 515). Whether or not someone enters Islam is His will.

Then, the Quran wants, that from these differences humans can recognize each other. As Allah says in Q.S. al-Hujurât (49): 13;

“O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may ‘get to’ know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.”

This verse talks about the suggestion to always do justice because every action always gets a reward (Kathîr 2008, 601).

Advocacy to Protect Houses of Worship

Banuroja Village is an area with a plural society. Thus, places of worship for Muslims, Christians and Hindus are built in the village. Especially for Hindus, in addition to having a temple for joint worship,

they also build small temples next to their respective homes. There is no prohibition for every religious adherent to establish their place of worship, as stated by Mr. I Wayan Sukra (75 years old) - Hinduism Pinandita of Banuroja Village:

“As long as we build places of worship, there is absolutely nothing forbidding. We have also never prohibited other religions from building their places of worship. Houses of worship are holy places and produce holy people, so why forbid them. This development is actually better than building cafes or other places of immorality” (Sukra, interview, 2024).

This is very clear when you enter the gate of Banuroja Village, on the right and left are small temples where Hindus do worship. After that, you will find a boarding school in front of which a large temple and a church exist. This shows that the people of Banuroja have no problem with the construction of places of worship. Each religion is an adherent of Islam, Hinduism, and Christianity, so the people still live in harmony and safe in carrying out worship without getting intimidation from other religious adherents, especially the suggestion in protecting the house of worship.

Banuroja community has always actualized the verses of the Quran about the recommendation in protecting houses of worship, as Allah the Almighty explained in Q.S. al-Hajj [22]: 40;

“... Had Allah not repelled ‘the aggression of’ some people by means of others, destruction would have surely claimed monasteries, churches, synagogues, and mosques in which Allah’s Name is often mentioned. Allah will certainly help those who stand up for Him. Allah is truly All-Powerful, Almighty.”

The verse explains several terms, namely *sawami'*, *bi ya'un*, and *salawat*. Ibn Katsîr, quoting Ibn Abbâs, Mujâhid, Abû Aliyah, Ikrimah Ad-Dâhhâk, explained that *sawami'* are small places of worship used by monks. There is also an opinion that *sawami'* are houses of worship for the Majusi. Muqatil ibnu Hayyan says that *sawami'* are houses located by the roadside. *Biya'un* is termed a place of worship that is much larger than the first one. This place had more people in it; it belonged to the Christians as well. As-Saddi has narrated from those who accepted him from Ibn Abbas, saying that *biya'un* are places of worship of the Jews. Mujahid, on the other hand, said that the *biya'un* are none other than the churches. *Salawat* is understood as churches. The same thing has been said by Ikrimah, ad-Dâhhâk, and Qatadah. They also state that *salawat* is the

church of the Jews, and it is also known as synagogue.

Interpreting the verse through Tafsir al-Mishbah, Quraish Shihab revealed that Allah the Almighty does not want the destruction of houses of worship. Therefore, scholars determine that it is the obligation of Muslims to maintain them. Those are mosques and other houses of worship, such as churches and synagogues.

Fair Leadership Election

Banuroja has a Balinese and Muslim majority. However, the locals are fair-minded. This can be proven by the succession of village leaders and the fact that they do not favor one tribe or religion over another. It is stated by Dassy Koyansow (34 years old) - a Banuroja Village Official:

"The election of the Village Head here is done fairly, not tending to favor those in the majority. We choose him according to what we feel is appropriate. He doesn't have to be from this tribe or a certain religion" (Koyansow 2024).

This statement was also corroborated by what was expressed by Sri Wahyu Ningsih Nasaru (31 years old), a community leader in Banuroja Village:

"Last year I chose the Village Head without considering any ethnicity or religion. I chose the one who I thought could advance the village" (Nasaru 2024).

This case is very closely related to the explanation of Allah the Almighty through a verse. Here, the importance of being fair in choosing a leader has been actualized by the Banuroja community. Q.S. al-Nisâ' [4]: 135 says:

"O believers! Stand firm for justice as witnesses for Allah even if it is against yourselves, your parents, or close relatives. Be they rich or poor, Allah is best to ensure their interests. So do not let your desires cause you to deviate from justice. If you distort the testimony or refuse to give it, then 'know that' Allah is certainly AllAware of what you do."

Another verse that explains and emphasizes the importance of fair and trustworthy leadership is Q.S. al-Mâ'idah [5]: 8;

"So Allah will reward them for what they said with Gardens under which rivers flow, to stay there forever. And that is the reward of the good-doers."

This verse emphasizes that justice should be the basis for all actions, including testimony, and that hatred should not be allowed to drive people to act unjustly. Justice is closer to piety, which is drawing closer to

Allah. This verse is similar to Q.S. al-Nisâ'[4]: 135, emphasizing the obligation to be fair and honest in testimony, even if it is to the detriment of oneself, family or loved ones.

Shûrâ (Deliberation)

Places that are inhabited by various ethnicities and different religions are very vulnerable to conflict; Banuroja Village is not an exception although the conflict that occurs is only a misunderstanding between young people. Banuroja Village itself has a unique way of dealing with this small problem. It is stated by Jack Detamor Gandey (49 years old) - a Religious Leader, Elder of Christianity:

“In the past, small conflicts also sometimes occurred, usually caused by different opinions between young people. To resolve this, we usually gather at the house of the late Kyai Ghofir. There were several elders from each tribe in Banuroja Village, and young people having problems would also be invited to hear advice from the elders. Every few months, we will also gather together at the village office, discussing whether any problems occur, and if there are, we mediate and resolve them on the spot” (Gandey, 2024).

From the results of observations and interviews, it is true that the Banuroja community has also actualized the value of the Quran as described in Q.S. ali 'Imran [3]: 159;

“It is out of Allah’s mercy that you ‘O Prophet’ have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allah’s forgiveness for them, and consult with them in ‘conducting matters. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him.”

This verse tells about the Prophet who often held deliberations when he was in trouble, for example the problem of war (Ad-Damasyqi 2004, 102). The verse also emphasizes the importance of involving others in decision-making, listening to different perspectives, and seeking solutions together. This principle of deliberation is particularly relevant in the context of governance, as wise and effective decision-making requires participation and input from various parties, including the community.

Portrait of Banuroja community life in the order of daily social life can create an attitude of tolerance, respect for plurality, and put forward the principle of deliberation in all aspects so that the value of the Quran is truly actualized in the life of Banuroja society.

Table 1

The Implementation of Moderation Values Concept in Banuroja Village

No	Moderation Values Concept	Implementation/Actualization in Banuroja
1	<i>tawassut</i> (Moderation) (Q.S. al-Baqarah [2]: 143)	<p>Villagers join forces to tidy up mosques, temples, and churches ahead of major religious celebrations Eid al-Fitr, Nyepi (including the Ogoh-Ogoh parade), Christmas, Easter, Pentecost, and Ascension Day.</p> <p>Banuroja residents uphold a custom of visiting one another during each other's holy days and respecting differences in belief.</p>
2	<i>I'tidâl</i> (Justice) (Q.S. al-Nisâ [4]: 135) (Q.S. al-Mâ'idah [5]: 8)	<p>The selection of the Village Head is entirely impartial, with no bias toward the majority group.</p> <p>Whether it's the village government or the newly elected head, public services are delivered equitably, regardless of faith, religion, or ethnicity.</p>
3	<i>Tasâmuh</i> (Tolerance) (Q.S. al-Hujurât [49]: 13)	<p>The community's spirit of tolerance fosters harmonious relationships by always favoring cooperation over conflict.</p> <p>Young people take turns to check the security during every religious festival.</p>
4	<i>Shurâ</i> (consultative decision-making) (Q.S. Ali Imran [3]: 159)	<p>As a gesture of goodwill, families share traditional dishes during religious events and holiday festivities.</p> <p>When minor disputes arise, particularly among young people, elders from different ethnics and religions gather at Kiyai Ghofir's</p>

		home or the village office, offering counsel and mediating peacefully without violence or outside intervention.
5	<i>al-La'unf</i> (Non Violence) (Q.S. al-Hajj [22]: 40)	No adherent is ever prevented from establishing a place of worship. Muslim, Hindu, and Christian communities alike worship freely and securely, without fear of intimidation, and houses of worship are actively protected.
6	<i>I'tiraf al-Urf</i> (Recognition of Local Wisdom) (Q.S. Ali Imran [3]: 159)	Banuroja regularly stages multicultural art and cultural showcases like Balinese dance, traditional Javanese music, and performances from other regions on a shared community stage. During the construction and parade of Ogoh-Ogoh, non-Hindu residents (Muslims and Christians) lend a hand with logistics, food preparation, and moral support.

Conclusion

The actualization of Quranic values about religious moderation can be realized in Banuroja Village because of the awareness of Banuroja people in applying the concept of religious moderation. *Tawassut* (moderation) concept is in line with the verse of Q.S. al-Baqarah [2]: 143, which is proven by Banuroja residents who uphold a custom of visiting one another during each other's holy days and respecting differences in belief. Moreover, villagers join forces to tidy up mosques, temples, and churches ahead of major religious celebrations like Eid al-Fitr, Nyepi (including the Ogoh-Ogoh parade), Christmas, Easter, Pentecost, and Ascension Day. It is also noted that *I'tidal* (justice) concept relates to the verse of Q.S. al-Nisâ' [4]: 135 and Q.S. al-Mâ'idah [5]: 8. It is seen from the selection of the Village Head that is entirely impartial, with no bias toward the majority group. Furthermore, *tasâmuh* (tolerance) concept corresponds to the verse Q.S. al-Hujurât [49]: 13. Young people take turns

to check the security in every religious festival, and as a gesture of goodwill, families share traditional dishes during religious events and holiday festivities. Additionally, *Shūrā* (consultative decision-making) concept matches Q.S. Ali 'Imrān [3]: 159. When minor disputes related to ethnic and religious issues arise among youths, the elders convene at the late Kiayi Ghofir's home or the village office, offering counsel and mediating peacefully without violence or others' intervention. Meanwhile, *al-La'unf* (non-violence) concept fits Q.S. al-Hajj [22]: 40). Muslim, Hindu, and Christian communities perform worship freely and securely, without any fear of intimidation, and houses of worship are actively protected, and no adherent is ever prevented from establishing a place of worship. Lastly, *Itiraf al-'urf* (recognition of local wisdom) concept is equivalent to Q.S. Ali 'Imrān [3]: 159. Banuroja regularly sets multicultural art and cultural showcases, such as Balinese dance, traditional Javanese music, and various local performances on a shared community stage, and during the construction and parade of Ogoh-Ogoh, non-Hindu residents (Muslims and Christians) lend a hand for logistics, food preparation, and moral support.

Banuroja's people consistently maintain harmony by continually remembering and upholding the philosophy that they are immigrants and should not cause any issues of disunion. If any problems arise, the residents of Banuroja Village always resolve them through deliberation. This attitude allows them to live in harmony, safety, peace, and tranquility within a multicultural framework, making their community an example for other villages both in Indonesia and abroad.

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