

Manifestation of Religious Moderatism at Surabaya Multicultural Metropolitan Community

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Abstract: This article describes the manifestation of religious moderatism in the Surabaya urban multicultural community. This study aims to reveal symbol of religious moderatism, involvement of figures in the practice of religious moderatism, religious rituals, and social values are manifested from the attitude of religious moderatism in the Surabaya urban multicultural community. The results of this study show that the religious tolerance that exists in multicultural and multi-religious communities in Surabaya is reflected in the manifestation of religious moderatism in the form of specific symbols shown by the people of Surabaya in social interaction. In addition, the involvement of community leaders, religious leaders, and regional leaders who work together to strengthen religious moderation also are needed. The attitudes and behaviour of Surabaya people in interacting with the multi-religious community. The Last, namely the form of values that appear in the civilized, balanced, tolerant behaviour of Surabaya people, deliberation, prioritizing priorities, spreading peace, dynamic and innovative, firm, the principle of equality, always taking the middle way or wasathiyyah. This study argues that the synergy of all parties plays an essential role in the growth, preservation, and development of religious moderatism in a multicultural metropolitan society.

Keywords: manifestation, metropolitan community, religious moderatism

Abstrak: Artikel ini mendeskripsikan manifestasi moderasi beragama di masyarakat multikultural metropolitan di Surabaya. Penelitian ini bertujuan untuk mengungkapkan simbol moderasi beragama, keterlibatan tokoh dalam praktek moderasi beragama, ritual-ritual keagamaan, dan nilai-nilai sosial yang terwujud dari sikap moderasi beragama pada masyarakat multikultural metropolitan di Surabaya. Hasil penelitian ini menunjukkan bahwa Toleransi beragama yang terjalin pada masyarakat multikultural dan multiagama di Surabaya tercermin dalam manifestasi moderasi beragama yang berupa simbol-simbol tertentu yang ditunjukkan oleh masyarakat Surabaya dalam berinteraksi sosial. Selain itu, keterlibatan tokoh masyarakat, tokoh agama, dan pimpinan daerah yang saling bersinergi dalam memperkuat moderasi beragama. Sikap dan perilaku masyarakat Surabaya dalam berinteraksi dengan lingkungan masyarakat multiagama. Terakhir, yakni wujud nilai yang tampak pada perilaku masyarakat Surabaya yang berkeadaban, berkeadilan, toleransi, musyawarah, mendahulukan prioritas, menyebar perdamaian, dinamis dan inovatif, tegas, prinsip persamaan, selalu mengambil jalan tengah atau wasathiyyah. Kajian ini berargumen bahwa sinergi semua pihak memainkan peran penting dalam pertumbuhan, pelestarian dan pengembangan moderatisme beragama di lingkungan masyarakat metropolitan multikultural.

Kata kunci: manifestasi, masyarakat metropolitan, moderasi agama

Introduction

As a metropolitan city with a pluralistic and multicultural society, Surabaya has its magnetism to be discussed the relationship between religion and culture there. Metropolitan society is often identified with an individualistic and closed stance. However, this is different from the phenomenon found in religious life in Surabaya as the second metropolitan city in Indonesia which turns out to have a community with a high cooperation spirit and even helps each other in religious activities, social activities carried out by people of other religions, and even to help build the house of worship of other religions. The high tolerance attitude of the people of Surabaya to achieve social harmony regardless of religious background is not just a discourse. However, it permeates the identity of the Indonesian nation (Al Farisi et al., 2021).

With a population of 3,052,020 people in 2017, Surabaya, the centre of the second largest metropolitan city in Indonesia, is also the economic centre of East Java, which has implications for the increasing population of Surabaya. Many residents from other areas transmigrate to this city hoping to get a better life. In addition, many foreigners come and live in the Surabaya area with the same hopes as the indigenous people, ranging from ethnic Arabs, Koreans, Japanese and Chinese (PU-Net, nd). Looking back at history, Surabaya is one of the central areas for the spread of Islam in Java, which was marked by the establishment of the Ampel Mosque by Sunan Ampel in the 15th century. Even though Islam is the majority, the harmony between people in Surabaya to respect and work together is very well maintained. Hence, it is not surprising that Surabaya is predicated as a city with high tolerance (Surabaya Is a City with High Tolerance - Surabaya Liputan6.Com, nd). Andri Arianto conveyed the same thing on the Republika.co.id page that Surabaya people understand multiculturalism and pluralism very well by respecting all groups and religious ideas. In addition, in terms of socializing, Surabaya residents can also apply tolerance well, so it can be said that they also respect socio-nationalist culture (Surabaya Residents Are Assessed To Prioritize Tolerance And Cooperation | Republika Online, nd).

The reason is that there are not a few disharmony issues that have emerged in the face of diversity, as reported by the BBC News Indonesia portal on May 18 2018 edition about the bombing of Christian houses of worship in Surabaya that occurred in 2018, which tarnished the name of Surabaya as a city with a high tolerance rating (Bomb Attacks on Three Churches in Surabaya: Suicide Bomber "Woman Who Brings Two

Children" - BBC News Indonesia, nd). As a metropolitan city, Surabaya is a field of diversity for various kinds of meetings of cultures, backgrounds, religions, and ethnicities, which occur in interactions between individuals and groups of various cultural behaviours, each of which has different ways and lifestyles (Akhmadi, 2019). In a multicultural society, the intensity of interactions between individuals is very high, so people need to have social skills in interacting between individuals or groups. According to Curtis in Akhmadi, this ability includes three things, namely cooperation (affiliations), cooperation and conflict resolution (cooperation and conflict resolution), and friendliness, care, and compassion (kindness, care, empathy) (Akhmadi, 2019).

Social interaction based on these three things will give birth to an attitude of tolerance, wherewith tolerance the community will have a favourable view of differences; differences are not intimidation towards specific groups, but differences are patterns of various individuals or groups that must be united so that tolerance between religious communities or religious harmony will be born (Susanto & Dwijayanto, 2022). This statement about social interaction agrees with the thoughts of Rifki et al., that religious harmony is the goal of religious tolerance (Rosyad et al., 2021), so that in practice living with mutual respect, understanding and understanding and not prioritizing each other's groups must be maintained for the survival of the community towards social harmonization so that the society can feel the benefits in a relatively long period.

Tolerance as a manifestation of Religious moderatism is a must in religious social life. Religious moderatism is considered a solution to dealing with the problem of intolerance or disharmony between religious communities (Afif & Dwijayanto, 2021). Religious moderatism is a middle attitude or "*wasathiyyah*", far from group fanaticism, anti-violence, and avoiding extremes in religious life. Agreeing with this statement, Kawangun in his article revealed that harmony is not only a final purpose of social tolerance, but also a greater purpose in reaching safety and peace in life (Kawangun, 2019).

According to Yusuf al-Qardhawi in Abror, the word *al-wasathiyyah* is synonymous with the word *at-tawazun* which means an effort to maintain a balance between opposing or contradictory sides so that there is no domination on one side (Abror & Mhd., 2020). The expected balance is the stability of relations between

individuals or communities which is the axis of the practice of Religious moderatism so that there are no ideological or physical clashes between multi-religious communities.

Regarding the practice of religious moderatism in diversity in Indonesia, Akhmadi in his writing entitled "Religious Moderatism in Indonesia's Diversity" stated that in the life of a multicultural society an attitude of understanding and awareness of existing multiculturalism is needed, in addition to interacting in a pluralistic society based on the principle of justice, moderatism is required in the form of acknowledging the existence of individuals or groups with different ideologies or views from ours, promoting tolerance and respect the existence of different opinions by not imposing their desire with violence. In addition, the role of religious leaders, community leaders, and the government is needed to socialize and foster an attitude of Religious moderatism in the community (Akhmadi, 2019). In understanding with Casram, to build an educated society and give birth to the open-mindedness of religious people, religious tolerance as a form of Religious moderatism must be built through the active participation of all heterogeneous components of society to achieve harmonization based on togetherness and respect for the implementation of religious rituals, and religious doctrines (Casram, 2016).

Meanwhile, Nawawi's research entitled "Religious Moderatism in Batu City's Inclusive Society (Study of Social Construction)" shows that in realizing religious moderatism in an inclusive society there are three pillars that form the foundation, namely 1) individual perception, understanding, and awareness, 2) culture and tradition, and 3) the participation of the three agents simultaneously through the moment of *externalization, objectivation*, and internalization. What is meant by the moment of externalization is that individual awareness is good ecologically and anthropologists do not want their social environment to be damaged, as well as the understanding of religious texts as a source of Religious moderatism values that are genuinely understood and manifested in social reality. While the purpose of the objectivation moment is the repeated interaction between individuals regarding the individual's understanding and awareness of the value of religious moderatism with the existing social reality so that later it becomes habituation and institutionalization. Internalization is the process of reabsorbing the values of Religious moderatism contained in the tradition of an individual which then becomes a new awareness for that individual (Nawawi, 2020).

Based on the research data, there is a phenomenon that many scholars have formulated the concept of Religious moderatism, they are intrigued to express ideas in implementing Religious moderatism in a multicultural society, this is due to the many conflicts of intolerance between religions that often appear, so that the fundamental concept of religious moderatism that should be embodied in a multicultural society is still being a homework for us. This kind of situation then brings thoughts to the actual practice of Religious moderatism in urban communities, especially in metropolitan communities whose composition of society is very high heterogeneity, which includes religion, culture, and ethnicity with an individualistic and closed attitude as an inherent trait of urban society. Moreover, this article focuses on how the manifestations of Religious moderatism exist in the Surabaya urban multicultural society, according to the data obtained from the website <http://perkotaan.bpiw.pu.go.id/> Surabaya is the second metropolitan city after Jakarta with a heterogeneous composition of society. However, this heterogeneity does not make the people of Surabaya an entire society, the harmonization of society and the high sense of tolerance possessed by the multicultural community of Surabaya make the city of Surabaya an area with a high tolerance attitude. This is different from the research conducted by Akhmadi which focuses more on how moderatism in the diversity of the Indonesian nation in general and the role of religious instructors in responding to the diversity of the Indonesian nation, as well as Nawawi's research which focuses more on how the understanding and awareness of the Inclusive community of Batu City towards Religious moderatism , social reality which is the foundation of Religious moderatism and how the social construction process to build Religious moderatism in Batu City. In addition, no articles related to this theme have been found based on the results of research by researchers from sources in the form of digital scientific journals.

This article will more deeply reveal how the reality of religious moderatism in the Surabaya urban community and the urgency of conducting this research in the introduction, then explains the research methods used to research, the discussion contains an explanation of the form of social harmony in the implementation of religious moderatism in the Surabaya urban community and the forms of manifestation. religious moderatism in the Surabaya urban community and conclusions.

Research Methods

The research method used in this research is descriptive qualitative, because this research seeks to explain in depth by understanding and analyzing the uniqueness of the object under study (Sugiyono, 2021) by describing how the implementation of the manifestation of Religious moderatism in Surabaya multicultural metropolitan community. In addition, a sociological approach focuses on the interaction between religion and society (Northcott, 2016). This research was conducted for six months starting from January to June 2022. The object of this research is the symbols of religious moderatism in three locations in the Surabaya area where there is more than one house of worship side by side as a symbol of the composition of a multi-religious, cultural and ethnic society, namely Tenggilis, Semolo Waru, and the Kenjeran Navy housing complex. Researchers collected data using observation techniques for three months, from February to May 2022, and then interviews and documentation.

Furthermore, the data were analyzed using the data analysis technique of the Miles and Huberman model, namely data collection, data reduction, data display, and conclusions or verification. (Sugiyono, 2021). In qualitative research, the data in this study are primary data, namely the results of observations, and data according to the informant's words obtained from interviews, data based on reality which is only expressed through words without involving numbers. (Gunawan, 2016). Objects that are the object of observation are all forms of behavior of the Surabaya urban community that show symbols of religious moderatism. Interview data were obtained from community leaders, religious leaders, and administrators of places of worship in the Tenggilis, Semolo Waru, and Kenjeran Navy Housing Complex such as Mr. Marcellinus Aristyo Gunawan, the administrator of the St. Parish Church. Marinus Yohanes Catholic Kenjeran, Mr. Cahyono, chairman of the Sabilus Salam Foundation, Ustad Ngali Tasrip of the administrator of the al-Muttaqien Kenjeran Mosque, Mr. Petrus Alianto, a priest from the Bethany Church, Mr. Dharma Maetri, a religious figure from the BDC monastery, Mr. Wayan, the administrator of Segara Temple, Ustad Pasuri Imam of the Ar-Ridho Tenggilis Mosque. Documentation data in the form of information about the religious moderatism in the Surabaya urban community was obtained during observations and interviews, in addition to information on websites or blog pages owned by research subjects, while secondary data is in the form of several references from books, journal articles, news articles, and others.

Result and Discussion

The form of social harmony in the implementation of Religious moderatism in Surabaya metropolitan multicultural community

Based on data from the page <http://perkotaan.bpiw.pu.go.id/> Surabaya is the capital city of East Java Province, also known as the most significant metropolitan city in the province. The second-largest city after Jakarta is bordered by the Madura Strait in the east and the North Coast of Java in the north, then Gresik Regency in the west, and is bordered by Sidoarjo Regency in the south. The area of the city in the Surabaya area is 274.06 Km² divided into 163 urban villages into 31 sub-districts.

Table 1. Data of Surabaya population by religion

Religion Type	Number of Religious Adherents (soul)		
	2017	2018	2019
Islam	2 619 094	2 641 003	2 701 588
Catholic	122 201	121 959	123 399
Christian	278 933	278 063	280 862
Hindu	8 456	8 069	7 999
Buddha	45 449	44 864	44 792
Kong Hu Chu	561	583	608
Other	189	191	233

Source: surabayakota.bps.go.id

Based on the data obtained from the update in 2019 by the Central Statistics Agency (BPS) of the City of Surabaya above, it can be seen that the majority of the population of Surabaya is Muslim, this is based on the data shown in 2019 the total Muslim population of Surabaya is 2,701,588 people or 85,5% of the total population of Surabaya 3,159,481 people. While 14.5% are adherents of religions other than Islam. The Christian population occupies the second largest population after the Muslim population, which is 280,862 people or 8.9% of the total population of Surabaya.

Meanwhile, the selection of research locations was based on the results of the researcher's observations, namely the Tenggilis, Semolo Waru, and Kenjeran Navy Housing Complex areas based on the fact that in these areas several houses of worship are side by side and it is used as a symbol of the composition of a multi-religious society. The data for houses of worship that the researchers collected in the area are:

Table 2. Data on the location of houses of worship in Surabaya

No.	Area	Place of Worship Location
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1.	TENGILIS	1. Ar-Ridho Mosque: Tenggilis Mejoyo Street No. 123, Rungkut River (60292)
		2. GKKAJ Tenggilis Mejoyo Congregation: Tenggilis Mejoyo Street No.87, Rungkut River, Rungkut district (60292)
		3. Vihara BDC Surabaya: Panjang Jiwo Permai Street No.44, Panjang Jiwo, Tenggilis Mejoyo district (60299)
2.	SMOLO WARU	1. Sabilus Salam Mosque: East Nginden Intan Street No.2
		2. Bethany Nginden Graha Church: East Nginden Intan Street I No. 29, Nginden Jangkungan, Sukolilo district (60118)
		3. Indonesian Grace Church: Nginden Diamond Cell Street No.49 H
3.	AL KENJERAN HOUSING COMPLEX	1. Segara Kenjeran Temple: TNI AL Housing Complex, Memet Sastrowirya Street No.1 A, Kenjeran complex, Bulak district, (60121)
		2. Al Mutaqien Mosque: Memet Sastrowiryo Street No.43-45, Kenjeran complex, Bulak district (60121)
		3. St. Marinus Yohanes Parish Church Kenjeran (Catholic): Marine Housing Complex, Memed Sastrawirya Street, 1, Kenjeran, Surabaya, Kenjeran Complex, Bulak district (60121)

The multi-religious and multi-ethnic composition of the Surabaya community does not necessarily make people live introverted. They mingle in a frame of tolerance among others, without distinguishing between the majority, and minority religions. They are accustomed to diversity, always broad-minded, and open to seeing and understanding differences. So, Religious moderatism for the people of Surabaya is a necessity that must always be nurtured until the next life to achieve social harmony. This is evident from the understanding of the Surabaya people which was obtained from interviews with various religious leaders in several areas that were used as research locations. One of the community leaders, as well as community leaders, is Ustadz H. Ngali Tasrip who is one of the administrators of the al-Muttaqien Mosque, religious moderatism is a matter of social relations in society. Next, the Qur'anic proposition that became the basis for his guidance in living moderatism in a multicultural society is *QS Al-Hujurat: 13* which explains that the purpose of creating people with tribes and nations is to know each other. In detail, he explained that Religious moderatism as a social relationship between humans is in the area of *ghoiru mahdhoh* worship. In this case, the role of humans is played as *Khalifah fil ardl* because all damage that occurs on earth results from human actions themselves. That way, damage or peace is dependent on how humans behave.

In line with the explanation of Marcellinus Aristyo Gunawan, the administrator of the St. Parish Church Marinus Yohanes Catholic Kenjeran regarding the concept of Religious moderatism, that religious moderatism is an attitude and perspective of moderate religious behavior, understanding differences, and always prioritizing common problems and affairs.

Based on these data, it can be concluded that the Surabaya urban community's understanding of Religious moderatism has been excellent, as evidenced by their high awareness of the importance of realizing social harmony between them. As Akhmadi argued, religious moderatism is a solution to religious diversity in Indonesia, where religious moderatism is unconsciously an archipelago culture that does not separate religion and local wisdom by not contradicting a problem, but rather solving problems with tolerance (Akhmadi, 2019). Furthermore, according to Kawagun, religious moderatism is the highest reflection of the mental vision of Pancasila, which is extracted from the spiritual universe of the nation, continues to make religious people gentle wise hearts and characters in the Indonesian nation (Kwangung, 2019). An understanding of the importance of supporting the enforcement of religious moderatism will undoubtedly work if one knows tolerance. So that the main supporting factor in mobilizing the religious moderatism movement is to provide education to the public as early as possible regarding religious moderatism.

The practice of religious moderatism in Surabaya is very varied, but in essence, the principle of tolerance is the primary basis for applying the attitude of religious moderatism. This is reflected in the interview conducted by the researcher with Mr. Wayan as the administrator of the Segara Kenjeran Temple. He stated that based on his experience the form of religious moderatism at the temple was like visits from adherents of other religions, usually by academics (students studying comparative studies). Then when taking care of the deceased, Hindus must visit each other and help or offer condolences and mingle with various adherents of other religions. Various social activities are also often organized by the temple, such as blood donation activities, social services, and joint sports (gymnastics or walking around the complex; sometimes there are door prizes).

Similar to what was conveyed by Ustad Ngali from al-Muttaqien Mosque Kenjeran, Worship affairs are still based on "*lakum dinukum wa liyadin*", but in the social aspect, all communities remain mingled. For example, community service in the housing complex makes all residents mingle, from various backgrounds and religions. The essence of this religious relationship is mutual respect for one another. An example of the religious moderatism he has experienced in this environment is that if people of other faiths die, Moslems still come to condolences and show empathy (considering that the housing complex already consists of a multi-religious community). For the

distribution of zakat, only for Moslems. In addition, temple and church administrators often invite Muslim residents as guests in events such as Ogoh-Ogoh (temple) parade. In seminars held by the church and usually Ustadz presenters at the event. Even Ustadz Ngali was a presenter for a Webinar organized by the Parish Church of St. Marinus Yohanes with the theme "Mental Health & Creativity during the Covid-19 Pandemic". The church administrators or school children from other religions also often conduct comparative studies at this mosque, which has become a common phenomenon.

Likewise, the practice of religious moderatism in the Semolo Waru area, as conveyed by Petrus Alianto, a pastor from the Bethany Church, that the form of religious moderatism that is often carried out here can be seen in the celebration of religious holidays such as Christmas and Easter which is usually guarded by the Banser (one of moslems organization in Indonesia). Then security and parking are handed over to the citizen, so that it also involves residents (who may have other religions) to arrange to park. The church's relationship with the Baitus Sholeh mosque which is close to this area is also going well and very well, for example when a flood hits the mosque, the church lends a pump. In addition, various social events are often held by the church, usually held twice a year before religious holidays such as Christmas and Easter. The church has also organized free vaccines for the general public, and distributed free food items to underprivileged people, usually without carrying the church's identity because it is for the humanist movement and is aimed at anyone in need regardless of a particular religious group. Sometimes also distribute free food to pedicab drivers around the church every Thursday. Apart from that, it also held national seminar, or other events and the speakers were Islamic religious leaders. For example, during Christmas celebrations, Mrs. Khofifah as a Governor of East Java, Indonesia Ulema Council (MUI), and The National Indonesian Police Head (Kapolda).

In agreement with Mr. Cahyono as the chairman of the Sabilus Salam Foundation, who is also a Muslim religious leader in this complex area, he even emphasized that implementing Religious moderatism in Indonesia is an obligation that must be upheld by each community member, aware of human nature on earth that indeed consists of various colors and differences. According to his observations, the reflection of Religious moderatism in this area is like when the mosque distributes rice to the poor. People from the BDC monastery also come to the mosque and donate rice. Another example at the beginning of the mosque's construction, Bethany church donated cement to the

mosque. He even resides right in front of Bethany Church, and when a member of the Bethany Church who is also his neighbor died, he would also be present at the funeral home to offer condolences. He is an excellent friend to adherents of other religions and even helps and cooperates. During the celebration of certain events in the complex, such as the Indonesian Independence Day, all followers of various religions mingle into one to enliven the event in the area together.

Meanwhile the Tenggilis area, according to Ustad Pasuri who is the Imam of the Ar-Ridho Mosque, he stated that the form of religious moderatism that is usually done by the surrounding community is providing compensation to orphans, distributing *takjil* (snack for iftar) to people of all religions, then distributing qurban meat is also given to non-Muslims who are in the category of urgent need. He also emphasized that there are many non-Muslim communities in this area, but the situation remains calm and calm. When the mosque holds significant events such as the prophet's birthday or the occasional halal bi-halal, the mosque invites non-Muslims as guests (coming during meals). The community and congregation who live around the mosque in their respective housing areas also blend in and live in harmony, even though the composition of the community is multi-religious, even at the RT/RW level. Even according to his explanation, the majority of the administrators of the ar-Ridho Mosque are RW administrators in this area, so they are used to mingling with the multicultural community in this area. He often comes to the Vihara, also in this area, when there are social events.

While not far from this mosque there is also a monastery called Vihara Buddhayana Dharmawira Center (BDC). According to Dharma Maetri as the administrator of the Vihara, among several forms of Religious moderatism applied in this monastery, among others, when in this village area there was the construction of a mosque (which is located behind the Vihara, but not the ar-Ridho Mosque), the Vihara donated funds for its construction and also donated. Before the pandemic, there was a room in the monastery which was also often used for activities of other religious people, such as breaking the fast together, the Vihara also often carried out basic food sharing activities to those in need. Since the pandemic, the Vihara has distributed 200 packs of rice to the surrounding community (not only for Buddhists) every day. Sometimes, when the Vihara holds a big event, there are often volunteers from the back mosque to help.

Based on the findings from the interview, it can be concluded that the practice of religious moderatism in the Surabaya community is carried out well, as evidenced by the existence of social interactions carried out by the entire community, both Muslims, Christians, and Hindus, all involved and collaborating in social events initiated by each religion. This is because it is crucial to build public awareness in actualizing the understanding of religious teachings that prioritizes tolerance among others and a dynamic attitude in carrying out religious teachings themselves (Saputera & Djauhari, 2021). They are aware to the importance of awareness in togetherness, therefore it does not dampen the spirit of the community in carrying out collaborations involving multi-religious religions, they understand correctly that the cooperation they do will increase the spirit of harmony in achieving harmony in social life. According to Hefni in Agung, what is meant by Religious moderatism in this context is to invite the public in a moderate understanding, not being too religious, and not putting forward the ratio of thinking freely without limits. Religious moderatism is very important to be discussed, manifested and echoed as a framing concept in regulating and managing the life of the multicultural Indonesian people (Agung & Maulana, 2021).

Overall, according to religious leaders and local community leaders in the Kenjeran, Semolo Waru, and Trenggilis Surabaya areas, they all agree on the magnitude of the benefits obtained by people who apply Religious moderatism in their environment. Among these benefits is the emergence of welfare and harmony among the community, the establishment of a more comfortable and peaceful community life due to mutual respect and understanding of differences, increasing relationships from various backgrounds, and creating a composition of society that is rich in diversity and becomes a uniqueness that makes life more colorful and meaningful. Differences should be addressed by understanding each other instead of judging so all human beings can love each other instead of suspecting each other. Mixing and helping fellow human beings regardless of race, religion, or caste background is the true meaning of coexistence.

Based on their observations as members of the local community and the Indonesian people, the implementation of Religious moderatism, in general, can be said to be good or quite good. There are no members of the public who openly mock people of other religions. Religious people can also carry out their worship quietly without worrying about threats. Indeed, in the last decade, the Indonesian public has been exposed to phenomena in the national scope that show disharmony between religious

communities in Indonesia. However, according to them, this kind of incident is only a tiny incident experienced by some groups in certain parts of Indonesia, which are then exaggerated through the media. Whereas in general, people from various religions in Indonesia have been able to live side by side in complete harmony. Ustadz Ngali added that although there is a social phenomenon that does not blend in with differences, it usually tends to be supported by social status factors such as differences in wealth or positions that make people seem classy, which is not due to religious factors as the primary cause. On the other hand, Mr. Wayan from Pura Segara revealed that religious moderatism in Indonesia is in the process of going well, this is due to differences in the understanding of each person. Thus, it is essential to conduct an understanding briefing, especially by the leaders of houses of worship,

They also reveal their analysis of religious moderatism which has been working well so far. Apart from being caused by a solid understanding of the importance of religious moderatism, Mr. Wayan added that whether or not this understanding of religious moderatism is good is influenced by the level of public awareness to create peace and uphold the motto *Bhineka Tunggal Ika* in Indonesia. One voice with Petrus Alianto from the Bethany Church and Dharma Maetri from the BDC monastery also emphasized that the quality of religious moderatism in an area will be directly proportional to public awareness. This awareness should not only be owned by one group but by all parties, be it parties with the majority or minority religions. Petrus gave an example of what he felt, for example, currently Islam as the majority religion which is dominated by NU by carrying out the principles of Islam Nusantara, instead of being open to followers of other religions such as Christians to join hands with each other so that Christians welcome it without fear and all of them finally good friends, both Muslims and Christians. It is a comprehensive awareness that builds a safe and peaceful environment. Each religious community can carry out its worship solemnly and no one interferes with each other.

Marcellinus from the Parish Church also emphasized that one of the success factors for Religious moderatism is openness in society. Open to working together in building harmony, not to seek personal interests but to destroy togetherness. Besides that, Mr. Cahyono from Baitus Salam Mosque gave an affirmation related to the character of the Indonesian nation, which has always been used in a heterogeneous society, both ethnically and religiously. The ancestors of the Indonesian nation had a warm and

friendly nature, they were able to welcome the arrival of traders from abroad such as propagators of Islam in Indonesia in the past peacefully, especially after knowing that the spread of Islam at that time was carried out peacefully with a system of cultural acculturation to incorporate religious values in it. This characteristic of “peace even though it is different” has continued to this day, so it is natural for the Indonesian people to remain harmonious even though the composition of the population consists of different religions, especially the Javanese, including Surabaya.

Although religious moderatism in Indonesia has been going quite well, efforts to improve it must still be carried out. Mr. Cahyono added that the primary thing that became the foundation for the solidity of public awareness of the importance of implementing Religious moderatism was education. Understanding the concept of tolerance within the framework of the education system is a foundation that leads to the formation of future generations of the nation who are fully aware of the principles of tolerance. This education must be taught as early as possible and instilled in the seeds of the nation, be it in private or public schools, whatever the student's religious background. Furthermore, Ustadz Ngali believes that in order of living together in society there needs to be an instilling of awareness back into the soul and bottom of each person's heart that all humans are equally Adam's children and grandchildren who come from the ground, so that in essence “no human is being higher or lower”. Looking at other humans with one eye, belittling or belittling is not justifiable. Pak Wayan then strengthened with a statement regarding the community's need to make efforts to recognize differences and accept each other's differences to live together side by side. *“Accepting differences without forgetting the history and local wisdom of the nation, and being aware of the uniqueness and identity of the Indonesian nation”* was a suggestion he made regarding this effort to increase religious moderatism.

Marcellinus stated that society must have an open attitude towards differences. There is nothing wrong with asking God for guidance so that he is given the gift to be able to view differences and phenomena in society positively, contribute positively, love fellow human beings, and dare to get along with the community without complicating the problem of religious differences. Society as an individual must also have critical sensory power so that it is not easily influenced by things divisive to the nation's unity, especially issues deliberately driven by particular interests from irresponsible parties as stated by Dharma Maetri. Openness between community members can be done in a

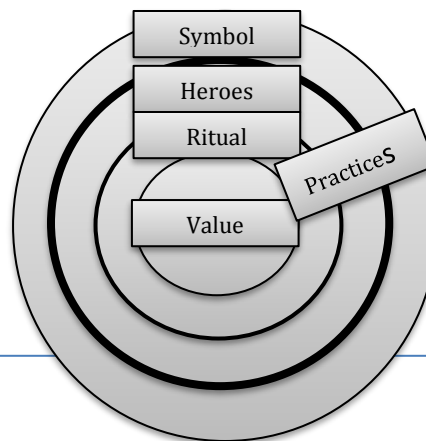
small scope first, such as holding a joint dialogue between religious communities at the RT/RW level, not to argue with each other but to understand each other's principles. Tolerance, a fundamental principle of upholding religious moderatism, must also be within precise limits. As is the area of worship that must not be disturbed to maintain the belief of all parties, both those who enter and those who enter the realm. This was also emphasized by Ustadz Pasuri that to maintain harmony, all parties should walk on their respective axis, like the moon, sun, and planets that rotate on their orbits so as not to collide with each other. Thus, the community will get used to caring for, protecting, and helping.

Apart from the various efforts that need to be made by the community in order to achieve better Religious moderatism, the efforts of the leadership groups are also needed to support the creation of this ideal. In line with Petrus's statement, he stated that the government must participate in maintaining harmony, taking a firm stand against the causes of community divisions, and building a spirit of religious identity amidst Indonesia's diversity. Not only from the government, the participation of religious leaders as community leaders in the religious sphere is also needed. In line with what was stated by Ustadz Ngali, religious leaders play an essential role in increasing the Religious moderatism of the people. Religious leaders can teach, encourage, and direct their religious people to the spirit of Religious moderatism. Dharma Maetri also suggested that further meetings of religious leaders should be held, for example during specific majors to discuss Religious moderatism and support one another.

Manifestation of Moderatism in Religion at Multicultural Metropolitan Community Surabaya

The religious tolerance that exists in the multi-religious society in Surabaya as the reality described above shows the concept of cultural manifestations arising from cultural and religious differences. As formulated by Hofstede et al., there are 4 concepts in cultural manifestations, namely symbols, ritual heroes, and values (Hofstede et al., 2010). The following is an illustration of the relationship between these concepts:

Figure 1. Depth level of cultural manifestation



Symbols are words, gestures, pictures, or objects that show a meaning where the meaning can only be known and recognized by groups of people who have the same culture, for example words or speech, clothes, hairstyles, flags, and status symbols. Symbols occupy the outermost shell because other cultural groups will slowly follow symbols owned by a cultural group. A hero is a person, living or dead, real or imaginary, with characteristics highly valued in culture, thus serving as a model for people's behavior. Rituals are activities that are carried out together which in culture are considered socially necessary, rituals include discourse, ways of using language in speech texts, and behavior in daily interactions.

Based on the picture above, symbols, heroes and rituals are united in real action, so that others can witness something related to the concept. Other people can observe and give perceptions about the cultural meaning that appears from the concept of symbols, heroes and rituals. However, the fundamental concept of value depends on the meaning given by the cultural actors themselves, because the essence of this value is not visible. Value is the tendency of feelings possessed by individuals based on rational thinking and justification from Conscience. Such as clean, dirty, right, wrong, good, evil, safe, dangerous, forbidden, permitted, rational, irrational and so on (Hofstede et al., 2010)

From the data described above, the symbol of Religious moderatism that appears in the interaction of the Surabaya urban community that is striking is the location of houses of worship that are side by side in one location. Then from the following activity photos:



Figure 2. Ogoh-ogoh Art Parade at Segara Kenjeran Temple



Figure 3. Free vaccination activities organized by Bethany Gereja Church



Figure 4. Bethany Church invites regional leaders to a religious holiday



Figure 5. The Parish Church distributes free food to the underprivileged



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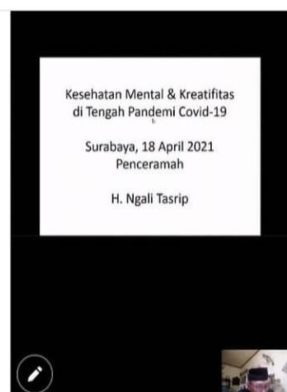


Figure 6. The Parish Church invites Islamic religious leaders to fill out the webinar

At Figure 2. The symbol of religious moderatism shown is the assimilation of multi-religious citizens in Hindu religious events. The symbols of religious moderatism shown in Figure 3. are health workers who, if observed from how they dress, show their Islamic religious identity along with several police officers who participated in the success of the free vaccination event held by the Bethany Church. While Figure 4. Shows the symbol of moderatism in the form of religious leaders, community leaders, and regional heads who participated in the event held by the Bethany Church. Next is figure 5. The symbol of moderatism shown is the absence of social inequality displayed by the Parish Church when distributing food to the poor. In the 6th picture.

While the figures involved in Religious moderatism start from religious leaders, community leaders, and the government synergizing with each other in implementing religious moderatism in Surabaya, this can be seen in the involvement of the Governor of East Java in participating in religious events organized by the Bethany Church. Ustad Ngali who participated became a resource person in the webinar activity organized by the Parish Church, then the Police. They participated in maintaining the order of the vaccination event carried out by the Bethany Church. While the fundamental role of the government itself is to make East Java Provincial Regulation Number 8 of 2018 concerning the implementation of tolerance in social life which the Governor of East Java ratified. In addition, the central government has also regulated religious tolerance as stated in the 1945 Constitution article 29 paragraphs 1 and 2. This proves that character plays a vital role as an example or *uswatun hasanah*. In addition, the character factor as a policymaker or the center axis of society significantly influences the acceptance of the value of religious moderatism, which is the basis for behavior in society.

The rituals that appear when they carry out social interactions are visiting and expressing condolences to members of other religious communities whose families have died—conducting visits to other places of worship with comparative studies, inviting residents across religions to celebrate certain events—working together to maintain calm and order when other residents of different religions carry out religious ceremonies or rituals to celebrate religious holidays—helping to donate funds for the construction of houses of worship for other religions, during the pandemic period, providing food assistance to the surrounding community. Meanwhile, another ritual of tolerance for the Surabaya urban community is seen when Muslims distribute sacrificial meat.

The existence of rituals embodied in the practice of religious tolerance of the Surabaya people shows that this behavior is essential for an effort to maintain social stability and harmony among citizens. The community has realized that the diversity that occurs is a natural factor as a result of the development of dynamic community culture, besides that it is also influenced by the belief factor held by each religion that has the same goal, namely "peace". So people think that tolerance is needed in social life. According to Wasino in Faridah The relationship between religious communities in a particular area causes them to make contact and social interaction. Citizens can communicate with residents without questioning the differences in religion that each party has (Faridah, 2013).

Value is at the deep level of culture, directly proportional to belief (Gudykunst, 2003) so that the existence of values is secret and can only be manifested inclusively by individuals who understand them. The value itself as social control for a person in interacting, especially interactions involving interculturalism. So that the values embedded in individuals will determine how a person interacts and communicates with others. According to Hassan, The values that are used as moderate principles in Islam are as follows: 1) *Tawassuth* (taking the middle way), 2) *Tawazun* (balance) , 3) *I'tidal* (straight and firm), 4) *Tasamuh* (tolerance), 5) *Musawah* (equality), 6) *Shura* (deliberation), 7) *Ishlah* (reformation), 8) *Aulawiyah* (putting priority on priority), 9) *Tathawur wa ibtikar* (dynamic and innovative) , 10) *Tahadhdhur* (civilized) (Hasan, 2021)

Based on the findings of field data obtained by researchers, the value of religious moderatism that appears in the first Surabaya metropolitan community is civilized, as evidenced by the behavior of Surabaya residents who have the nature of "*loman*" or like to share with others regardless of religion, race or ethnicity, always helping towards each other. Second, in balance, this can be seen in the behavior of the multi-religious Surabaya community when distributing necessities and food to communities around houses of worship during the pandemic without discriminating against certain religious groups. Third, tolerance is shown by maintaining security and order for people carrying out religious rituals on religious holidays involving the general public from different religious groups. Fourth, deliberations are shown in activities to gather together and discuss the agenda of activities related to the birthday of the Republic of Indonesia. Fifth, prioritizing priorities as evidenced by the free vaccine activity initiated by the Bethany

Church in tackling COVID '19 which was endemic in the Surabaya area targeting the general public. Sixth, making good/peace is shown by the behavior of the people of Surabaya. They are always peaceful and always respect the differences that exist. For example, when Hindus celebrate "ogoh-ogo", people from other religions respect the event by not disturbing the event's order, security and sacredness. They show more sympathy for the celebration. Seventh, dynamic and innovative were shown when the Parish Church held a webinar, they invited sources from Muslims, this indicates that religious differences do not make a person insecure about other religions.

Furthermore, that knowledge can be obtained without looking down on specific groups. Eighth, straight and firm as the attitude shown by the government in responding to the intolerant case in Surabaya last 2018 by making East Java Provincial Regulation Number 8 of 2018 concerning the implementation of tolerance in social life approved by the Governor of East Java. Ninth, equality, is reflected in the attitude of the people of Surabaya who do not differentiate between religious groups and social status, as evidenced by the death of people from different religions, they will flock to visit funeral homes and condolences. Tenth, the attitude toward taking the middle path, can be seen in the activities of the Bethany Church which invites religious leaders, regional leaders, and community leaders. The presence of these figures is to appreciate, especially for regional heads, their presence can be interpreted so that there is no social inequality or "favoritism" towards certain religious groups.

Based on the analysis above, a common thread can be drawn that the religious formula in Indonesia includes at least three fundamental principles, namely moderatism as an ontological aspect, cultural acculturation as an epistemological aspect, and multicultural society as an axiological aspect concept of pluralism. As stated by Khoiri in responding to the issue of Islamic moderatism and cultural acculturation the ontological side of Islamic diversity in Indonesia is Islamic moderatism. In contrast, acculturation of Islamic culture is an epistemological aspect, and Nusantara Islam is an axiological aspect (Khoiri, 2019).

Conclusion

The heterogeneity of society has created multicultural life in Indonesia. As for the life of a multicultural society, awareness, and understanding of the differences in religion, ethnicity, and culture are needed in carrying out social interactions with the

people in their environment. In general, the implementation of religious moderatism in the metropolitan city of Surabaya is going quite well, due to a solid understanding of the importance of religious moderatism to create peace and uphold the motto *Bhineka Tunggal Ika* in Indonesia. In addition, it is caused by the nature of openness in society, which is open to cooperation in building harmony. The religious tolerance in the multi-religious society in Surabaya is reflected in the manifestation of religious moderatism in the form of specific symbols shown by the people of Surabaya in social interaction. In addition, the involvement of community leaders, religious leaders, and regional leaders who work together to strengthen religious moderatism. Furthermore, it is also shown by the attitudes and behavior of the people of Surabaya in interacting with the multi-religious community environment. Lastly, namely, the form of values that appear in the civilized, balanced, tolerant behavior of the Surabaya people, is deliberation, prioritizing priorities, spreading peace, dynamic, and innovation, firmness, the principle of equality, and always taking the middle way or *wasathiyyah*.

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