



## Moderation of Religious Communities That Have Intergenerational Relationships

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### ABSTRACT

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In Kalibago hamlet, there are several religions adhered to, different religious beliefs are common. The harmony built and maintained by the people of Kalibago Hamlet in maintaining harmony and peace together, one of which is during the ogoh-ogoh parade carried out by Hindus during the Nyepi celebration, this is a form of religious moderation based on intergenerational relations. The purpose of this research is to analyze the religious moderation of people who have intergenerational relationships. This study used a descriptive quantitative approach with a sample of the Muslim community in Kalibago Hamlet, Kalipang Village, Grogol District, Kediri City. This study resulted that the level of moderation of Muslims in this village was moderate with a calculation result of 7, 1% of the Kalibago hamlet community has a low level of moderation. 78.6% of the frequency is in the high moderation level, and some 14.3% of the frequency is in the high moderation level. The most prominent aspect of religious moderation in Kalibago Hamlet is the aspect of compassion, followed by the lowest aspect in the aspect of justice. An educative approach and inter-community dialogue can be carried out to improve aspects of justice in Kalibago Hamlet.

**Keywords:** Intergenerational ; Moderation ; Religion

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### INTRODUCTION

Kalipang Village is one of the villages in Grogol District, which is located in Kediri City, East Java Province. Geographically it is located west of the Brantas River. The boundary of Kalipang Village is that to the north it is bordered by Grogol Village, to the east it is bordered by the Banyakan District, to the south it is bordered by the State Forest. While to the west it is bordered by Tarokan and Mount Wilis Districts.

Historically, initially the people in Kalibago Hamlet were believed to be Hindus. In the past, there was an ancestor named Kromo Tirto known as Mbah Putih who had an important role in spreading religion in the hamlet. Mbah Putih originally embraced Hinduism. However, after marriage they had three children, each of whom chose to follow a different religion. The presence of three different religions in Mbah Putih's family later became an important factor in the entry of other religions into Kalibago Hamlet. One of the religions that the local population began to embrace was Catholicism. Catholicism is slowly gaining followers among the people of Kalibago hamlet.

According to the explanation given by the Head of the Islamic Youth of Kalibago Hamlet Muhammad Ali Masykur, the entry of Hinduism, Christianity and Islam into Kalibago Hamlet also occurred through marriages between people of different faiths. Marriages between community members who have different religions have influenced and introduced these religions to Kalibago Hamlet. This explanation illustrates how the spread of religion occurred in the history of Dusun Kalibago. Through marriage and family influence, Catholicism, Islam, and Christianity entered the hamlet community.

For the people of Kalibago Hamlet, different religions are commonplace. The harmony built and maintained by the people of Kalibago Hamlet in maintaining harmony and peace together is manifested in joint activities, often carried out either in relation to religion or not. One of them is when the *ogoh-ogoh* parade is carried out by Hindus during the Nyepi celebration.

*Ogoh-ogoh* is a sculptural work in Balinese culture that depicts Buta Kala's personality. In Hindu Dharma teachings, Buta Kala represents the immeasurable and undeniable power (Bu) of the universe and time (Kala). The name *Ogoh – ogoh* itself is taken from the word *averse* to the Balinese language. The *Ogoh-Ogoh* procession is a series with the *Tawur Kesanga* ceremony, which is a creative expression of the Hindu community in interpreting the celebration of the turn of the Saka Year. And *Ogoh-ogoh* itself is celebrated the day before Nyepi.

In the embodiment of the statue in question, *Bhuta Kala* is described as a big and scary figure; usually in the form of a *Rakshasa*. In addition to the *Rakshasa* form, *Ogoh-ogoh* are often depicted in the form of creatures that live in *Mayapada*, Heaven and *Naraka*, such as: Dragons, Elephants, *Widyadari*, and even in their development, some are made to resemble famous people, such as world leaders, artists or religious figures and even criminals.

In its main function, *Ogoh-ogoh* as a representation of *Bhuta Kala*, is made before Nyepi Day and is paraded around the village at dusk of *Pangrupukan*, the day before Nyepi Day. According to scholars and practitioners of Hindu Dharma, this process symbolizes human awareness of the power of the universe and the all-powerful time. These powers include the power of *Bhuana Agung* (universe) and *Bhuana Alit* (human self). In the view of *Tattwa* (philosophy), this power can lead living things, especially humans and the whole world to happiness or destruction. All of this depends on the lofty intentions of man, as God's most noble creature in taking care of himself and the whole world.

Hindus in Kalibago Hamlet, Kalipang Village are people who are used to living in a multicultural area, in a Muslim community that makes them mature in distinguishing between traditions, culture and religion. So that it is able to clearly separate which is customary and when it is time to carry out religious rituals. It has started to become a tradition in Kalipang Village every time the *Ogoh-ogoh* parade takes place, the gamelan players use a lot of Sasak arts, such as: *Gendang Beleq*, *Tawaq-Tawaq*, *Barang Tengkok*, and others. On the night of the celebration, the youth of Kalipang Village paraded the *ogoh-ogoh* with enthusiasm. They carry the *ogoh-ogoh* through the village streets shouting and shouting loudly to drive away evil spirits. The *ogoh-ogoh* procession is also accompanied by lively traditional music and distinctive dances.

However, when they arrived at the Kalibago Hamlet hall, all the Sasak musicians dispersed and returned to their respective places. Meanwhile, the Hindu *Ogoh-ogoh* bearers, including all Hindu participants, took part in the *Tawur Kesanga* Ceremony. This is a tolerance that we should emulate together. Connecting ties of friendship, for the benefit of all.

Religious moderation is a religious attitude that is balanced between belief in one's own religion and respect for other people who have different beliefs or tolerance with adherents. In a diverse society, there needs to be mutual respect in order to create peace and harmony.

According to Abdurrahman Wahid (Gus Dur), former President of Indonesia and leader of *Nahdlatul Ulama*, defines religious moderation as an approach that emphasizes the importance of



respecting religious differences, promoting inclusivity, and avoiding fanaticism or extremism. According to him, religious moderation is an attitude that brings peace and harmony in a society of various religions. In this study, what is meant by religious moderation is the importance of respecting religious differences, interfaith dialogue involving tolerance, interfaith understanding, and commitment to human values in maintaining harmony and peace in a society of different religions.

Karen Armstrong An expert in religion and history, Karen Armstrong suggests that moderation in religion can come from a deep understanding of universal religious principles, such as compassion, justice, empathy, and mercy. According to Armstrong, this understanding encourages individuals to go beyond differences and seek similarities with others.

## METHODS

This study uses a descriptive quantitative approach to collect and analyze data. According to Sugiono (2016) quantitative descriptive is one of the quantitative research methods used to describe or explain a phenomenon or event by collecting numerical data and analyzing it descriptively. The purpose of this study is to gain an in-depth understanding of the characteristics, distribution, and patterns of data related to the research topic.

The research population consisted of the Muslim community of Kalibago Hamlet, Kalipang Village, Grogol District, Kediri Regency. The research sample was selected using a simple random sampling technique, in which respondents filled out a questionnaire.

To collect data, researchers used an instrument in the form of a questionnaire that had been developed based on the research objectives and previous literature reviews. This questionnaire consists of 24 statements.

The data collection process was carried out through distributing questionnaires to respondents who had been selected as research samples. Data collection was carried out on June 13, 2023. Researchers gave instructions to respondents regarding filling out the questionnaire and answering questions as honestly and objectively as possible.

After the data is collected, the next step is to analyze the data. The collected data will be analyzed using descriptive statistical methods, such as calculating the mean, median, and frequency. Data analysis was performed using statistical software such as SPSS or Excel. Furthermore, the results of data analysis will be interpreted to provide a comprehensive understanding of the variables studied.

During the research process, researchers maintain research ethics by ensuring the confidentiality of respondent data, obtaining ethical approval from authorized agencies, and minimizing risks to respondents.

In conclusion, this study used a descriptive quantitative approach by collecting data through questionnaires and analyzing the data using descriptive statistical methods. This research method is expected to provide a clear picture of the characteristics and distribution of data related to the research topic.

## RESULT

### Interpretation of Validity and Reliability Tests

Moderation of Religious Communities That Have Intergenerational Relationships

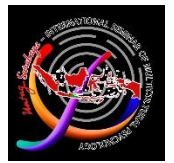
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	validity	Cronbach's Alpha if Item Deleted
item1	124.60	178,637	,346	.	Valid	,743
item2	124.67	175,789	,464	.	Valid	,739
item3	124,17	180,972	,323	.	Valid	,745
item4	124.71	178,355	,427	.	Valid	,741
item5	124.98	173,634	,513	.	Valid	,736
item6	125.02	174,560	,526	.	Valid	,736
item7	124.95	181,461	,263	.	Valid	,747
item8	125.05	181,364	,297	.	Valid	,746
item9	125.02	175,536	,472	.	Valid	,738
item10	124,43	180,202	,277	.	Valid	,746
item11	124,19	178,890	,344	.	Valid	,743
item12	124.93	181,580	,266	.	Valid	,747
item13	124.31	179,975	,286	.	Valid	,746
item14	124.60	182,003	,262	.	Valid	,747
item15	124.98	179,877	,354	.	Valid	,744
item16	124.45	180,595	,277	.	Valid	,746
item17	124.83	181,606	,307	.	Valid	,746
item18	124.67	178,764	,370	.	Valid	,743
item19	124.95	181,217	,319	.	Valid	,745
item20	124.76	181,454	,314	.	Valid	,746
item21	125.00	179,756	,349	.	Valid	,744
item22	125,31	178,853	,288	.	Valid	,745
item23	125,43	179,226	,250	.	Valid	,747
item24	125,40	177,613	,279	.	Valid	,746

The explanation of the SPSS output is as follows:

Usability test item validity with SPSS calculations can be seen in table 1.1 in the Corrected Item-Total Correlation column, this number is a correlation measure used to measure strength to determine whether an item is valid to use or not, this validity test uses the r table limit with a significance of 0,05. For the limit of r tables, with n = 24 (Total Question Items) then we get r tables of 0.2573. This means that if the correlation value is more than the specified limit (0.05) then the item or question is considered valid, whereas if it is less than the specified limit then the item or question is considered invalid.

Table 1.1 Output Information Quality Reliability

Reliability Statistics	
Cronbach's Alpha	N of Items
.819	24



To ensure whether an instrument is reliable or not, you can use an alpha limit of 0.6. According to Sekaran (1992), a reliability of less than 0.6 is imprecise, while 0.7 can be used, while above 0.8 is good. Cronbach Alpha for the variable moderation of religion is 0.819. If the value is above 0.6, it can be determined that the research instrument is reliable.

**Description of Research Data**

After selecting valid religious moderation scale items during the scale test, the scores obtained are spread from the lowest value of 24 to the highest 96. The resulting score will be used to determine the boundaries of the religious moderation category (very high, high, medium, low and very low). To find out the distribution of religious moderation scores, it was carried out with the help of the computer program SPSS for Windows version 22 (Alhusin, 2002). Based on the test results, the average (X) = 60 and the standard deviation (SD) = 12, resulting in the category of religious moderation scores as follows:

Categorization of the level of Religious Moderation

**categorization**

	frequency	percent	Valid Percent	Cumulative Percent
Valid low	3	7,1	7,1	7,1
medium	33	78.6	78.6	85.7
high	6	14,3	14,3	100.0
Total	42	100.0	100.0	

Table 1.2 explains that there are several 3 categories of low, medium and high. The low category has 3 subjects (7.1%), the medium category has 33 subjects (78.6%), while the high category has 6 subjects (14.3%).

The subject's religious moderation in this study was seen in the subject's behavior which was reflected in the aspect of affection. Thus, the subject's religious moderation is more visible in caring and caring behavior towards those of different religions. Where the people in Kalibago Hamlet are able to show caring and caring behavior towards fellow human beings even though they have different beliefs and religious traditions. According to Alfred Adler (in Loekmono, 2018) states that in the human view that being concerned with social care has become a human need to be able to feel himself useful and help others.

Caring has become a need that naturally exists in humans, therefore the people in Kalibago Hamlet really care for Hindus. In the context of Kalibago Hamlet, the people have shown extraordinary concern for Hindus, even though there are differences in various aspects of life between Muslims and Hindus. The uniqueness is that this concern is something that is rarely found in Indonesia. This phenomenon provides a new perspective on how religious differences can unite

people and encourage a caring attitude that respects differences.

Judging from the aspect of love which is the most visible aspect and one of the indicators is attention. Muslims in Kalibago Hamlet often focus their attention on Hindus when there are celebrations of Hindu religious holidays such as Nyepi accompanied by the Ogoh – ogoh parade. The attitude of concern shown by Muslims is a spear that even though they have differences in terms of beliefs, Muslims still have feelings of love for Hindus. According to a study conducted by Ardana and Sudarsono (1993) it was found that the definition of attention is focusing on the elements of experience and ignoring other things where a person is able to focus on an object only and will be indifferent to other objects.

However, the religious moderation of the subjects of this study is less visible in the aspect of justice, meaning that their religious moderation is not reflected in honest behavior and behavior based on rational considerations or realistic thinking. According to Aristotle who said that justice is an act that lies between giving too much and too little which can be interpreted as giving something to everyone according to what is due.

Religious moderation is not reflected in honest behavior and behavior based on rational considerations or realistic thinking, so this can be considered as a discrepancy between the principles of religious moderation and its implementation in daily life practices. If religious moderation does not reflect honest behavior and is based on rational judgment or realistic thinking, it may indicate the presence of other factors influencing individual or community religious practices, such as multiple interpretations of religious teachings, cultural influences, social customs, or other factors. individual psychological factors.

The aspect of affection was the most prominent aspect in the 42 subjects who filled out the questionnaire. Indicators of the aspect of affection consist of attention and care. According to Muhandi (1986: 64) the word affection refers to the word *philia* (love for fellow human beings), because besides the word *philia* there are the words *agape* (love for God), the words *eros* and *amour* (love between a man and a woman, biological). Mindfulness refers to a person's ability to give full attention and focus on the needs, feelings, and experiences of others. This concern reflects sensitivity to the emotional and physical condition of others and a willingness to listen to and value their experiences. According to Jalaludin Rahmat (2000:52), Attention is the mental process by which a stimulus or set of stimuli becomes prominent in consciousness

at a time when other stimuli are weak. Attention occurs when we concentrate on one of our senses, and override inputs through other senses.

Meanwhile, caring involves attitudes and actions that show concern and concern for the welfare and needs of others, including empathy, empathy, and efforts to help and support others in trouble or when they need help.

The results of the study show that the aspect of affection, which consists of attention and care, has a significant prominence in the respondents who filled out the questionnaire. This indicates that within these subject groups, the values of love, care, and concern are considered important and prominent in social interactions and interpersonal relationships.

In addition, the results of the study also show that justice is the least prominent aspect. Even though justice according to Fattah (2011) is a fundamental value in many religious systems, especially Islam because in the three pillars of the basic teachings of Islam it contains justice (*Al-' is*), freedom (*al-huriyyah*), and equality (*al-musawah*) but in This research reveals that justice is often out of place. It becomes a new task for the government to work together with the community to overcome and



identify this problem.

Justice has indicators of reasonableness and honesty. Even so, it seems that the presence of these two indicators is often overlooked which raises a question, namely to what extent this aspect is applied in the context of this research. In an effort to encourage healthy religious moderation, efforts are needed to increase awareness of the importance of justice in religious moderation, including in all aspects of life.

According to Nusa and Theedens (2022) an educational approach and inter-religious dialogue can be used as a first step to increasing a shared understanding of inclusive justice and the importance of honesty in building mutually respectful relationships between individuals. In addition, policies that support legal protection and equality of individual rights, regardless of religious or belief background, can also strengthen ongoing religious moderation efforts.

By taking into account the results of this research, communities and religious leaders can work to promote greater justice and strengthen the value of honesty in daily religious practices. Thus, religious moderation can develop in a more balanced and sustainable manner, creating an inclusive and harmonious environment for all individuals of different beliefs.

The moderation of the subject's religion is reflected in the caring and caring behavior towards those of different religions in Kalibago Hamlet. Even though there are differences in various aspects of life between Muslims and Hindus, the people of Kalibago Hamlet show high concern for Hindus. This phenomenon provides a new perspective on how religious differences can unite people and encourage a caring attitude that respects differences. A total of 14.3% of the people of Kalibago Hamlet have a high level of religious moderation, then at the highest frequency there is a moderate level of religious moderation of 78.6% and at the lowest frequency there is a low level of moderation of 7.1%.

## DISCUSSION

In this study, the aspect of compassion became the most prominent aspect of religious moderation in Kalibago Hamlet. In addition, moderation in the subject's religion is less reflected in the aspect of justice. This study indicates that moderation in the subject's religion is not clearly reflected in the aspect of justice. Honest behavior and behavior based on rational considerations or realistic thinking seem less visible in the practice of religious moderation in research subjects. This shows an incompatibility between the principle of religious moderation and its implementation in everyday life. When religious moderation does not reflect honest behavior, it means that individuals may not prioritize justice in their religious practices. They may not provide fair treatment according to the rights of each individual. In addition, if the behavior of religious moderation is not based on rational considerations or realistic thinking, this may indicate the influence of other factors influencing the practice of the religion.

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