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THE CORRELATION OF ISLAM-CHRISTIAN TO FIGHT RACISM (AN ANALYSIS OF CONFLICT AND RELIGIOUS MODERATION IN POSO)

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Abstract

Islam and Christian have a concept of religious moderation as a philosophy of belief and guidelines to behave towards followers of other religions that always maintain balance. The existence of Racism, conflict, and violence in the name of religion occurred in Poso, Central Sulawesi is the result of the misinterpretation of verses in the holy book which puts forward individualistic attitudes ego, and extremist thinking. This research was descriptive qualitative with a case study approach. The informants were selected by using the purposive sampling technique and collecting data by reviewing through observation, interviews, and documentation. The research findings showed that religious moderation was essential to be carried out through a) preventive efforts to fight Racism comprehensively, it is not exclusively perceived as a difference, b) values and norms which its essence of maintaining dignity and protecting human life as God's creatures, c) socio-cultural capital and basic principles in building relations between religious adherents, d) strengthening the nation with religious values, Pancasila values, cultural values, human values, *washatiyah* values, and scientific values and e) massive and measurable socialization of religious moderation with a wisdom approach local people to have an understanding and an *alumsuth* perspective.

Keywords: Relation; Religion; Conflict; Moderation

الملخص

في الأساس ، لدى كل من الإسلام والمسيحية مفهوم الاعتدال الديني كفلسفة إيمانية ومبادئ توجيهية للسلوك تجاه أتباع الديانات الأخرى الذين يحافظون دائماً على التوازن. إن وجود العنصرية والصراع والعنف باسم الدين الذي حدث في بوسو ، وسط سولاويزي ، نتيجة سوء تفسير الآيات في الكتاب المقدس ، يطرح مواقف الأنا الفردية والتفكير المتطرف. يعتبر هذا البحث نوعياً وصفيًا ،

مع منهج دراسة الحالة ، حيث يتم اختيار المخبرين عن طريق أخذ العينات
الهادف من خلال الفحص من خلال الملاحظات والمقابلات والتوثيق. تظهر نتائج
الدراسة أن الاعتدال الديني مهم للغاية ليتم تنفيذه من خلال: أ) الجهود
الوقائية لمكافحة العنصرية بشكل شامل ، وليس حصرياً في عرض الاختلاف ،
ب) القيم والأعراف التي يتمثل جوهرها في الحفاظ على الكرامة وحماية الإنسان
الحياة كمخلوقات الله ، ج) رأس المال الاجتماعي والثقافي والمبادئ الأساسية في
بناء العلاقات بين أتباع الديانات ، د) تقوية الأمة بالقيم الدينية وقيم
البانتشاسيلا والقيم الثقافية والقيم الإنسانية وقيمواقيم الوشاطية العلمية و
ه) التنشئة الاجتماعية الهائلة والقابلة للقياس للاعتدال الديني مع نهج الحكمة
للسكان المحليين بحيث يكون لديهم منظور وفهم مرعب .
الكلمات المفتاحية: علاقة دين; عنصرية; صراع; اعتدال

Abstrak

Pada dasarnya agama Islam dan Kristen masing-masing memiliki konsep moderasi beragama sebagai falsafah keyakinan serta pedoman dalam berperilaku terhadap pemeluk agama lain yang selalu menjaga keseimbangan. Adanya rasisme, konflik dan kekerasan mengatasnamakan agama yang terjadi di Poso Sulawesi Tengah, sebagai akibat dari penyalah artian ayat dalam kitab suci, mengedepankan sikap ego individualistik dan berpikir ekstrimisme. Penelitian ini kualitatif deskriptif dengan pendekatan studi kasus, pemilihan informan secara purposive sampling dengan telaah melalui observasi, wawancara dan dokumentasi. Hasil penelitian menunjukkan bahwa moderasi beragama sangat penting untuk dilakukan melalui: a) upaya preventif untuk melawan rasisme secara komprehensif, tidak eksklusif dalam memandang suatu perbedaan, b) nilai dan norma yang esensinya untuk menjaga martabat dan melindungi nyawa manusia sebagai makhluk ciptaan Tuhan, c) modal sosio-kultural dan prinsip dasar dalam membangun relasi antara penganut agama, d) penguat bangsa dengan nilai agama, nilai Pancasila, nilai kebudayaan, nilai kemanusiaan, nilai *washatiyah*, dan nilai ilmu dan e) sosialisasi moderasi beragama secara masif dan terukur dengan pendekatan kearifan lokal agar memiliki pemahaman dan cara pandang yang *tawassuth*.

Kata Kunci: Relasi; Agama; Rasisme; Konflik; Moderasi

A. Introduction

Society and religion are two inseparable things. In a certain area, there are more than one tribe, culture, ethnicity, and even religion that are adhered to by the community. They live side by side, in harmony, and uphold the values of justice without any racism, discrimination, and conflicts between ethnicity, culture, and religion. This harmonization phenomenon is often found in several regions in Indonesia, including Sulawesi in eastern Indonesia. Sulawesi is dominated by two major beliefs, namely Islam and Christian. The existence of these two religions has existed since the independence of the Indonesian nation, both from local communities with a royal system, as well as from immigrant communities during the colonial era at that time.¹ Islam and Christian have still existed as a religious belief that upholds differences in beliefs while they are still promoting attitudes, behaviors of tolerance, and togetherness. That is the purpose of diversity.²

The relationship between Islam and Christian in Sulawesi has a strong social sector entity with a frame of customs and ethnicity of each region, so it is not a strange thing if we look at the form of harmonization of the relationship within the form of the side by side of houses of worship built by each. -Each religion without tendencies, Racism by their respective adherents, other than that in the form of traditional parties, marriages, and the like. The example of phenomenon of Islamic-Christian relations above has reached many aspects of social life and is more than a matter of solidarity and mutual respect.³ The implementation of religious moderation is a socio-cultural capital to maintain integrity, harmony, tolerance, and harmonization in religion, so it must be treated seriously in national values and norms. While the presence of religion to maintain, protect the rights of people's lives, and to protect human life.⁴ Religion has a very important position and role in the life of the Indonesian nation. So from this explanation that the presence of religion as a manifestation of the presence of peace, safety and humanity will protect all the rights of a person's life from the existence of terror-radical, discriminatory and Racism.

¹ Anzar Abdullah, 'Kerajaan Bone Dalam Lintasan Sejarah Sulawesi Selatan (Sebuah Pergolakan Politik Dan Kekuasaan Dalam Mencari, Menemukan, Menegakkan Dan Mempertahankan Nilai-Nilai Entitas Budaya Bugis)', *Lensa Budaya: Jurnal Ilmiah Ilmu-Ilmu Budaya*, 2017 <<https://doi.org/http://dx.doi.org/10.34050/jlb.v12i2.3047>>.

² Ghufroon Ghufroon, 'Relasi Islam-Kristen: Studi Kasus Di Desa Tegalombo, Pati, Jawa Tengah', *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam*, 2020 <<https://doi.org/10.22219/progresiva.v9i1.12516>>.

³ Kementerian Agama, *Moderasi Beragama*, Kementerian Agama, 2013.

⁴ Kementerian Agama; Kementerian Agama RI, *Moderasi Beragama*, ed. by Lukman Hakim, *Kementerian Agama*, 1st edn (Jakarta Pusat: Badan Litbang dan Diklat Kementerian Agama RI, 2019), LIII.

Conflicts and violence in the name of religious interests, especially Islam and Christian have almost colored the entire generation; they began from the Crusades.⁵ History records conflicts between religious and belief groups causes massive acts of violence that occurred after the fall of the New Order (1998) which reached an average of more than 200 cases every year. Throughout history, Sulawesi is an area that can be used as a representation in the application of religious moderation that has a fairly good enough level; this can be seen from several areas living side by side between Islam and Christian, for example, South Sulawesi, West Sulawesi, Southeast Sulawesi, North Sulawesi, and Central Sulawesi. However, after the conflict between religions occurred in 1999 in Ambon, events also impacted religious life in Sulawesi, precisely in Poso, Central Sulawesi.⁶

Pamona is the original tribe of Tana which is from the land of Salu Moge, East Luwu Regency, South Sulawesi, namely people from the Central Government who Macoa Bawalipu subjugates from Wotu. This situation occurred until Darul Islam (DI/TII) rebellion, which caused them to spread to Central Sulawesi and several other areas.⁷

The existence of Islam and Christian in Poso is unusual in every region in Indonesia, especially the Sulawesi region. However, among these regions, Poso has become one of the most protracted conflict areas in Indonesia.⁸ Besides, Poso is a place for extremist groups who act in the name of religion, so that with the various events of differences and conflicts that have existed, in 1998-2001 there has been a conflict between Islam and Christian until this day. Racism groups in the name of religious movement guerrilla and create conflict and discrimination against people and adherents of other religions. Thus, the Islamic-Christian relationship in fighting Racism and discrimination as an effort to implement a life of religious moderation, it is difficult to realize in the region, this is a serious problem and become special concern for both the local community and the nation today. Therefore, this issue made the researcher to investigate "The Relation of Islam-Christian against Racism: (An Analysis of Conflict and Religious Moderation in Poso, Central Sulawesi)".

⁵ Karen Armstrong, 'Holy War: The Crusades and Their Impact on Today's World', *Anchor Books, A Division of Random House, Inc. New York*, 2001.

⁶ Ghufron; Nofianti Lepasila, Tuti Bahfiarti, and Muhammad Farid, 'Etnografi Komunikasi Pergeseran Makna Pesan Tradisi Padungku Pasca Konflik Poso Di Sulawesi Tengah', *Scriptura*, 10.2 (2020), 111–22 <<https://doi.org/10.9744/scriptura.10.2.111-122>>.

⁷ Lepasila, Bahfiarti, and Farid.

⁸ Wijaya Nanang, 'Resolusi Konflik Berbasis Budaya Oleh Masyarakat Kabupaten Poso', *Jurnal Kolaborasi Resolusi Konflik*, 2.1 (2016), 1–73.

B. Literature Review

Based on the literature review studies carried out from several recent types of research in the last five years, it is included: 1) This study wants to build an alternative model in maintaining inter-religious harmony.⁹ 2) This research brings up the difference as a social force. The motto of Bhineka Tunggal Ika is a force of unity in the existence of the Indonesian nation.¹⁰ 3) Reviewing the thoughts of Calvin E. Shenk, a Christian missiologist, who criticizes the concept of a tripolar typology in the reality of religious pluralism, which is seen as reducing Christian faith.¹¹ 4) The occurrence of inter-religious conflicts is caused by economic inequality, low levels of community literacy, issues of Christianization, and other social problems such as garbage and juvenile delinquency so that the conflict between Islam and Christian broke out in January 2000, it was referred to as the One Seven One conflict (171)).¹² 5) There is an effort by the church to develop the lives of the congregation members through increasing good understanding related to the religious context, to create harmonization with followers of other religions.¹³

By this study, the researcher presents the problem of the relationship between the two religions in fighting Racism, based on the analysis of conflict and the implementation of the understanding of religious moderation between Islam and Christian. The differences with previous research are based on the source of the competition, 1) the dysfunction of traditional institutions or religious, social institutions, 2) the weak understanding of moderation and numeracy on the value of religious teachings, and 3) misinterpretation of verses in the holy book. Furthermore, based on the methodology, the researcher used a case study approach, with data analysis by Miles Huberman and Saldana. Then based on the theory, the researcher used the Humanism, Qur'an, and Bible approach in exploring conflict to strengthen identity and the concept of religious moderation, as well as socio-cultural-based conflict alleviation. Based on the periodization, the problem became one of the longest conflicts in Indonesia. It is expected that the results of this research contribute

⁹ Ghufron.

¹⁰ Herlin Lembrina Kunu, 'Interaksi Simbolik Islam – Kristen Tantangan Toleransi (Studi Kasus Simbol Salib Terpotong Di Kotagede Yogyakarta)', XIII.1 (2020), 76–90.

¹¹ Yohanes Parihala and Kristno Sapteno, 'Dari Kesaksian Iman Ke Simbiosis Agama: Meninjau Konsep Dialog Calvin E. Shenk Bagi Perjumpaan Islam-Kristen Di Maluku', *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, 4.2 (2020), 103–14 <<https://doi.org/10.15575/rjsalb.v4i2.8250>>.

¹² Arif Nasrullah and others, 'Dinamika Hubungan Islam-Kristen Di Kota Mataram', *RESIPROKAL: Jurnal Riset Sosiologi Progresif Aktual*, 1.2 (2020), 124–34 <<https://doi.org/10.29303/resiprokal.v1i2.12>>.

¹³ Junsal Efendy Duan, 'Relasi Kristen-Islam Di Halmahera Dalam Kerangka Pembangunan Jemaat', 3 (2018), 76–86.

to theoretical and practical knowledge for policymakers, the community, religious adherents and future researchers in Poso, Central Sulawesi.

C. Method

The design of this research was descriptive qualitative¹⁴ which is oriented to analyze finding and describe the causes of inter-religious conflict and solutions to the relationship between Islam and Christian to fight Racism and the implementation of religious moderation behavior in Poso, Central Sulawesi with a case study¹⁵ approach. The location of this research was in Poso, Central Sulawesi as the basis of the conflict between Islam and Christian which has not been resolved. The focus included the relationship between Islam and Christian in fighting Racism, and the implementation of religious moderation using informants determined by purposive sampling¹⁶ with the suitability of the prospective informants with the required information, the sample of informants was 13 people, they consisted of 3 for each religious leaders/traditional elders, 2 for each people from the government and local security/Polres. The researcher was as the key instrument performs a series of methods, composes, processes data, and presents data accurately and validly based on obtained data. Types of data included primary data obtained were from the main sources of observations and interviews, while secondary data were sourced from documents in the form of books, journals, blogs, web, and archives related to research. While the data collection techniques were conducted through observation, interviews and documentation, with data analysis techniques by Miles Huberman and Saldana,¹⁷ with the stages of compiling, reducing data, and displaying data.¹⁸

D. Findings and Discussions

1. The Relation of Islam-Christian as Social Fact

Poso is one of the regencies in Central Sulawesi Province with the capital city of Poso, it is geographically located at 10 06' 44" - 20 12'53" LS and between 1200

¹⁴ Jhon W. Cresswell, *Research Design Pendekatan Kualitatif, Kuantitatif, Dan Mixed Edisi Ketiga*, Yogyakarta: Pustaka Pelajar, 2017; A.G Fallis, *John Cresswell - Research Design, Journal of Chemical Information and Modeling*, 2013.

¹⁵ Cresswell; Fallis; Sugiyono, 'Memahami Penelitian Kualitatif', Bandung: Alfabeta, 2016; Burhan Bungin, *Metode Penelitian Kualitatif , Aktualisasi Metodologis Ke Arah Ragam Varian Kontemporer*, PT RajaGrafindo Persada, 2001.

¹⁶ Fallis; Cresswell; Sugiyono, *Metode Penelitian Kombinasi (Mixed Methods)*, Alfabet, 2018.

¹⁷ Sugiyono, *Metode Penelitian Kombinasi (Mixed Methods)*; Sugiyono, 'Memahami Penelitian Kualitatif'; Burhan Bungin, *Analisis Data Penelitian Kualitatif Pemahaman Filosofis Dan Metodologis Ke Arah Penguasaan Model Aplikasi, Penelitian Kualitatif*, 2007.

¹⁸ Sugiyono, *Metode Penelitian Kombinasi (Mixed Methods)*.

05' 09" – 1200 52' 04" BT. This area is bordered by Tomini Bay and North Sulawesi Province in the north, South Sulawesi Province in the south, Tojo Una-Una Regency and Morowali Regency in the east, Donggala Regency and Parigi Moutong Regency in the west. The total area of this area is 24.197 km². Administratively, this area is divided into 13 sub-districts. Based on data from the Central Statistics Agency for Poso Regency 2020, the population is 256.393 people, with a density of 36.05 people/km². The population of Poso district consists of various ethnic groups, so it is included as a multicultural district in Indonesia. The population is also quite diverse in religion. Data from the Ministry of Religion in 2020, there is about 60.80% (151.261 people) embraced Christian in which 59.45% are Protestant (147.899 people) and Catholic 1.35% (3.362 people). Then moslem up to 33.60% (83.597 people), then Hinduism are 5.60% (13.937 people) and there is a small number of Buddhists who less than 0.01% (4 people).¹⁹

It is shown in the following table:

No	Religion	Total Population	Percentage of Population (%)
1	Protestan	147.899 people	59.45%
2	Catholic	3.362 people	1.35%
3	Islam	83.597 people	33.60%
4	Hinduism	13.937 people	5.60%
5	Buddhists	4 people	0.01%
	Total	151.261 people	60.80%

Source: Ministry of Religion (2020)

Table above explains the classification of religion and the percentage of population quantity based on the beliefs held and running in the midst of society. It can be seen that Christian (Protestant and Catholic) are the dominant religion of the five religions and Islam is the second one.

The existence of Islam in Central Sulawesi was since the existence of the Buol kingdom and the Banggai kingdom around the middle of the XVI century, both kingdoms were influenced by the Sultanate of Ternate which had embraced Islam since the XV century.²⁰ While Sutrisno et al. (2005) carriers of two of preachers of Islamic teachings were from Minangkabau, namely Datuk Karama and Datuk Mangaji. The process of entry from Ternate and Minangkabau was then continued by Buginese, Mandarese and finally continued by the Arabs through trade.²¹ Therefore,

¹⁹ Lapasila, Bahfiarti, and Farid; Posokab.bps.go.id, 'Posokab.Bps.Go.Id.Pdf' (Poso: Badan Pusat Statistik Kabupaten Poso (Statistics of Poso Regency), 2021), p. 1.

²⁰ Nurman Kholis, 'Identifikasi Seni Budaya Bernuansa Keagamaan Di Palu Dan Poso Sulawesi Tengah', *Jurnal "Al-Qalam"*, 23.2 (2017), 359–69.

²¹ Kholis.

the teachings of Islam were widespread and have more adherents, although there were still many influenced and mixed between Islamic teachings and old teachings.

Meanwhile, Christianity began to emerge at the end of the XVIII century through the figures presence of Zending such as Kruijt and Adriani around 1895.²² Sutrisno et al. (2005) Kapal "De Raaf" docked in 1892 carrying Albertus Christian Kruijt assigned as Zending's envoy to spread Christian teachings in Central Sulawesi. Kruijt is as Pastor and Anthropologist who assisted by Adriani as Linguist. Both worked hard to spread Christian. Both of them first studied the customs and languages of the dispersed and hostile tribal groups and then traveled from one group to another. Both of them studied and recorded the things that needed to be known in order for their evangelistic efforts to be successful. With the entry of Dutch colonialism, the educated and aristocratic groups gradually accepted the influence of the Dutch way of life.²³ From the expansion of the dakwah of religious leaders, the teachings of Islam and Christian have made Central Sulawesi was dominated by these two teachings down to the Poso region. Apart from belief, Poso is also multiethnic and has grown population significantly, the existence of immigrant groups with various professions,²⁴ It is directly proportional to the complexity of social problems resistant to Racism, leading to horizontal conflicts in the name of religion.

Based on observations and interviews that living with ethnic and religious differences is a necessity, an unavoidable reality,²⁵ So for the extension of harmonization, it is necessary to prioritize tolerance and harmony between religious adherents. Another informant explained that the existence of assimilation between people with one another regardless of religious background is one of the strengths to prevent conflicts between religions. Besides, the community must be involved and participate in community activities.²⁶

Amalgamation in social relations is identical to the intensity of interaction in different communities or the process of tolerance between individuals and specific individuals or groups and influences each other as cultural assimilation.²⁷

²² Kholis.

²³ Kholis.

²⁴ Karmila Akib, 'Budaya "Mapalus" Dalam Peningkatan Partisipasi Masyarakat Terhadap Pembangunan Di Desa Watumaeta Kecamatan Lore Utara Kabupaten Poso', *Jurnal Administratie*, 03.September (2014), 0-5.

²⁵ Clifford Geertz, 'Kebudayaan Dan Agama Jawa Dalam Perspektif Clifford Geertz', *Religió: Studi Agama-Agama*, 2013.

²⁶ Muh. Ali Jennah, Kaharuddin Nawing, and Roy Kulyawan, 'Makna Padungku Pada Komunitas Pamona Di Kecamatan Pamona Pasulemba', *Jurnal Kreatif Online*, 9.1 (2021), 61-74 <<https://jurnal.fkip.untad.ac.id/index.php/jko/article/view/772>>.

²⁷ Moh Adomatussa, 'Toleransi Antara Etnis Madura Dengan Etnis Tionghoa Di Pecinan Kabupaten Bangkalan Madura', 1304025404, 1-16.

Sociologically, social interaction is oriented to associative (positive) or dissociative (negative).²⁸ This phenomenon usually occurs naturally because it is based on normative and subjective ties in the identity of a particular community, ethnicity, culture, and religion as a form of social existence. Thus, it can be understood that the differences occur, it is not merely to show a contradiction in differences, but can be used as a unifying medium in efforts to moderate religious diversity.

Social interaction is a necessity in social life and influences one another. Sociologically, social interaction is oriented to associative or dissociative.²⁹ This phenomenon occurs naturally based on normative ties in certain ethnic, cultural or religious identities as a form of community existence. It can be understood that the differences that occur, are not merely to show a contradiction in differences, but can be used as a unifying medium, this is also found in several tribal values in Poso Land.³⁰

2. Shifting the Orientation of Religious and Cultural Values

Conflict in the name of religion in Poso continues to this day, since the conflict broke out, mediation and peace efforts had been carried out by various parties, the Poso Regional Government, Central Sulawesi Provincial Government, Central Government, security forces, and the Poso Community through various mediation programs such as the signing of the Rujuk Sintuvu Maroso, 22 August 2000, Malino declaration 19-20 December 2021 (Pokja Malino),³¹ but not yet fully yielded. There was a prolonged conflict, caused by immigrants and civil and military political interests.³² Gerry van Kliken (2003), the Poso conflict that occurred in 1998, was more driven by the escalation of the issue, either through the dissemination of information through established channels (diffusion) or among communities that previously had no social ties.³³ While the researchers themselves say that, there were weaknesses and limitations of communication between Muslims and Christians, the difficulty of accepting differences in beliefs, lack of understanding of the

²⁸ Imam Sujarwanto, 'Interaksi Sosial Antar Umat Beragama (Studi Kasus Pada Masyarakat Karangmalang Kedungbanteng Kabupaten Tegal)', *Journal of Educational Social Studies*, 1.2 (2012), 61–65.

²⁹ Asrul Muslim, 'Interaksi Sosial Dalam Masyarakat Multietnis', *Jurnal Diskursus Islam*, 1.3 (2013), 484–94 <http://journal.uin-alauddin.ac.id/index.php/diskursus_islam/article/view/6642/5402>; Sujarwanto.

³⁰ Lapasila, Bahfiarti, and Farid; Jennah, Nawing, and Kulyawan.

³¹ Nanang.

³² Andi Dodi May Putra Agustang I Ketut Yakobus, Muhamad Yahya, 'Revitalisasi Nilai Budaya Sintuvu Maroso Sebagai Alternative Resolusi Pasca Konflik Di Kabupaten Poso', *Jurnal Sosio Sains*, 5.April (2019), 108–14.

³³ I Ketut Yakobus, Muhamad Yahya.

implementation of religious moderation and misinterpretation of the Holy Quran. So there had not been a light for peace, which had an impact on resistance to subsequent conflicts due to the trauma of the Poso people. According to Arifuddin Lako (In Bruru), a peace leader at Rumah Katu and several religious figures, it was difficult to accept an alignment between religious teachings (Islam) and the culture believed by the Poso people. This was also in line with several research results.³⁴ Meanwhile, culturally, there was disorientation towards the cultural values adopted by the local community because they feel that they were contrary to the values of Islamic teachings.³⁵

In addition, the existence of traditions such as Padungku³⁶ or Mapalus³⁷ as a symbol of the tradition of togetherness and unity of community participation in the Poso Regency area which is rooted in the culture and religion of the Old Poso people, the Pamona and Napu tribes as an inseparable part of the entire community in the Poso Regency area regardless of background, ethnicity and religion from generation to generation. According to one traditional leader, the occurrence of degradation of cultural values was more due to the amalgamation of culture from immigrants to natives which not only affects behavior patterns, but also cultural activities and religious activities that were not usually carried out, so that cultural identity suffers shift towards the value of socio-cultural integration.³⁸ Whereas the traditional values contained religious social life as part of the social need to re-familiarize family relationships and other social relationships.³⁹ The existence of disorientation towards religious and cultural values becomes a threat in establishing a united human relationship.

Based on religious perspective, the Qur'an (Al-Hujurat verse 13) states that: "Hi mankind, indeed We created you from a male and a female and made you into nations and tribes to you may know each other. Verily, the most honorable of you in the sight of Allah is the most pious among you...".⁴⁰

Whereas in the Bible (Yoh 17:11, 21-23) it is said that: "Jesus prayed, "Holy Father, keep them in Your name, ... in order, they may become one like us." The sentence "that they may become one" is repeated over and over again in (Yoh. 17:21-

³⁴ Nanang.

³⁵ Lapasila, Bahfiarti, and Farid; Jennah, Nawing, and Kulyawan.

³⁶ Lapasila, Bahfiarti, and Farid.

³⁷ Akib.

³⁸ Lapasila, Bahfiarti, and Farid; Jennah, Nawing, and Kulyawan; Akib.

³⁹ Jennah, Nawing, and Kulyawan; Akib.

⁴⁰ Fadhli Lukman, 'Studi Kritis Atas Teori Tarjamah Alqur'an Dalam 'Ulum Al Qur'an', *Al-A'raf Jurnal Pemikiran Islam Dan Filsafat*, 2016.

23). This is the prayer of the Lord Jesus so that God protects His people from the threat of division, so that they do not become disunity but become unity, become one in God".⁴¹

In the aspect of cultural values, value orientation as a conception, the conception is placed in the context of human relations with humans, humans with their environment.⁴² In connection with God's word and cultural values that were initiated, growth with the community as above, it explained the close relationship between humans with one another, even with nature. This conception was oriented towards social relations in the implementation of other social behaviors. Religious actualization cannot be separated from aspects of locality (values and norms) that cover people's lives. Each with its characteristics, but at the same time reflects the values of monotheism as a unity as a common thread that firmly binds one another. For example, the various historical religions, however, were the translation of universal religion into the reality of human life. The relationship between Islam and Christianity as a religion with local customs and culture was very clear as an embodiment of the existing cultural system. Likewise, the birth of the Rumah Katu Community as an effort to disseminate local wisdom to the Poso Muslim community "Sintuvu Maroso (United Strong)"⁴³ before the Poso communal conflict broke out and the wisdom of "Tonda Talusi (management: Government, Security Apparatus and Figures) post-conflict",⁴⁴ as an alternative to conflict resolution.

The occurrence of a shift in religious and cultural values creates a phobic attitude towards the existence of other religions and considers them as enemies so that tolerance is difficult to create because they think that difference is a problem that should not exist. As the informant said that the occurrence of conflict was based on feelings of hatred and dislike due to different religions, even though no religion ordered violence or hatred to be committed, especially to the point of sacrificing one's life. If anyone does, it was only certain individuals who incite and provoke.

Defensive behavior and religious inclusiveness were the cause of disorientation of religious and cultural values, which results in Racism towards not being open to differences. History records that conflict between religious and belief groups that gave rise to acts of violence do occur massively, reaching an average of more than 200 cases every year.⁴⁵ Tensions between Islam and Christianity always

⁴¹ Roy Martin Simanjuntak, 'Kristologi Dalam Injil Yohanes', *Jurnal Teruna Bhakti*, 2019.

⁴² Gordon W. Allport and others, 'Values and Value-Orientations in The Theory of Action: An Exploration in Definition and Classification', in *Toward a General Theory of Action*, 2014 <<https://doi.org/10.4159/harvard.9780674863507.c8>>.

⁴³ I Ketut Yakobus, Muhamad Yahya.

⁴⁴ Nanang.

⁴⁵ Ghufron.

occur in several areas in Indonesia, this is triggered by various theological issues based on beliefs that lead to physical and non-physical conflicts. The existence of clashes between religions in Indonesia, especially Islam and Christianity, stems from the closed attitude of each about the da'wah agenda and the issue of conversion. These two major religions had concerns and doctrines towards da'wah or mission, and at that point, they had the potential to collide with each other.⁴⁶

3. Implementation of Religious Moderation and Humanism Theory

Moderation of Islam is known as (al-wasathiyah) which means, the most perfect.⁴⁷ The word al-wasathiyah is found in the Qur'an Surah Al-Baqarah verse: 143. In addition, the hadith also states that "*the best problems are those in the middle*".⁴⁸ Moderation Islam is a condition of accepting pluralism and not extremism in behavior towards different religions,⁴⁹ so moderation Islamic behavior is very necessary for forming a comprehensive religious teaching system that can represent everyone who exists through flexible teachings by not leaving the text (Al-Qur'an). an and Hadith), as well as the importance of using reason as a solution to every problem that exists.⁵⁰ On the other hand, Hashim Kamali, emphasized that moderate cannot be separated from two other keywords, namely balance, and justice. Moderate does not mean that we compromise with the main principles (ushuliyah) of religious teachings that are believed to be to be tolerant of people of other religions; moderate means "... *confidence, right balancing, and justice...*" Without balance and justice, the call for religious moderation is ineffective.⁵¹ Thus, moderate means that each should not be extreme in each side of his point of view. The two must approach and find common ground.⁵ Then it is explained that moderation is part of the main core teachings of Islam which are contained in values and norms that are oriented towards the divine attitude and behavior of a servant to his Lord. Where these values and norms regulate human relations with other humans (*Hablum Minannas*) despite different beliefs to respect and respect each other humanly and still uphold togetherness in differences in order to maintain balance and justice (harmonization) of life. Thus, moderation is an Islamic teaching that must always exist and be encouraged in every difference.

⁴⁶ Ghufron.

⁴⁷ Ahmad Fauzi, 'Moderasi Islam, Untuk Peradaban Dan Kemanusiaan', *Jurnal Islam Nusantara*, 2.2 (2018), 232 <<https://doi.org/10.33852/jurnal.in.v2i2.101>>.

⁴⁸ Edy Sutrisno, 'Aktualisasi Moderasi Beragama Di Lembaga Pendidikan', *Jurnal Bimas Islam*, 12.2 (2019), 323–48 <<https://doi.org/10.37302/jbi.v12i2.113>>.

⁴⁹ Kementerian Agama RI, LIII; Kementerian Agama.

⁵⁰ Fauzi.

⁵¹ Sutrisno.

As the characteristics of Muslims and the mission of Islam as a mercy for the universe (*rahmatan lil 'alamin*), QS.al-Anbiya': 107. While the characteristics of Islamic teachings are religion that is following humanity (*fitrah*), QS.al-Rûm: 30, while the characteristics of Muslims are moderate people (*ummatan wasatan*), QS. Al-Baqarah: 143. In addition, some verses instruct Muslims to side with the truth (*hanîf*), QS.al-Rûm: 30, and uphold justice (QS. al-Maidah: 8) and goodness so that they become people best (*khair ummah*), QS. Ali 'Imrân: 110. These verses reinforce the need for a moderate religion (*tawassuth*) which is described as *ummatan wasathan*, so that nowadays many scholars promote the concept of Islamic moderation (*wasatiyyah al-Islâm*).⁵² One of the Muslim figures who elaborated a lot on moderation was Yusuf al-Qaradawi. He revealed that the signs of moderation include: (1) a comprehensive understanding of Islam, (2) a balance between shari'ah provisions and changing times, (3) supporting for peace and respect for human values, (4) recognition of religious, cultural and political pluralism, and (5) recognition of minority rights.⁵³ In addition, in moderate Christian it is stated, the true religion upholds love for others. (Yohanes, 13:35) It taught people to respect all ethnic groups, to use time and resources to help others, and to refrain from engaging in war. (Mikha, 4:1-4).⁵⁴

Thus, the second modes of moderation described above do not have significant differences in terms of acceptance of differences, appreciation of values and efforts to love in the name of belief according to the teachings of the book as a way of life. So it is related to religious moderation as a form of solution for every problem of diversity, difference, and disharmony, because religion is here to provide an explanation, a way out to overcome the problems of human life based on their respective beliefs. So it can be understood that as an attitude of allowing or allowing disagreements and not rejecting differences.

Moderation concerning the theory of Humanism that moderation is inseparable from the meaning of humans as social beings (*zoon politicon*), who are unable to live without the presence of other people. Apart from the existence of religion as a manifestation of human existence to carry out an individual action or collective action based on what is the belief and orientation of life, to obtain its safety or happiness by its adherents.

Theory of Maslow Humanism sees humans as psychological social beings who outwardly have mental needs that must be met based on their hierarchy of needs.⁵⁵ Maslow's approach gave birth to Humanistic Psychology, namely humans as

⁵² Sutrisno.

⁵³ Sutrisno.

⁵⁴ David Eko Setiawan, 'Dampak Injil Bagi Transformasi Spiritual Dan Sosial', *BIA': Jurnal Teologi Dan Pendidikan Kristen Kontekstual*, 2.1 (2019), 83–93 <<https://doi.org/10.34307/b.v2i1.78>>.

⁵⁵ Setiawan; Wardalisa, 'Teori Hirarki Kebutuhan', *Theory Of Abraham Maslow*, 2013.

free beings, always moving forward, and emphasizing the potential of individuals to develop and be free to make their own choices. Humanists do not believe that humans are pushed and pulled by mechanical forces, either stimuli and reinforcements (*Behaviorism*) or conscious impulses (Psychoanalysis). In addition, through Maslow's theory, it is seen that human needs do not only deal with material things, but humans also require the fulfillment of spiritual needs. The fulfillment of these spiritual needs will encourage humans to spiritual transformation.

The existence of this transformation is very important for the development of one's spirituality. Apart from spiritual needs, humans also have social needs. To integrate religious beliefs and social life, a forum is needed that legitimizes the solidarity of various religious and racial differences, as said by Islamic leaders in the spirit of "*Sintuvu Maroso*", basically everything is the same as long as they are Poso people, live in Poso, even though we have a religion. different but Sintuvu Maroso forbid to interfere with each other. Islam and culture support each other, strengthen, not contradict each other, because the conflict in Poso is between Islam and Christian, we are looking for something that can unite both of them.⁵⁶ Then the Pamona Traditional Leader said that the Padungku tradition was not only carried out by the Pamona ethnic community, but also carried out in other places by other ethnic communities, such as Mori, Lore, Badak, Besok, and Napu although with slightly different models and names.⁵⁷ Pamona tribe to interact with each other.⁵⁸

These needs are part of human existence as *Homo Homini Socius* (humans become friends with other humans).⁵⁹ It is also emphasized that revelation forms a psychological structure in the human mind that forms a view of life, which becomes how individuals or groups of individuals direct their behavior. But also revelation not only produces immaterial culture but also in the form of sound art, carvings, buildings. In addition to the broad framework of culture, humans in their communities, in their interactions have norms, values, and hereditary habits called traditions.⁶⁰

Therefore, as religious social beings that have guidelines, have procedures for carrying out their worship rituals. Adherents are required to understand their religion for themselves and others, to be able to live a humane life and uphold human values, dignity, and worth. The word "humanist" because they believe that religion has moral energy for the benefit of humans on earth, even though it was designed by and sourced from the Almighty above humans and above any other creature in this

⁵⁶ Nanang.

⁵⁷ Jennah, Nawing, and Kulyawan.

⁵⁸ Lepasila, Bahfiarti, and Farid.

⁵⁹ Setiawan.

⁶⁰ Geertz.

universe, revealed for and only for humans, all humans, not for God himself or a small group of human beings who were chosen as prophets or messengers.⁶¹ Thus, moderation in religion provides space for religious adherents to realize religious and diversity awareness and acknowledge the reality of differences. The existence of religious moderation, religious inclusivity is not only for the benefit of its adherents but also outside the adherents of their religion and can measure the violence and conflict that will occur.

A postulate of religious teachings and humans as social beings are an inseparable unit without having to look at differences based on ethnicity, religion, race, and intergroup. Maslow argued that the need exists and is present by the individual caused by the existence of social relations between one another. Among these hierarchies, namely, the need for security or security guarantees, stability, protection, predictable situations, freedom from fear, anxiety, and others. Because of this need, humans make rules, develop trust. In addition, Maslow described self-actualization as a person's need to be and do what that person does. Based on the observation that the existence of ethnic and religious differences is an undeniable reality, so that to maintain security and peace one must promote an attitude of tolerance and harmony between adherents of different religions, with this attitude, they can fight acts of Racism committed by certain individuals to divide and defend unity. In a different place, an informant explained that the existence of assimilation between people with one another regardless of religious background is one of the strengths to prevent conflicts between religions.

4. Moderation as an Effort to Fight Racism

The theory of Maslow of needs and its relation to religious moderation is a necessity for life and interdependence in meeting these needs, to be achieved. In meeting basic needs, for example, a person works feeling safe, without worries because of discomfort or security due to interreligious conflicts. In addition, there must be love and compassion as a form of acceptance and unity in humanity, and self-respect as a human being who wants to live freely, peacefully, and peacefully in exercising their rights as a religious community. The attitude of moderation is related to aspects of human life to fulfill, give and complement each other so that the orientation of living together is achieved. The existence of social society becomes a forum to strengthen the bonds of solidarity from various elements of society, including in religious matters by upholding the principle of togetherness. Moreno (1985) Man and religion are two inseparable realities of social life. Religion is a

⁶¹ Nurdin Nurdin, 'Agama Dan Pendidikan Dalam Pencegahan Terorisme', *Dinamika Ilmu*, 13.2 (2013), 221–35.

universal phenomenon that accompanies human life. Moreno said that religion is as old as human history and that no society can live without religion.⁶²

Based on data and several studies, since the Malino declaration in 2001 until now, there have been 174 incidents of violations,⁶³ and the latest incident was the murder of 4 people in Kalimago Village, Poso on May 11, 2021. According to the police, the perpetrators were the Mujahidin Indonesia Timur group. (MIT) led by Ali Kalora who was included in the People Wanted List. This series of incidents, showed that some of the adherents of religion and act in the name of religion were still far from the texts of the Divine Scriptures, Pancasila values, cultural values, and human values towards inclusiveness towards accepting differences. From the various mediation efforts that had been carried out by the community and the authorities through the approach of culturally based social institutions (22 August 2000 the peace agreement in the Pamona traditional ritual called rujuk Sintuwu Maroso and the Siwagi Lemba Forum in May 2004),⁶⁴ she also not been able to resolve the conflict that had occurred in Poso.

Religious moderation is the key to creating tolerance and harmony, both at the local, national, and global levels.⁶⁵ Thus, the internalization of moderation towards religious adherents is an opportunity to fight Racism and radicalism that divides the unity and integrity of the nation. The attitude of religious moderation to strengthen active tolerance includes the role of religious leaders, government, and traditional leaders. Therefore, religious moderation can be realized with several concepts of opportunity including:

a. Moderation as Socio-Cultural Capital Strengthening

Religious moderation has the principle of always maintaining a balance between reason and revelation, between physical and spiritual, between rights and obligations, and between individual interests and communal benefit.⁶⁶ Religion has an important role in maintaining the unity and integrity of the nation and realizing a civilization of balance of life. This is also contained in the Pancasila principle "Belief in God" as the basis of the State of Indonesia. Indonesia as a multicultural country highly upholds the religious values of each adherent based on Pancasila, as an

⁶² Ajat Sudrajat, 'Relasi Umat Islam Dan Kristen; Beberapa Faktor Pengganggu.Pdf' (Lampung: Program Studi Pendidikan Ekonomi Jurusan Pendidikan IPS, FKIP Universitas Lampung Mainstream: Jurnal Ilmu-Ilmu Sosial, Pendidikan dan Humaniora, 2006), pp. 33–46.

⁶³ I Ketut Yakobus, Muhamad Yahya.

⁶⁴ I Ketut Yakobus, Muhamad Yahya.

⁶⁵ Kementerian Agama RI, LIII.

⁶⁶ Agus Akhmadi, 'Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity', *Jurnal Diklat Keagamaan*, 2019.

ancestral heritage that must always be maintained for unity. So religion as a belief and culture as a wealth of differences are social capital in building a nation and civilization.

It is a necessity that religious and cultural diversity cannot be separated from social conflict, as has happened in several regions in Indonesia including Poso, Central Sulawesi, but with the spirit of togetherness and cooperation in the implementation of religious moderation as social capital, this attitude has high values and morals, prioritizing common interests above personal interests, it creates peace and harmony in the life of society, nation, state, and religion.

b. Socialization of Narrative Moderation Moderation in Massive

Socialization of religious moderation is one form of conveying ideas, ideas related to togetherness in building unity. This is important to do so that people have a religious attitude and behavior perspective that is “*tawassuth*” (*the middle path*) and is not revolutionary and fanatic and follows/does something without a legal basis (*taqlid*). The involvement of all elements of society from the grassroots to the highest government has an important role to maintain and establish unity and create peace, so the socialization of religious moderation must be carried out massively.

These various forms of socialization were directed at explaining what is meant by religious moderation, why religious moderation was needed, and how to implement it in personal, social, national, and state life.⁶⁷ Furthermore, religious life in the present context also shows the phenomenon of shallow knowledge due to indoctrination and the availability of instant and fast-paced reading on social media, so that it prioritizes emotions rather than feelings. As a result, this phenomenon gave birth to a conservative attitude in religion.⁶⁸ The existence of socialization has a role to emphasize and strengthen the moderation narrative massively so that harmonization and harmony are maintained.⁶⁹ In some areas in Poso, which still have limited access to information, the education of the citizens is still below average. This has an impact on the level of public understanding in receiving information is still low and absorption capacity is limited. The government's participation in building literacy and numeracy narratives to educate the public on the implementation of religious moderation must be well-targeted and clear. From these two things, they can fight and minimize acts of Racism and radicalism that lead to religious conflicts. Even more than that, the behavior and attitudes of extremism, exclusivism, and conservatism in

⁶⁷ Akhmadi; Kementerian Agama; Arini Abdullah Munir, Aisyah Nur Nasution, Abd. Amri Siregar and others, *Literasi Moderasi Beragama Di Indonesia*, ed. by M.H Prof. Dr. H. Sirajuddin.M.M.Ag. (Bengkulu, 2019) <[http://repository.iainbengkulu.ac.id/4827/1/Literasi Moderasi Beragama di Indonesia fix book.pdf](http://repository.iainbengkulu.ac.id/4827/1/Literasi%20Moderasi%20Beragama%20di%20Indonesia%20fix%20book.pdf)>.

⁶⁸ Akhmadi.

⁶⁹ Abdullah Munir, Aisyah Nur Nasution, Abd. Amri Siregar and others.

religion will be reduced by themselves. It is very important to work together to strengthen the relationship between Islam and Christianity in Poso, Central Sulawesi because the strengthening of religious moderation as a socio-cultural capital and massive religious socialization will be an opportunity to fight extreme right or extreme left Racism.

Religion has an important role in maintaining the unity and integrity of the nation and realizing a civilization of a balance of life. This is also contained in the Pancasila principles "Belief in God" as the basis of the State of Indonesia. Indonesia consists of various tribes, ethnicities, cultures, and religions, so by upholding the religious values of each adherent, based on Pancasila as an ancestral heritage that must always be be cared for and maintained for togetherness and unity in diversity. Thus, religion as a belief and cultures as the wealth of differences are social conflicts, as has happened in several regions in Indonesia, including Poso, Central Sulawesi. The existence of a spirit of togetherness and cooperation in the socialization of religion moderation manifests attitudes and behaviors prioritizing common interests above personal interests, creating peace and harmony in living in society, place, state, and religion.

E. Conclusion

The existence of humans as social beings (*zoon political*) and humans as friends for other humans (*homo homini socius*) is an inseparable unity, including with nature itself (*ecology*). The presence of religion and culture is a complementary variant of life to provide its perspective, values, and morals in interpreting life in interacting with each other. The occurrence of conflict and violence in Poso, Central Sulawesi, because religion is no longer present to protect the rights of everyone, provides a sense of security in carrying out worship based on the beliefs held. Islam and Christian have their concept of religious moderation. Therefore, inter-religious conflicts in Poso can be resolved through four implementation approaches of moderation which include:

1. Religious moderation is a preventive effort to fight comprehensive Racism, promoting attitudes of justice, not extremism and exclusivism in viewing a difference.
2. Moderation is a value and norm whose essence refers to religion in maintaining human dignity as God's creatures, including safeguarding and protecting the life of every human being.
3. Moderation is a strengthening of socio-cultural capital that has basic principles in building inter-religious relations, maintaining a balance between the rights and obligations of each religious adherent.

4. Moderation is a strengthening of the nation because it has religious values, Pancasila values, cultural values, human values, washatiyah values, and scientific values.
5. The massive measurable socialization of religious moderation is with a local wisdom approach so that people have an understanding and a religious perspective that is *tawassuth*.

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