



MAZAHIBUNA: Jurnal Perbandingan Mazhab  
Volume 4 Number 1 June 2022; 173-194  
P-ISSN: 2685-6905; E-ISSN: 2685-7812  
DOI: 10.24252/mh.vi.32150

<http://journal.uin-alauddin.ac.id/index.php/mjpm>

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## Penghulu's Contribution to the Strengthening of Religious Moderation in Nunukan Regency

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[Received: October 06, 2022] [Revised: October 29, 2022] [Accepted: November 16, 2022] [Published: December 10, 2022]

### How to Cite

Syahrul Afandi. 2022. "The Role of Headman Religious Affairs in Strengthening Religious Moderation in Nunukan Regency". *Mazahibuna: Jurnal Perbandingan Mazhab*, 4, No 2. <https://doi.org/10.24252/mh.vi.32150>.

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### Abstract

The aim of this study is to investigate the role of the prince in promoting religious moderation in Nunukan Regency. It is also focus on examining the implementation of religious moderation in the performance of the prince's duties, as measured by the religious moderation indicators of the Ministry of Religion, namely national commitment, tolerance, anti-violence, and accommodation of local culture. This qualitative investigation was conducted at the office space of the Ministry of Religion, Nunukan Regency. Following this, the acquired data in this study were examined in accordance with the theory of Miles and Huberman, including data reduction, data presentation, and conclusion drafting. The results show that the presence of the penghulu in the community as the executor of public services in the kepenghuluan sector and as a religious figure gave the penghulu a strategic role and position in promoting religious moderation in Nunukan Regency. The role of the Penghulu in bolstering religious moderation through the implementation of tasks, such as marriage or reconciliation services and guidance, as well as the development of leadership and guidance for the Islamic community and their religious character, contributes to the maintenance of a safe and hospitable environment in Nunukan Regency, thereby preserving its pluralism. Furthermore, the chieftains in this Regency have generally implemented the four indicators of religious moderation established by the Ministry of Religion through the execution of their duties, activities, and pastoral programs. The role of the penghulu in promoting religious moderation in Nunukan Regency was examined in this study since the description of the penghulu's activities pertaining to handling and assisting the potential for socio-religious conflict has not been thoroughly explored.

### Keywords:

**Headman Religious Affairs; Penghulu; Religious Moderation; KUA.**

### Abstrak

Penelitian ini bertujuan untuk mengeksplorasi peran penghulu dalam penguatan moderasi beragama di Kabupaten Nunukan dan implementasi moderasi

beragama dalam pelaksanaan tugas penghulu ditinjau dari segi indikator moderasi beragama yang telah ditetapkan oleh Kementerian Agama, yaitu komitmen kebangsaan, toleransi, anti kekerasan, dan akomodatif terhadap kebudayaan lokal. Penelitian ini kualitatif yang dilakukan di wilayah kantor Kementerian Agama Kabupaten Nunukan dengan. Pendekatan yang digunakan adalah sosiologi hukum. Subyek penelitian ini adalah Penghulu yang berada di wilayah kerja Kantor Kementerian Agama Kabupaten Nunukan. Data yang terkumpul kemudian dianalisis menggunakan teori Miles dan Hubberman, meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa keberadaan penghulu ditengah-tengah masyarakat sebagai pelaksana pelayanan publik di bidang kepenghuluan dan juga dijadikan sebagai tokoh dalam bidang agama menjadikan penghulu memiliki peran dan posisi yang strategis dalam penguatan moderasi beragama di Kabupaten Nunukan. Peran Penghulu dalam penguatan moderasi beragama melalui pelaksanaan tugas seperti layanan dan bimbingan nikah atau rujuk, pengembangan kepenghuluan dan bimbingan masyarakat Islam serta ketokohnya dalam bidang agama berkontribusi dalam menjaga kondusifitas dan keamanan di Kabupaten Nunukan sehingga kemajemukannya tetap terpelihara dengan baik. Empat indikator moderasi beragama yang telah ditetapkan oleh Kementerian Agama pada umumnya telah diimplementasikan oleh para penghulu yang ada di Kabupaten Nunukan melalui pelaksanaan tugas, kegiatan dan program kepenghuluan. Uraian kegiatan penghulu berkaitan dengan penanganan dan pendampingan potensi konflik sosial-keagamaan belum sepenuhnya digali sehingga hal ini bisa menjadi salah satu bahan kajian berkaitan dengan peran penghulu dalam penguatan moderasi beragama di Kabupaten Nunukan.

**Kata Kunci:**

**Penghulu; Moderasi Beragama; KUA.**

## 1. Introduction

Religious teachings serve as instructions in all aspects of human life, including the social, political, economic, and educational spheres. This is the human conscience as religious consciousness.<sup>1</sup> As a multicultural nation with a variety of religions, Indonesia should ensure that the lives of religious people are lived in accordance with the spirit of religious moderation, as all religious teachings and beliefs promote virtue.<sup>2</sup> Conflicts cannot exist if all religious people study religion exhaustively, regardless of whether they are conflicts between religious people, between religions, or between religious people and the government.<sup>3</sup> In recent years, religious life in Indonesia has been the focus of attention from groups both inside and

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<sup>1</sup> Herawati, "Peran Guru Madrasah Dalam Moderasi Beragama Menuju Indonesia Damai," in *Literasi Moderasi Beragama Di Indonesia*, ed. Sirajuddin (Bengkulu: CV. Zigie Utama, 2020), p. 102.

<sup>2</sup> Hamdan Yuafi, "Kepala PKUB: Sejatinya Semua Agama Mengajarkan Kebaikan," [pkub.kemenag.go.id](https://pkub.kemenag.go.id), 2019, <https://pkub.kemenag.go.id/berita/517473/kepala-pkub-sejatinya-semua-agama-mengajarkan-kebaikan>.

<sup>3</sup> Jinto Jinto and Purwanto Purwanto, "Peranan Kantor Urusan Agama (KUA) Kecamatan Ceper Kabupaten Klaten Dalam Meningkatkan Moderasi Beragama," *Briliant: Jurnal Riset Dan Konseptual* 7, no. 3 (2022): 605, <https://doi.org/10.28926/briliant.v7i3.1017>.

outside the country.<sup>4</sup> This is inextricably linked to the increase of social disputes with religious bases in society. Cases involving religious blasphemy, the demolition of places of worship, hate speech on social media, and the mutual discrediting of believers. And the case that is presently being debated and going viral on the Internet is the rejection to construct a church in Cilegon.

The rise of problems such as radicalism, extremism, and exclusivism demonstrates that the nation's cohesion and sense of belonging are becoming fragile and fractured based on each faith and belief. This current circumstance must be managed effectively with visions and solutions that promote harmony and peace in religion and state life. The heterogeneous history of Indonesia necessitates religious moderation in order to preserve national unity.<sup>5</sup> Amidst the multiplicity of nations, religious moderation can be a unifying force.<sup>6</sup> The 2020-2024 National Mid-Term Development Plan (RPMJN) includes religious moderation in the goal that it will become an integral part of the cultural strategy for promoting Indonesia's human resources.

The Ministry of Religion, as the leading sector for strengthening religious moderation under the direction of Minister of Religion Yaqut Cholil Qoumas, desires to leave a clear and measurable legacy so that religious people have the characteristics of being moderate, superior, *maslahat* (effective), harmonious, and peaceful. This is constructed using three primary pillars: religious moderation, digital transformation, and good governance. 1) Strengthening Religious Moderation; 2) Digital Transformation; 3) KUA Revitalization; 4) Cyber Islamic University (CIU); 5) Islamic Boarding School Independence; 6) Year of Tolerance 2022; and 7) Religiosity Index (RI).<sup>7</sup>

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<sup>4</sup> Ampuan Situmeang et al., "The Roles of the Office of Religious Affairs Relating to the Dispensation for the Marriage of Underage Children (Case Study Ampar District, Batam City)," *Journal of Law and Policy Transformation* 7, no. 1 (2022): 54–66.

<sup>5</sup> Muhammad Latif Fauzi, "Registering Muslim Marriages: Penghulu, Modin, and the Struggles for Influence," *Al-Jami'ah* 57, no. 2 (2019): 397–424, <https://doi.org/10.14421/ajis.2019.572.397-424>.

<sup>6</sup> Nirwana Nirwana and Waode Surya Darmadali, "Instilling Religious Moderation Value in ELT through Cross-Cultural Understanding Course," *Elsya : Journal of English Language Studies* 3, no. 2 (2021): 117–25, <https://doi.org/10.31849/elsya.v3i2.6780>.

<sup>7</sup> Thobib Al-Asyhar, "Moderasi Beragama Dan 7 Program Prioritas Menteri Agama," *Republika.co.id*, 2021, <https://www.republika.co.id/berita/r32ida320/moderasi-beragama-dan-7-program-prioritas-menteri-agama>.

To accomplish the strengthening of religious moderation,<sup>8</sup> all components and devices within the Ministry of Religion, including the Penghulu, are consistently urged to participate and play a role. As the Ministry of Religion's spearhead, Penghulu is anticipated to be able to publicize Ministry of Religion programs, such as religious moderation, to the general public.<sup>9</sup>

Penghulu, also known as Penghulu Functional Officers, are Civil Servants (PNS) who are given the task, responsibility, authority, and rights to carry out service and guiding activities for marriage or reconciliation, development of kepenghuluan, and direction of the Islamic community. He is positioned as the Ministry of Religion's functional technical executor in the sphere of leadership.

Even though they occupy a key position due to their direct interaction with the community, the Penghulu have only been viewed as individuals whose job it is to marry, give lectures or *tausiyah*, say prayers, and officers who oversee all religious events and ceremonies in the community.<sup>10</sup> In actuality, the Penghulu has additional duties. According to the Minister of Administrative Reform and Bureaucratic Reform's Regulation No. 9 of 2019 regarding the Functional Position of the Penghulu, this is the case. The functional responsibilities of the Penghulu are to perform service activities and provide guidance for marriage or reconciliation, as well as the growth of kepenghuluan and the guidance of the Islamic community.

Today's events in Cilegon do not rule out the potential of similar occurrences in other locations, including the Nunukan Regency. As the most northern district in the province of North Kalimantan, Nunukan Regency is home to diverse tribes, races, customs, and faiths. This diversity does not preclude the potential for social and religious conflicts. Additionally, as a border region, Nunukan Regency is susceptible to nationalism issues.

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<sup>8</sup> Pam Nilan and Gregorius Ragil Wibowanto, "Challenging Islamist Populism in Indonesia through Catholic Youth Activism," *Religions* 12, no. 6 (2021): 1–14, <https://doi.org/10.3390/rel12060395>.

<sup>9</sup> M Rusydi Sani, "Bertemu Penghulu Viral, Menag Titip Sosialisasi Moderasi Beragama," [Kemenag.go.id](https://kemenag.go.id), 2021.

<sup>10</sup> Debisintia Dali et al., "Analysis Of The Role Of The Office Of Religious Affairs In Managing The Case Of Siri Marriage Couples," *Estudiante Legal Journal*. 4, no. 2 (2022): 157–72, <https://doi.org/10.33756/eslaj.v4i2.16252>.

Based on the results of the search and Google searches, the Nunukan Regency Government and key stakeholders continue to advocate various steps to avoid SARA conflicts from arising.<sup>11</sup> To guarantee that people understand the significance of tolerance among themselves, one of these methods is to perform outreach to the community on a village level.

Penghulu, as a governmental apparatus, must also play a role in promoting religious moderation in the life of a multicultural nation and state, particularly in Nunukan Regency. Penghulu is tasked with disseminating and promoting the religious moderation, which is characterized by a tolerant attitude.<sup>12</sup> In order to foster harmonious relationships between fellow believers, religious communities, and religious individuals and the government in Nunukan Regency, religious moderation must be inculcated at all levels of society.

Penghulu has a significant role in the formation of the family, the smallest unit of a nation and state. The process of establishing religious moderation can be sowed through the bride and groom who will build a family. Not just for the bride and groom, but also for those who have undergone home mahligai, the Penghulu can instill and reinforce religious moderation. Assuming that a family based on the foundation and ideals of religious moderation will eventually develop a moderate, tolerant, and nonviolent society capable of adapting to its local culture.

## **2. Literature Review**

Several past studies on religious moderation have been done, including Yusuf Wibisono's Revitalization of the Strategic Role of the Penghulu in Community Religious Services and Mainstreaming of Religious Moderation. The key to renewing the function of the headman in the present and the future, according to his research findings, is the development of good religious services and the growth of a

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<sup>11</sup> Salma Amin, "Cegah Konflik SARA, Masyarakat Dibekali Ilmu Toleransi," 2021, accessed November 24, 2022, <https://rri.co.id/nunukan/kabar-perbatasan/1269507/cegah-konflik-sara-masyarakat-dibekali-ilmu-toleransi?>

<sup>12</sup> Christyaningsih, "Kemenag Dorong Penghulu Dan Penyuluh Agama Jadi Agen Toleransi," *Republika.co.id*, 2022, <https://www.republika.co.id/berita/rg8fqg459/kemenag-dorong-penghulu-dan-penyuluh-agama-jadi-agen-toleransi>.

reasonable attitude in society toward religion.<sup>13</sup> The research of Masithah, which studies the function of KUA in Realizing the Concept of Religious Moderation (2021), demonstrates that the role of KUA in moderating religion in society is very good and effective, as evidenced by KUA's government leadership and social leadership.<sup>14</sup> According to the findings of Jinto and Purwanto's study, *The Role of the Office of Religious Affairs (KUA) in Cepar District, Klaten Regency in Increasing Religious Moderation (2022)*, KUA functions as an activator of religious moderation, referring to four indicators of religious moderation.<sup>15</sup>

As is well known, the Ministry of Religion of the Republic of Indonesia presently prioritizes six programs: religious moderation, digital transformation, KUA rejuvenation, cyber-Islamic University, pesantren independence, and the religiosity index. One of these aims is bolstering religious moderation, and this program must be understood by a penghulu, the head of KUA, and KUA staff as a Ministry of Religion agency.

Religious moderation is a perspective, attitude, and behavior that always takes a position in the center and acts religiously in a fair, balanced, and moderate manner. Every individual who adheres to any faith, race, culture, creed, or political ideology must be receptive to one another's perspectives. Moreover, supporters of faiths must practice the ability to manage and overcome disparities in religious thinking, as the essence of religion is to preserve human dignity and moderation of religion is to restore this essence. Using religious moderation as our technique for caring for Indonesia's diverse population.

Regarding religious moderation, a priest must increase scientific quality, always act to preserve reason and reason, always act fairly, and maintain a balance in religious tolerance, as religious moderation aspires to establish a tolerant, harmonious, and peaceful Indonesia.

Since ancient times, the Penghulu have performed a significant and strategic role as religious law guardians and civil workers. Its dynamic work spans from the

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<sup>13</sup> Yusuf Wibisono, "Revitalisasi Peran Strategis Penghulu Dalam Pelayanan-," *Al-Mabsut: Jurnal Studi Islam Dan Sosial* 14, no. 2 (2020): 193–205, <https://doi.org/10.56997/almabsut.v14i2.450>.

<sup>14</sup> Wibisono.

<sup>15</sup> Jinto and Purwanto, "Peranan Kantor Urusan Agama (KUA) Kecamatan Cepar Kabupaten Klaten Dalam Meningkatkan Moderasi Beragama."



time of the Islamic empire to the present day. Currently, a penghulu is a government servant; therefore, to maximize his function, he must internalize, regulate, and objectify the concept and model of good religious services. This is due to the fact that the fundamental concept of good service involves the development of skills, attitudes, appearance, focus, action, and accountability. In addition, the headman must support the development of somewhat diverse attitudes and models of community diversity.

Article 1 paragraph 7: Referring to Permenpan Number 9 of 2019 addressing the functional role of the penghulu. The Penghulu's functional position is that of a marriage or marriage registrar with the scope, duties, responsibilities, and authority to provide marital services and guidance or refer, leadership development, and Islamic community counsel.

Regarding the growth of penghulu and Islamic community guidance,<sup>16</sup> a functional penghulu and the Head of the Office of Religious Affairs (KUA) are required to instill within the community a sense of religious moderation. Local knowledge can serve as an entry point for people to understand what and how religious moderation is.<sup>17</sup> For instance, one of them was communicated during marriage counseling. For the strategy, you can utilize local knowledge, such as that which is given in a simpler local language and is readily understood by the population.

The functional leader must encourage the bride and groom to have a strong religious knowledge, and he or she must also realize that religious understanding does not necessarily cause the husband and wife to blame others with differing religious understandings.<sup>18</sup> This is because religious moderation is our middle-

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<sup>16</sup> Hazmirullah et al., "The Function and Position of Penghulu in Raffles' Kitab Hukum Manuscript (1814)," *Journal of Indonesian Islam* 13, no. 1 (2019): 177–99, <https://doi.org/10.15642/JIIS.2019.13.1.177-199>.

<sup>17</sup> Saif 'Adli Zamani, "Penghulu Sebagai Wali Hakim Dalam Akad Nikah (Studi Terhadap Penghulu Kantor Urusan Agama Di Wilayah Kota Yogyakarta)," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 12, no. 2 (2020): 173, <https://doi.org/10.14421/ahwal.2019.12205>.

<sup>18</sup> Nijo Nijo and Zaenuddin Hudi Prasajo, "Penghulu Sebagai Ujung Tombak Konstruksi Pemikiran Beragama Moderat Di Sintang," *Khazanah Theologia* 2, no. 3 (2020): 153–63, <https://doi.org/10.15575/kt.v2i3.10222>.

ground approach to dealing with religious diversity. Not open to the interpretation of religious doctrines, and not strict.

A boss must comprehend that religious moderation is not an immeasurable enigma in terms of signs. The success of religious moderation in the life of Indonesian society is evidenced by the high levels of the following four main indicators, as well as a number of other indicators that are aligned and interrelated: (1) commitment nationalism, namely the acceptance of the nation's principles contained in the 1945 Constitution and regulations under it, (2) tolerance, namely respecting differences and allowing other people space to believe, express their beliefs, and practice their religions, and (3) religious pluralism, namely the existence of multiple religions in Appreciate equality and be willing to collaborate, (3) non-violence, i.e., rejecting the actions of a person or group that employs violent means, both physically and verbally, to bring about the desired change, and (4) acceptance of tradition, i.e., being tolerant of local traditions and culture in their religious behavior so long as they do not conflict with the central teachings of religion.

In addition, boosting the quality of religious life services is a Ministry of Religion objective for promoting religious moderation. The improvement of marital and family counseling services is one of its national priority programs.<sup>19</sup> This is where the Subdistrict Religious Affairs Office, as an organization, and the prince, as one of its elements, play a significant role in promoting religious moderation in society through enhancing marriage and family counseling services. This is where the role of the penghulu becomes apparent at an early age in the smallest social institution in the country, namely the family, but it plays a significant role.<sup>20</sup>

Unquestionably, the position of the headman is crucial in the establishment of the sakinah family, whilst the family has immense capacity to implant and cultivate religious moderation. The practice of religious moderation cannot be believed to occur naturally; rather, it must be reinforced as soon as the values of each citizen

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<sup>19</sup> Al Farabi, "The State Penghulu vs The Non-State Penghulu: The Validity and Implementing Authorities of Indonesian Marriage," *Justicia Islamica* 17, no. 2 (2020): 343–64, <https://doi.org/10.21154/justicia.v17i2.2180>.

<sup>20</sup> Asrinaldi Asrinaldi, "Power Network of Penghulu Adat in The Concurrent Regional Election in West Sumatera," *Jurnal Ilmu Sosial Dan Ilmu Politik* 21, no. 1 (2017): 57, <https://doi.org/10.22146/jsp.28701>.



are developed. As Muslims are aware, *hifz al-nasl* is one of the maqashid sharia (caring for offspring).

The concept of a *sakinah* family, as a peaceful family that brings tremendous advantages to society, nation, and state, must be based on the values of fairness, mutuality, and equilibrium, which are consistent with the principles of religious moderation.<sup>21</sup> In addition, the capacity of the headman and KUA is now being expanded, particularly in terms of overseeing the KUA rejuvenation initiative. According to Muhammad Adib Machrus, Director of Bina KUA and *Sakinah* Families of the Indonesian Ministry of Religion, the primary objective is to increase the capacity of the princes based on religious moderation as part of the KUA Revitalization program, and it is hoped that the princes can provide excellent, credible, and moderate services to all individuals. Prima denotes that KUA's service items are truly exceptional, of excellent quality, and extremely fulfilling; no one has ever complained about KUA's service.

Based on the preceding description and research, this study is to investigate the role of the *Penghulu* in promoting religious moderation in Nunukan Regency. In addition, it is to investigate the adoption of religious moderation in the performance of *Penghulu* tasks. This distinguishes this research from earlier studies, which have not addressed the strategic function of the headman in serving and enlightening the community in terms of bolstering religious moderation in society.

### 3. Research Method

This study employs a qualitative approach to field research. The subjects of this study were *Penghulu* in the work area of the Ministry of Religion's Nunukan Regency Office. In addition, information from Islamic Religious Extension, field partners of *Penghulu*, was also examined. Data collecting tools utilized include questionnaires and documents. Information gathered through a questionnaire about the role of the *Penghulu* in promoting religious moderation and its implementation in the performance of duties. Documentation data to access data in the form of a

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<sup>21</sup> Asrinaldi Asrinaldi and Azwar Azwar, "Dimensi Kekuasaan *Penghulu* Adat Melayu Riau Dalam Pelaksanaan Demokrasi Lokal," *Jurnal Antropologi: Isu-Isu Sosial Budaya* 20, no. 1 (2018): 57, <https://doi.org/10.25077/jantro.v20.n1.p57-69.2018>.

review of Penghulu and religious moderation-related legislation. The data analysis method employed is Miles and Hubberman's theory, which consists of the steps of data reduction, data display, and conclusion drawing/verification. The acquired data is subsequently reduced, with the goal of sorting, selecting, and summarizing the most significant aspects so that they correspond to the identified themes and patterns. The condensed information is provided as narrative text. Then confirm. Verification may consist of a superficial check of the researcher's views during the compilation of the findings report, a review of field notes, or a review and brainstorming session to generate intersubjective agreements. The outcome is a verifiable and explicable final decision.

## 4. Result and Discussion

### 4.1. Objective Conditions of Religious Moderation in Nunukan Regency

Nunukan is the most northern district in the province of North Kalimantan.<sup>22</sup> Geographically, it lies immediately close to the Malaysian states of Sabah and Sarawak. The land area of Nunukan Regency is 14,247.50 kilometers squared. There are 8 sub-districts directly next to the Malaysian mainland out of the 21 sub-districts: Krayan Selatan, Krayan, Lumbis Ogong, Tulin Onsoi, Sei Menggaris, West Sebatik, Central Sebatik, and North Sebatik.<sup>23</sup>

RA Besing, who served as the Regent of Bulungan Regency at the time, founded Nunukan Regency as a subdivision of Bulungan Regency. The subdivision of this district is governed by Law No. 47 of 1999. The population density of Nunukan Regency in 2021 is 14,264 inhabitants per square kilometer.

Islam predominates the religious community that makes up Nunukan Regency. In Nunukan Regency, there are 135,455 Muslims, 32,383 Protestants, 15,330 Catholics, 68 Hindus, 181 Buddhists, and 77 persons who subscribe to religions other than the five major ones. There are 217 mosques, 86 prayer halls, 58 Protestant churches, 52 Catholic churches, and 1 temple in the Nunukan Regency.

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<sup>22</sup> Ramdiana Muis et al., "Survey of Environmental Baseline in the Nunukan Agriculture Area, Indonesia," *Nature Environment and Pollution Technology* 20, no. 1 (2021): 237–42, <https://doi.org/10.46488/NEPT.2021.V20I01.025>.

<sup>23</sup> Badan Pusat Statistik Kabupaten Nunukan, *Statistik Daerah Kabupaten Nunukan 2022* (Nunukan: BPS, 2022), p. 1.

Generally speaking, Nunukan Regency is a diverse region. In Nunukan Regency, there are numerous religions, tribes, civilizations, and customs. In order to reduce the frequency of religiously-motivated conflicts, it is essential to promote religious moderation. According to the Vice Regent of Nunukan, H. Hanafiah, SE. M. Si, religious moderation is the right step toward achieving religious concord. Because religious restraint will make living side by side easier.

According to Hanafi, even though Nunukan Regency is currently safe and accommodating, proactive measures are required to prevent communal divisions. Recognizing that if a problem occurs in the community, it will have an impact on the social life of the community, including the government, preventative measures are still pursued. However, it is acknowledged that addressing such a problem is not simple, particularly in regards to matters of principle such as ethnicity, religion, race, and customs.

It is essential to strengthen religious moderation in Nunukan Regency. Selian because it is inhabited by numerous tribes, faiths, races, and customs, as well as because Nunukan Regency lies on the border, directly bordering the Malaysian state. In theory, religious moderation and religious concord promoted by the Ministry of Religion have four indicators: national commitment, nonviolence, cultural adaptation, and tolerance. If these four indicators continue to be strengthened and distributed to the people of Nunukan Regency, the amount of vulnerability to SARA disputes and nationalist issues can be reduced, and Nunukan Regency will continue to be a safe, hospitable location.

#### **4.2. The Role of Penghulu in Strengthening Religious Moderation in Nunukan**

Penghulu is a Civil Servant (PNS) or State Civil Apparatus (ASN), i.e., a government employee who is paid through state revenue with the primary responsibility of recording every marriage (marriage/reconciliation) and carrying out professional development of penghulu,<sup>24</sup> in addition to providing religious guidance to the Islamic community as the holder of authority from the Minister of Religion. In another sense, as stated in Regulation of the Minister of Religion Number 20 of

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<sup>24</sup> Eviandi Ibrahim, "Peranan Penghulu Terhadap Hak Ulayat Di Minangkabau □," *Jurnal Cendekia Hukum* 6, no. September (2020): 161–71, <https://doi.org/10.3376/jch.v6i1.296>.

2019, the Penghulu is a Functional Officer of the Penghulu, hereinafter referred to as the Penghulu, who is a Civil Servant (PNS) with the task, responsibility, authority, and right to carry out service activities and marriage guidance or reconciliation, leadership development, and Islamic community guidance.

According to M. Asmayadi as the Penghulu<sup>25</sup> of that as a functional technical executor in the field of mastership at the Ministry of Religion, the Functional Position of Penghulu or Penghulu is responsible for service and guidance activities pertaining to marriage or reconciliation, the growth of kepenghuluan, and Islamic community advice. Marriage or reconciliation counseling and services are activities designed to facilitate the correct implementation of the marriage or reconciliation process. Penghulu development is an action or endeavor undertaken by the Penghulu, which includes marriage-related coordination and outreach. And Islamic community advice is an action or endeavor undertaken by the Penghulu, which includes education and the promotion of Islamic society.

According Ibrahim T<sup>26</sup> that as the parent of the mastership system and a supervisory agency, the Ministry of Religion is currently implementing the KUA revitalization program in an effort to realize the KUA as an excellent, credible, and moderate center for religious services, thereby enhancing the quality of religious people. First, to improve the quality of religious people; second, to boost KUA's role in regulating religious life; third, to enhance religious programs and services; and fourth, to expand KUA's institutional capacity as a center for religious activities.

Since it was initiated in 2021 by Minister of Religion (Menag) Yaqut Cholil Qoumas, the Ministry of Religion has made the Revitalization of the Office of Religious Affairs (KUA) a priority program. M. Adib, Director of Bina KUA and Sakinah Families at the Ministry of Religion, stated that the revitalization of KUA involved five modifications. Adib expressed this while serving as a Technical Guidance resource for KUA Service Officers in South Sulawesi. First, the profile of KUA services, which have thus far been of a documentation and administrative character, will be altered to become community-oriented. Thursday (30/6/2022) in

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<sup>25</sup> M. Asmayadi, "Interview, 7 July" (Nunukan, 2022).

<sup>26</sup> Ibrahim T, "Interview, 8 July" (Nunukan, 2022).

Makassar City, Gus Adib, known by his nickname Gus Adib, stated, "The form is guidance, service, consultation, and support on family and religious concerns." Gus Adib continued, the second alteration is that KUA is engaged and responsive in its community service. When serving, KUA officers must be willing to pick up the ball. "During the third transformation, KUA must serve the community and be present. "KUA officers are expected to be at the forefront of identifying and attempting to resolve community issues," he added. This relates to the fourth transformation, which requires result-oriented KUA services. Guadalupe Adib stated, "KUA officers must perform their tasks with passion and not only as a job." "Fifth, KUA is the major sector in the development of families. He determined that KUA leads the network at the sub-district level in promoting family resilience.

Zainut Saadi, Deputy Minister of Religion, stated that the KUA rejuvenation program was part of the Ministry of Religion's initiative to promote religious moderation. "KUA will serve as a center for promoting religious moderation. KUA serves as the Ministry of Religion's front door for community religious matters. Monday (31/5/2021), Zainut Tauhid Sa'adi emphasized during a visit to a KUA Model in Sidoarjo, East Java, that KUA must have good performance, be hospitable, and not cause difficulties for the community. "In the future, the KUA will not only serve as a site for the registration of marriages, but also as a center for religious development and seeding the practice of religious moderation in society."

According to Muh. Yunus as Leader of KUA<sup>27</sup> that Penghulu and KUA are an indivisible unit. Where there is a KUA, there is a Penghulu, and vice versa. Penghulu are given extra responsibilities as Heads of the Office of Religious Affairs (KUA). With the KUA revitalization program and religious moderation strengthening as priority projects, the Ministry of Religion identifies the Penghulu as one of the key actors involved. This is due to the link between the Penghulu's task and the two programs.

The presence of Penghulu at KUA as a mandatory holder of marriage services and guidance or reconciliation has a significant impact on the community's religious moderation. Due to all the stages and processes of marriage service and

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<sup>27</sup> Muh. Yunus, "Interview, 8 July" (Nunukan, 2022).

guidance or reconciliation, from the registration to the implementation of the marriage contract, it can be an opportunity for the Penghulu to instill values and messages of religious moderation not only in the prospective bride and groom, but also in the wedding procession participants. This is what Muh. Yunus Penghulu's extra responsibilities as District Head of KUA West Sebatik are. Through counseling and advisory actions for the bride and groom, she enhances the national perception of the bride and groom by imparting knowledge of marriage-related regulations and rules.

The head of the prospective bride and groom conducts an initial screening consisting of counseling and advising activities for the prospective bride and groom. In this exercise, the groom investigates at least three (three) significant aspects of the bride and groom. First, General Knowledge comprises a grasp of Pancasila and the Constitution of 1945; second, Knowledge of Islamic Religion; and third, Awareness and Practice of Islam.

After acquiring information and an initial description of the potential bride and groom through the screening procedure, the penghulu will conduct marriage counselling activities to provide coaching. This is when the princes' strategic role in teaching religious moderation in the bride and groom comes into play.

This is equally true of the development of penghuluan and Islamic community advice and its application. The Penghulu of Nunukan Regency continue to play a crucial role in the community's socialization and religious moderation. As M. Asmayadi and H. Adam,<sup>28</sup> Penghulu and Head of KUA in the Sebatik and Sei Menggaris Districts, respectively, did, they built friendships and coordination with stakeholders in their different work areas in order to collectively offer counsel to the community.

The presence of the Penghulu in the midst of the community,<sup>29</sup> who is frequently entrusted with delivering lectures and sermons at the mosque, has further strengthened the position and strategic role that the Penghulu has in promoting

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<sup>28</sup> Adam, "Interview, 7 July" (Nunukan, 2022).

<sup>29</sup> Lia Rosliana et al., "Strategi Pemetaan Kompetensi Pada Seleksi Calon Penghulu Di Lingkungan Kantor Wilayah Kementerian Agama Kalimantan Timur Dan Kalimantan Utara," *Jurnal Borneo Administrator* 15, no. 3 (2019): 293–312, <https://doi.org/10.24258/jba.v15i3.503>.



religious moderation, in addition to the primary tasks that it performs. Through lectures and sermons, the Penghulu can impart themes of religious moderation that encourage accepting attitudes and behaviors, mutual respect among believers, and a lack of religious exclusivity.

Continuing with the description of Penghulu's activities, with reference to Permenpan RB Number 9 of 2019, Penghulu can carry out activities related to strengthening religious moderation, including: First, compiling a study/analysis/study of actual religious issues at the village, sub-district, district, provincial, and national levels; Second, conducting mentoring activities/handling potential socio-religious conflicts with risk levels I, II, III, and IV; Third, formulating a The Penghulu is meant to spread religious moderation to the community through the depiction of these actions.

The presence of the penghulu in the community as the executor of public services and also as a prominent figure in the sphere of religion positions the penghulu in a strategic position, and he or she plays a crucial role in propagating the maintenance of religious moderation.

As an actor promoting religious moderation, Penghulu has a very strategic position and role in preparing the best generation, namely building family character (character building) toward the life of society, nation, and state that is moderate in religious life and has a strong commitment to Indonesianness, particularly in the District Nunukan.

#### **4.3. Implementation of Religious Moderation in the Duties of the Penghulu**

As previously explained, the prince's duty has a connection to the promotion of religious moderation. To determine the extent of the correlation, the following discussion will describe the implementation of religious moderation in carrying out the duties of the prince using the moderation indicators established by the Ministry of Religion of the Republic of Indonesia, namely national commitment, tolerance, nonviolence, and cultural adaptability.

The National Committee comes first. This is meant to imply that a person's perspectives, attitudes, and religious practices have an effect on his or her loyalty to the fundamental consensus of nationality, particularly in relation to his or her

acceptance of Pancasila as the state ideology and his or her attitude toward ideological challenges that are in opposition to Pancasila and nationalism. This includes the acceptance of the nation's guiding principles outlined in the Constitution of 1945 and the ensuing regulations. This national commitment is significant as an indicator of religious moderation because, as the Minister of Religion, Lukman Hakim Saifuddin, has frequently stated, in the context of religious moderation, practicing religious teachings is equivalent to carrying out obligations as citizens, as well as fulfilling obligations as citizens in the form of practicing the teachings. religion.

Continuous coaching is required in order for religious individuals to have viewpoints, attitudes, and religious practices that influence their allegiance to the Pancasila philosophy and the 1945 Constitution. Ahmad Nur as Penghulu,<sup>30</sup> with the additional responsibility of being the Head of the KUA of North Sebatik District, and the Non-PNS Islamic Religious Extensionists who are establishing communication and coordination with all stakeholders in North Sebatik District in the context of community development, provide guidance by coordinating across sectors. The presence of Hubbul Wathan Village in the North Sebatik District was a result of the intersectoral collaboration that was carried out. Through Hubbul Wathan Village, the fostering and strengthening of national commitment to the people who happen to live on the border of the Unitary State of the Republic of Indonesia and the State of Malaysia is planted and socialized.

The responsibilities of a Penghulu include Islamic community direction and growth. As the Penghulu, Ahmad Nur's actions in the North Sebatik District<sup>31</sup> were a way of applying religious moderation, and he was the actor.

Second, patience Tolerance is an attitude of mutual regard and respect between individuals or groups in society despite their differences, be they differences in opinion, viewpoint, religion, race, culture, or other distinctions. The origin of the word "tolerance" is the Latin verb "tolerare," which means to refrain, be patient, or permit something to occur. So that tolerance can be described as behavior that

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<sup>30</sup> Ahmad Nur, "Interview, 8 July" (Nunukan, 2022).

<sup>31</sup> Nur.

respects each other among humans in accordance with the applicable rules and norms of society.

Penghulu is the front line and linchpin of the Ministry of Religion's community service provision. The Ministry of Religion is institutionally reflected in the behavior and actions of the Penghulu in carrying out their duties. Existence of Penghulu in the midst of society serves as a voice and point of reference in all aspects, including tolerance. The tolerant manner and attitude of the Penghulu is evident in all activities and tasks performed. Ibrahim T displayed this as the Penghulu when called to lead the prayer reading. Due to the religious diversity of the participants and invitees, the prayers were not only offered in Arabic, but also in Indonesian with the term "God Almighty," which indicates covering all religions.

In addition to being a spokesperson for tolerant attitudes and behavior, Ibrahim T, who was also appointed as the Head of the Nunukan District KUA,<sup>32</sup> instilled tolerance principles in potential brides through marriage advice activities. Before being married, all prospective brides must participate in a program consisting of marriage advice activities. These activities foster attitudes and behaviors of tolerance as an evidence of religious moderation.

Finally, Anti-Violence/Radicalization. The essence of Non-Violence is to inculcate ideals, standards of human behavior that must and must be implemented in people's daily lives in order to emphasize the values of contemplation and peace and to prevent violence. In contrast, radicalism or violence in the context of religious moderation is understood as an ideology (idea or concept) and understanding that seeks to alter the social and political system through the use of violent/extreme methods in the name of religion, including verbal, physical, and mental violence. The essence of radicalism is the mindset and behavior of a person or organization that employs violent tactics to achieve the desired change.

As one of the state's instruments, rulers are obligated to participate in reinforcing society against radicalism, which has the ability to endanger the state's integrity and produce social divisions. To counteract this, the penghulu fulfills its function as a religious moderator by performing tasks in the kelurahan field and

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<sup>32</sup> T, "Interview, 8 July."

providing socialization and guidance to the community. In addition, the headman partnered with the local government, religious leaders, community leaders, youth leaders, and women leaders to construct a Harmony Awareness Village in the Central Sebatik District village of Sungai Limau. Through the Harmony Awareness Village, Ahmad P as Penghulu and Head of KUA of Central Sebatik District,<sup>33</sup> along with Islamic Religion Counselors, performed community socialization and coaching.

In addition to Ahmad P. Penghulu, who is also the head of the KUA of South Nunukan District, Muhlis provides counseling and help to the community in Sakinah Mansapa Village, South Nunukan District, to prevent radicalism.

Penghulu additionally implements preventative measures against radicalism in Nunukan Regency by implementing marriage advice programs for prospective brides. Domestic abuse is one of the key issues that are emphasized. By educating the bride and groom about the affects and repercussions of domestic violence, this has indirect implications for the growth of anti-violence and radicalism awareness as a means of bolstering religious moderation in society.

Fourth, culturally accommodating. These actions and behaviors are used to determine the amount of acceptance of religious amaliah rituals that respect local customs and culture. Moderate individuals tend to be more tolerant of local traditions and culture in their religious conduct, so long as they do not contradict the core principles of their religion.

In addition to fulfilling his duties and responsibilities, Penghulu does not necessarily close his eyes to the local culture, as the proverb goes, "where the foot treads, the sky is supported." This proverb depicts the prince's reputation in the pluralistic community of the Nunukan Regency. M. Yusri, the Penghulu who is also the Director of the Office of Religious Affairs in the Sebuku District, led a prayer against reinforcements with the local community on September 21. This event has become an annual tradition for the residents of Sebuku District on the final Wednesday of the month of Safar.

For some groups, especially those who interpret religion textually, activities such as prayer to repel reinforcements are not in accordance with Islamic religious

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<sup>33</sup> Ahmad P, "Interview, 9 July" (Nunukan, 2022).

law. However, for M. Yusri, the leader of this activity, this activity is a part of culture and tradition that does not conflict with the fundamental teachings of religion, so it must be accommodated.

In accordance with the culture and customs of the community, the implementation of marriage services and counselling or reconciliation also demonstrates religious moderation in the performance of the responsibilities of the prince.

Due to the fact that the bulk of the population of Nunukan Regency consists of Bugis tribesmen steeped in traditions and customs, it has become normal for the headman of Nunukan Regency to consult with the community about an auspicious day and time for a wedding. The reason for this is that the community thinks there are "excellent days" to perform hajjat, including marriage.

It may be determined from this that the Penghulu in Nunukan Regency have adopted all Bergama moderation indicators in the performance of their duties and responsibilities. This is represented in every activity conducted, including marriage service and guidance activities, reconciliation, spiritual growth, and Islamic community guidance activities.

## 5. Conclusion

Differences in the original determination of hijri will have an effect on the holiday determination. Variations in the first determination of Hijri are caused by variations in the location where the new moon is issued and also by variations in the procedures used. Changes in the location of sunrise and differences in methodologies necessitate variations in the determination of holidays in some circumstances. Consequently, in accordance with the practice of fiqh norms, a legally binding government decision is required to combine the population of a single jurisdiction *ḥukm al-ḥākim yarfā'u al-khi* On the basis of the presentation of the research results, the following can be concluded: Firstly, Penghulu has a very strategic position and role in promoting religious moderation in Nunukan Regency. This is because, in addition to having direct interaction with the community, the prince's responsibilities also include promoting religious moderation in accordance with the Ministry of Religion's *nawacita*. In addition, the existence of the penghulu as

a prominent religious figure as well as an executor of public services in the penghuluan sector places the penghulu in a strategic position and gives him an important role in promoting Bergama moderation among the people of Nunukan Regency; Second, the four indicators of religious moderation set by the Ministry of Religion have been generally implemented by the Penghulu in Nunukan Regency. The prince's involvement in bolstering moderation through the performance of tasks such as marriage or reconciliation services and guidance, leadership development, and Islamic community guidance contributes to the maintenance of safety in Nunukan Regency, hence preserving its diversity. The author acknowledges that this research is far from complete, and that the description of priestly activities related to preventing and resolving potential socioreligious conflicts has not been exhaustively explored, so that this can serve as one of the study materials on the priests' role in promoting religious moderation in Nunukan Regency.

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