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**Religious Moderation in Religious Traditions in Titi Panjang
Village, Babussalam District, Southeast Aceh**

**Moderasi Beragama dalam Tradisi Agama di Desa Titi Panjang
Kecamatan Babussalam Aceh Tenggara**

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Abstract

Due to its pluralistic nature, the people of Southeast Aceh have cultural and linguistic diversity. Culture, religion, race, language, ethnicity, tradition, and so on are examples of diversity. Despite the fact that Aceh is primarily known for its Muslim majority, there is rarely tension or conflict between cultural groups within the multicultural society of Southeast Aceh. This study uses subjective strategies that explain and literature research that is discussed in this paper to obtain information by gathering information, reading several books and articles, handling and recording research materials. Based on this research two things can be explained: (1) How is the Moderation of Religion in Babussalam District? and (2) Interreligious Traditions in Babussalam District, Aceh Tenggara

Keywords: Southeast Aceh Religious Tradition and Moderation

Abstrak

Karena sifat pluralistiknya, masyarakat Aceh Tenggara memiliki keragaman budaya dan bahasa. Budaya, agama, ras, bahasa, suku, tradisi, dan sebagainya adalah contoh-contoh keanekaragaman. Terlepas dari kenyataan bahwa Aceh terutama dikenal dengan mayoritas Muslimnya, jarang terjadi ketegangan atau konflik antar kelompok budaya dalam masyarakat Aceh Tenggara yang multikultural. Penelitian ini menggunakan strategi-strategi subyektif yang menjelaskan dan penelitian kepustakaan yang dirujuk dalam makalah ini untuk memperoleh informasi dengan mengumpulkan informasi, membaca beberapa buku dan artikel, menangani dan merekam bahan-bahan penelitian. Berdasarkan penelitian ini dapat dijelaskan dua hal: (1) Bagaimana Moderasi Beragama di Kecamatan Babussalam? dan (2) Tradisi Antar Umat Beragama di Kecamatan Babussalam Aceh Tenggara

Kata Kunci: Tradisi dan Moderasi Keberagamaan Aceh Tenggara.

INTRODUCTION

Indonesian society in the Unitary State of the Republic of Indonesia, especially the people of Southeast Aceh, is diverse and comes from various tribes, languages, religions, cultures, social statuses and other backgrounds. Diversity has the potential to be a "unifying force" that binds society, but it can also give rise to conflicts between cultures, beliefs, races and life values. It is also claimed that multicultural diversity is a natural result of the convergence of various cultures and relationships between various individuals and groups that give rise to asynchronous cultural behavior and ways of life. (Putra et al. 2021)

In Indonesian society, diversity includes cultural diversity, family background, beliefs and ethnicity. According to Mulyana, there are still clashes between tribes in various regions in horizontal communication, ranging from stereotypes and inter-tribal settlements to open conflicts and inter-tribal killings that cause casualties. Son and partner. In 2021, there will be competition between ethnic groups for positions in various agencies, as well as between political and academic elites. Every member of society needs to have social skills in interacting with other people because there is a lot of interaction between people in a multicultural society. This capacity, according to Curtis, covers three areas, namely: collaboration, compromise, friendship, attention, and liking). (Umar 2021)

The aim of this research is to investigate further how religious traditions and moderation are practiced in Titi Panjang Village, located in Babussalam District, Southeast Aceh Regency.

WRITING METHOD

This article carries out a straightforward literature review of a number of books and articles collected from several Religious Moderation Books, the Google Scholar journal portal, and research using the keywords "Religious Moderation, Religious Traditions in Southeast Aceh".

RESULTS AND DISCUSSION

Moderation in Religious Practices in the Religious Traditions of Southeast Aceh

According to the KBBI, moderation in Latin means moderation (no excess and no deficiency). Therefore, when the word "moderation" is juxtaposed with the word "religion", it becomes "religious moderation". This is because "moderation" means taking a stance against excessive or violent religious practices. If this shows that religious moderation as a whole is a concept that emphasizes mutual respect and tolerance between various religious groups, then this thinking denies that everyone has the choice to choose and practice their own religion, without tension or terror from those who are different. . meeting.

Many people already know that the majority of people in Southeast Aceh Regency are not only Muslim; they also practice other religions, such as Christianity. With social diversity and with its pluralistic nature. The majority of individuals in Southeast Aceh must be seen from the diversity of culture, religion, race, language, identity, customs, etc. so that it can be labeled as a multicultural country. People from different countries, regions, or geographic locations, such as cities or villages, form a multicultural society.

The pattern of social correlation between individuals in multicultural society is tolerant and accepts biological phenomena that coexist peacefully with the differences that exist in each cultural entity. Multicultural societies are not homogeneous; rather, they have

heterogeneous characteristics. In Indonesia, a multicultural society cannot always live side by side as expected, and the existence of a peaceful and harmonious life does not always exist.

The people of Southeast Aceh who come from various cultures, religions, languages, races and traditions rarely experience tension or conflict. However, there are times when this diversity becomes a significant threat to peace and even the survival of the nation. This is because the Southeast Aceh Regency Government regulates how to reconcile between religions. For example, to commemorate Islamic holidays, Christians visit the homes of Muslim relatives. As a result, religious moderation in Southeast Aceh must be fought for and maintained to ensure its success. Various tragedies in the harmonization of multicultural society occurred in Southeast Aceh, especially in Titi Panjang Village, Babussalam District, due to high levels of religious moderation and multicultural awareness, as well as wisdom in managing community diversity, which led to warm hospitality and strong trade unions. For the people of Southeast Aceh, everything turned into a pleasant experience.

A cultural approach is needed to anticipate tension and conflict in society by strengthening local philosophy or local wisdom with positive messages about remaining calm. However, because Indonesian society is a religious society, solutions with this strategy are not always successful without being accompanied by a proper and wise understanding of religion. Religious messages play an important role in how people behave as the foundation of society. A religious approach is a choice to unite people in society who are very firm in their beliefs.

Of course the choice is to take a peaceful religious attitude, which is in line with Southeast Aceh's multicultural culture. In multicultural societies, fear of conflict can be assuaged through friendly, tolerant, open and flexible religious moderation. Strict control does not mean stirring up reality and killing each other's personalities.

The disposition of balance does not express reality, we actually have a reasonable attitude on a problem, about reality, about the law of a problem, but in strict control, we are more in the mentality as if we recognize that outside us exists. countrymen who also have the same privileges as us. as a sovereign society within the edge of the public.

Every individual has beliefs outside of faith or beliefs that we must respect and acknowledge the reality of, that we really want to continue to act and practice religion in a moderate manner. Moderation in Islam is exemplified by our Prophet, his companions, and scholars, including ourselves, who treat each other fairly, regardless of belief, race, ethnicity or language background. There are also variations in the understanding of beliefs in each religion. According to Schwartz (2007), the two faces of Islamic teachings which are also socio-cultural manifestations and the epistemological patterns through which they pass cannot be separated. second, the fierce, angry, intolerant and exclusive face of Islam, which is the antagonist of the first face of Islam. Be different and automatically see differences as blessings. Likewise, modernist and liberal Christian groups are those who accept new theological perspectives. However, the theory of evolution is not accepted by all Christians, church leaders, or theologians. Plus, there are times when every religion has a fundamental group that believes in its truth.

In this context, Marsden's statement that fundamentalism is "evangelicalism" is apt. In addition to individual religions having a fundamentalist character, it should be noted that the existence of different religions also has serious difficulties, especially when individuals

from tight associations collaborate with individuals outside their territory. Almost all religions in religious communities view other parties as inferior and even have a tendency to discredit other communities when interacting with them. If this happens, pressure will be created.

In this way it is important to try to develop multicultural awareness in our country, and will also encourage a strict balance mentality. This needs to be done by the government, national figures and ustadz who are tasked with providing religious education to all residents of Southeast Aceh. In our society, how is this moderation fostered? At the very least, a religious and multicultural approach is needed.

Strict methods start everything, because strict beliefs are very dominant in a person's life. Because Islam is moderate in all aspects of its teachings, the term "tawasuth" is used to describe a moderate view of the religion. Ghuluw advises us not to get too deep into our religious beliefs or practices. "Tawazun" (balance) is what Allah asks for. Ar-Rahman, in the QS: And the scales that were placed, and the heavens that Allah raised. so as not to exceed the scale (scales)

According to the Jakarta Minutes, religious believers are obliged to uphold their religious beliefs and practices, so conservatism is commonplace in religion. However, what every strict religious follower needs to avoid is attitudes that are too unnecessary in religion (ultraconservatism). Moderation deviates from the idea of Al-wasathiyah, which means balance, in Islam. . (Putra et al. 2021)

The teaching about having a good relationship with everyone is as important as the teaching about having a good relationship with God. not only to brothers in faith but also to brothers in faith. .(Nasikhin and Raaharjo 2022)

This moderation leads to an attitude towards existing differences that is considered sunnah and benevolent towards humans. In addition, Islamic moderation is reflected in an attitude that is difficult to blame and a lack of confidence in individuals or groups with opposing views.

Islamic control accelerates a brotherhood that depends on the standards of humanity, not just on standards of belief or identity. This understanding has a place in global Islam holistically, which is currently experiencing a crisis of humanism, and Indonesia in particular, which is still facing a number of humanitarian problems due to less than moderate beliefs. As a result, Islamic rules develop in a progressive and adaptive manner from time to time (Mubarok 2022).

Interfaith Traditions in Babussalam District, Southeast Aceh

We need to take a culturally practicable approach when it comes to culture. Social Methodology, for example, local wisdom which implies intelligence or noble qualities contained in nearby social resources such as customs, everyday language and life maxims must also be considered, so that they become capital as a unit.

It is necessary to pay attention to various forms of knowledge, belief, understanding and insight, as well as customs or ethics that direct human behavior in society, when using a local wisdom approach. However, it should be noted that the discussion of local wisdom is side by side with the discussion of relevance, modernization and change. (Muhammad and Hastiadi 2022)

This is because to be able to adapt to changes in society requires local wisdom related to original cultural expressions in geographical and cultural contexts. and working with the government to promote religious harmony and expand internal and interfaith dialogue. Examples are various local wisdoms based on religious moderation, as well as the experience of Southeast Aceh: Customs in marriage, Love and customs when someone dies, (Ulama make a fatwa, Indigenous people complete it), for example when an individual needs to slaughter a pig for a party or other purposes then the limits are set. has been made by the public authorities of Southeast Aceh. Regulations that this Christian population must be given an extraordinary place, to keep the group of Muslims who exist among them from being disturbed. Apart from that, Christians must respect Muslim worship and not make noise that disturbs Muslim worship, and Muslims are obliged to respect Christians. This is where religion and culture come together to find solutions to problems. So that the place known as Southeast Aceh will no longer have problems between Islam and custom. Religious tensions are eased by local wisdom. (Syarif and Porkon, n.d.),

CONCLUSIONS AND RECOMMENDATIONS

From this language, we can finally conclude that to live in a multicultural society requires multicultural understanding and awareness that respects differences, prioritizes pluralism, and is willing to interact fairly with everyone. To achieve religious harmony among the people of Southeast Aceh, especially in Titi Panjang Village, Southeast Aceh Regency, a positive attitude of religious moderation is needed that prioritizes the needs of others in dealing with religious and cultural diversity. Meanwhile, my advice is, whatever religion it is, let's respect each other in order to achieve peace and good friendship between fellow religious communities.

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