

The value of religious moderation education in mosques: peace, tolerance, historicity, balance, and contextuality

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ABSTRACT

This research is based on an interest in seeing tradition as a medium of religious moderation education, where religious moderation is currently seen as one solution to respond to and prevent the phenomenon of anti-human religious practices. The aim is to find out: (1) what is the form of tradition in the Wali Menggoro Mosque and (2) what are the educational values of religious moderation contained in that tradition? This field research is qualitative with a phenomenological approach. Data collection through interviews and observations of visitors, mosque takers (*takmir*), community leaders, and social situations research. From the results of the research, it is known: (1) the tradition of Menggoro Mosque is a cultural meeting with religious teachings since the era of the early spread of Islam in Temanggung which took the form of a series of *Nazar* rituals, *Kembang Boreh*, *Mujahadah*, *Saka Bertuah*, *Ziarah*, and *Pasar Malam*; (2) the educational values of religious moderation contained in a series of rituals in the Menggoro Mosque tradition consist of the values of peace, tolerance, balance, historicity, and contextuality. The novelty of this study lies in findings about the function of traditions based on historic mosques as a medium of cultivation, practice, and dissemination of the educational value of religious moderation. On a global scale, the results of this research are expected to contribute to global peace education through the media of community traditions to fight and prevent all forms of terrorism, intolerance, extremism, and exclusivism in the name of religion.

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Introduction

Amid government the reality of religious practice is not always the same as the ideal of religion as the bearer of order, safety, peace, and compassion (Arifinsyah, Andy, and Damanik, 2020). Currently, in Indonesia, three patterns of religious attitudes are developing: (1) subjective truth claims and volitional imposition on religious interpretation, (2) extreme and anti-humanitarian religious views, attitudes, and practices, (3) national religious spirit (Hamdi et al., 2021). These three things give birth to acts of violence in the name of religion contrary to humanitarian principles (Sofanudin et al., 2023; Rosidin et al., 2023).

Indeed, all acts against universal human values such as terrorism, intolerance, extremism, and exclusivism are common enemies of all religions (Manshur and Husni, 2020).

In Indonesia, in the last 15 years, there has been an increase in religious intolerance, discrimination, and acts of violence in the name of religion (Sofanudin et al., 2021). Previously, the Indonesian Institute of Sciences (LIPI) has collected several research results on the theme of intolerance in Indonesia since 1999 as conducted by Setara Institut, Wahid Foundation, Lembaga Survey Indonesia dan Center for Strategic and International Strategies (CSIS), where all these studies conclude that there is a tendency of intolerance in the name of religion to rise (LIPI, 2020).

Facing various problems of religious attitudes that are contrary to human values, it is necessary to cultivate religious moderation as an essential social capital, and strategic solution to maintain the harmony of the Indonesian nation (Hamdi et al., 2021). Building religious moderation can be started with habituation of always acting reasonably, not excessively, balanced, and living in harmony with others despite different tribes and religions so that harmony can be realized that can maintain religion, reason, soul, property, and community honour (Qasim, 2020). The moderation in question is in the non-theological field, namely the space of social life as for religious believers to interact with each other as humans, society, and children of the nation (Omodeo, 2023; Korn, 2023).

The pillars and principles of moderation are in line with the traces of the practice of Muslims in the Nusantara which encourage its adherents to have individual piety as well as social awareness and care, and be able to adapt to the culture of the Nusantara (Umar, 2019). Islamic Nusantara is Islam developed in Indonesia through peaceful means through adaptation to existing cultures as a form of contextualising teachings (Mushlihin et al., 2021; Nursita, 2023). Religious moderation accommodates local culture as traditions develop in the community (Ma'arif et al., 2023).

In Nusantara, the oldest embryonic spread of Islam began in mosques (Mahfudh, 2003). Conceptually the mosque has a broad function, such as the multifunctional history of the mosque during the time of Rasulullah Saw (Ali & Shah, 2019), up to the formulation of the mosque as a cultural centre (Kurd, 2018) and even the centre of life (Muktafi, 2018). Currently, optimism about the role of mosques in education in Indonesia is also conveyed by a number of scholars in their research results (Munawir & Novita, 2023; Susilo & Kartowagiran, 2023; Raya, 2023). This confirms that mosques make an important contribution to Islamic education.

Walisono was the first disseminator of Islam on Java Island (Indonesia) instilling Islamic religious values in Javanese culture through traditional media (Mibtadin et al., 2022) (Afandi, 2023). In Temanggung Regency, Central Java Province, Indonesia, there is a tradition of *Jum'at Pahing Menggoro* with a cycle every 35 days centred on the Wali Menggoro Tembarak Mosque and is known as religious tourism (Nurohman, Qurniawati, and Hasyim, 2019). The visitors came from the people of Temanggung Regency and from within such as Magelang, Wonosobo, Purworejo, Kebumen, Kendal, Demak, Semarang, Salatiga, and so on (Qurniawati, 2019). In addition to coming to follow the *mujahadah* at the mosque, visitors also make a pilgrimage to the tomb of Kyai Pahing and shop at the *tiban* market, which is a night market that is open every 35 days (Waluyo et al., 2022).

The Wali Menggoro Mosque is categorized as a guardian legacy (*petilasan wali*), built during the Sunan Kalijaga era in 1572 AD has historical value in spreading Islam in Temanggung (Ria, 2018; Tosiiani 2020). Research conducted by a number of scholars calls the tradition centered on the Wali Menggoro mosque as the material object of research with its formal object divided into two, namely the historical approach and the community education approach (Rahmawati, 2012; Nurohman et al., 2019; Fadli, 2021; Ulya & Fadli, 2022).

Based on the description above, this study aims to reveal the values of religious moderation education in the tradition centred on the Wali Menggoro Mosque. The research questions are (1) What is the form of tradition in the Wali Menggoro Mosque, and (2) What are the educational values of religious moderation contained in that tradition? The results of this study are expected to contribute to the cultivation of religious moderation in society

through tradition as an effort to respond and prevent the emergence of acts of violence in the name of religion that are contrary to the universal principles of humanity.

Mosque, Tradition, And Religious Moderation

The mosque is the most important educational institution in the Islamic community because the education in the mosque is comprehensive, covering all aspects of life and applies to all ages (Al-Refai, 2020). The mosque is a place of worship and a cultural centre that connects with other communities (Kurd, 2018; Waluyo et al., 2022). More broadly, mosques have four ritual, educational, economic and socio-cultural functions (Basri, 2018).

Several traditional practices that live in the community as a blend of religious and cultural values with most taking the form of certain rituals (Rodin, 2013; Rofiq, 2019). Tradition has three aspects, namely: (1) certain forms of cultural and artistic heritage; (2) habits or even beliefs institutionalized and maintained by society; (3) customs or beliefs, even bodies of doctrine instituted and administered by religious groups, all of which are shared with others (Nurdianzah, 2020).

Tradition is dynamic as a form of adaptation to the context of place and time and serves to maintain certain values (Craig and Muller, 2007; Utari, 2011). The form of tradition is usually in the form of ritual or symbolic practices that aim to instill values and moral behavior in society (Nurdianzah, 2020), including the value of religious moderation education.

Education has five essential elements: givers, recipients, reasonable goals, good ways or ways, and positive contexts (Daulay, 2019). These five can be used as basic criteria for educational activities. Good quality embedded in purpose, method and context implies an understanding that education is not value-free. Education cannot be value-free and compulsory value-based (Gupta, 2023). According to Ekaningrum (2016), value-based education thinking must be based on historical experience to retain its contextual roots.

Religious moderation education has the potential to be disseminated to the community in a non-formal manner (Wahab & Dkk., 2021). The content of religious moderation educational materials highlights teachings that bring peace, spread love, have a culture of help, promote tolerance, and maintain harmony, (Idris & Putra, 2021; Hamdi et al., 2021), not excessive, balanced, and live in harmony with others despite different ethnicities and religions (Qasim, 2020). Referring to the formulation of the Ministry of Religious Affairs of the Republic of Indonesia, there are four indicators of religious moderation, namely: (1) national commitment; (2) tolerance; (3) nonviolence; and (4) accommodating to tradition and culture (Agama RI, 2019).

Method

This qualitative field study uses a phenomenological approach to explore and understand the meaning of the relationship between the behavior of traditional actors with the historical-social perspective of the place where the tradition takes place (Creswell, 2011). The aim is to construct the phenomenon of the value of moderation education in the living tradition at the research site. The scope of this research is a tradition centred on the Wali Menggoro Tembarak Mosque in Indonesia.

Data was collected through interviews, and observation. Interviews were conducted with visitors, community leaders, mosque takmirs. Observations were made on behavior and events in the social site of the study. Furthermore, data validity tests are carried out by repeatedly correcting data, triangulating sources and methods, discussions with peers, and member checks (data is re-examined with data sources or data givers).

Data analysis uses the following stages: (1) decrypting the collected data; (2) reduce the data that has been described by sorting out important and unimportant, relevant to the

research question and irrelevant, and avoiding the assumptions and prejudices of researchers; (3) categorize data by arranging it into certain categories so that it has meaning; (4) construct relationships between categories (categorization) so as to produce a finding as the essence (core meaning) of the phenomenon.

Result

Based on the results of the study, it can be described that what is meant as a tradition at the Wali Menggoro Mosque is a series of routine events every eight (35 days) once on the night of Friday *Pahing* consisting of *boreh* flowers, vows (*nazar*), *mujahadah*, lucky *saka*, pilgrimages, and night markets. The centre of activity is at the Wali Menggoro Mosque. Besides coming from local residents of Temanggung Regency, the visitors (traditional actors) come from other districts such as Magelang, Purworejo, Wonosobo, Banjarnegara, Semarang, Kebumen, and Demak. The number of visitors is estimated to reach approximately one thousand people based on the availability and availability of vehicle parking lots.

There are two versions of the history of the beginning of the tradition of the Wali Menggoro Mosque. The first version of this tradition was started by Nyai Brintik, the first propagator of Islam in the region and received a mandate from his father, Sunan Kalijaga. The reinforcement of this version is the existence of the tomb of Nyai Brintik found by Kyai Hamid Kajoran, a charismatic great cleric from Magelang Regency. The second version of this tradition was started by Kyai Pahing, commissioned by Sunan Kalijaga as the imam of the Wali Menggoro Mosque in the early days. This second version is corroborated by the existence of Kyai Pahing's tomb, located not far from the mosque and always crowded with pilgrims. Although different, the two versions have something in common, namely the Wali Menggoro Mosque founded by Sunan Kalijaga in 1572 AD, so it is referred to as the *petilasan wali* mosque. Inside the mosque there is a carved *saka* (pole) believed to be the work of Sunan Kalijaga.

The first form of tradition: *nazar*, which is the fulfillment of a promise by someone to come to the Wali Menggoro Mosque after his wish is realized, such as successfully running a business, his child graduating from an education, and a sick family member recovering. Especially for *nazar* for recovering from illness, it is usually pronounced by the parents of a sick child. Votive visitors come with family members. The promise is believed to have been fulfilled if after arriving at the location then smeared the feet with *boreh* flowers and performed *mujahadah* in the mosque.

The second form of tradition: *kembang boreh*, which is a traditional herb made from a mixture of flower, *enjet* and turmeric used to smear the feet. The ritual of smearing the feet with *boreh* flowers is carried out by visitors who come because of the *nazar* factor. This herb is bought at the stall of a trader who specializes in providing the item in the area around the mosque only sold once (*tiban* night market). *Boreh* flowers that have been used are then placed at the crossroad with added change or a thousand or nominal according to their willingness.

The third form of tradition: *mujahadan*, which is the activity of praying inside the mosque by reciting certain sentences and prayers performed by visitors after the completion of the *kembang boreh* ritual. Some of these rituals are carried out in groups, some are individual. The series of sentences read begins with reading the *al-fatihah* (name of the first surah in the holy book of the Quran) dedicated to the Prophet Muhammad saw, the Prophet's family, Shaykh Abdul Qadir Jailani, Sunan Kalijaga, Nyai Brintik, Kyai Pahing, and the ancestors of deceased visitors. Then read *yasin* (name of the 36th surah in the holy book of the Quran) and closed with a prayer.

The fourth form of tradition: lucky *saka*, which is a ritual performed after *mujahadan* by wrapping the right hand around all sixteen *saka* (poles) of the mosque or there is only one *saka* which is believed to be a special relic of Sunan Kalijaga. This particular *saka* is in the rearmost left row and has a carved mark that is believed to be the work of Sunan Kalijaga.

Visitors who manage to wrap their hands around their thumbs are able to touch the front shoulders, it is believed that their prayers will be answered quickly.

The fifth form of tradition: pilgrimage, where visitors come to Kyai Pahing's tomb located around the mosque, sit cross-legged around the tomb and recite special sentences to pray for Kyai Pahing and also chant prayers according to their needs. Kyai Pahing's tomb is believed to be one of the special places so that prayers are answered more quickly by Allah swt.

The sixth form of tradition: the night market, which is a special area around the mosque occupied by stalls selling *boreh* flowers and the food and drink needs of visitors. After finishing the pilgrimage, visitors then come to this night market to buy food. In addition to being eaten on the spot, visitors bring home as special souvenirs for families who do not come to the Menggoro Mosque.

Discussion

Values in the Menggoro Mosque Tradition

The whole series of rituals in the Menggoro Mosque tradition above shows the cultivation and dissemination of the following values.

The value of peace. The number of visitors who came to the Menggoro Mosque which reached approximately one thousand people gave birth to interaction between visitors. Interaction patterns occur randomly and start from not knowing to knowing. This process gives birth to introductions and brotherhood. Such a relationship shows a value of peace among human beings. Although they come from different regions and economic levels, they are willing to be together in one place to interact with each other as fellow visitors. This finding illustrates clearly the function of the mosque with its tradition as a liaison between communities as conveyed by Kurd (2018) and Waluyo et al. (2022).

The value of tolerance. The limited area of Menggoro Mosque compared to the number of visitors resulted in excess tamping capacity at all points both from vehicle parking, mosques, tombs and night markets. This requires that visitors have the awareness to share the place and time so that everyone can carry out the series of rituals as a whole. Such conditions reflect the cultivation and practice of tolerance values in the form of awareness to respect the interests of others and also share space and time with others. This finding explains that in the tradition centered in Menggoro there was a formation of a culture of tolerance, and this strengthened the function of the mosque as a cultural center (Kurd, 2018) and center of life (Kurd, 2018) and center of life (Muktafi, 2018).

Historical value. The existence of tradition in Menggoro Mosque which is believed to have started since the beginning of the era of the spread of Islam in Temanggung and is still alive to this day shows the cultivation of strong historical values. Visitors and the public are bound by the historical value of the mosque and the traditions it practices. Visitors come already have a historical perspective on the Menggoro Mosque with all the beliefs and myths that surround it. This finding reinforces that the process of instilling values in society must be based on history (Ekaningrum, 2016).

Balance value. In the pilgrimage ritual, visitors get one message about the balance of life that the human being must die. Through pilgrimage rituals, there is a final message about human existence that must have awareness of the coming of death so that humans always remember their humanity. Likewise, in another series of rituals in the form of *mujahadan* and night markets, there is a value about balance. *Mujahadahan* is a symbol of man's submission to God, while the night market is a symbol of human survival to live. This is where can be found the cultivation and practice of the values of life balance. This finding shows that the mosque as the center of life in the form of mosque tradition as a religious tourism destination (Nigatu et al., 2023; Safitri et al., 2023).

The value of contextuality. The continuity of the Menggoro Mosque tradition cannot be separated from the style of interpretation and religious practice that combines text and

context. Failure to interpret religious teachings based solely on text is usually indicated by the attitude of labeling heretics against the practices and traditions of others who are not the same. The existence of this contextuality value is the capital for the survival and continuation of the tradition of *kembang boreh*, pilgrimage and lucky *saka* to this day. This finding confirms that the value of contextuality is needed in understanding and practicing religion so that it is not trapped into superficial, narrow and incomplete conceptions that give birth to misleading attitudes of different parties (Ibda & Khaq, 2019).

Religious Moderation Education through Menggoro Mosque Tradition

Referring to the five elements of education, namely givers, recipients, the existence of good goals, good ways or paths, and the existence of positive contexts, conveyed by Dauly (2019), and the content of values and attachments to history (Mardijja et al., 2023), the practice of tradition in the Menggoro Mosque can be seen as an educational process. Furthermore, referring to the comprehensiveness of mosques as educational institutions (Al-Refai, 2020), and the function of mosques as cultural centers that connect between communities (Kurd, 2018; Waluyo et al., 2022), it can be stated that the tradition of Menggoro Mosque has educational values.

Based on Ma'arif et al. (2023) that religious moderation has a very accommodating nature to traditions that develop in society, and refers to (Nurdianzah, 2020), which states that tradition functions as a medium for conveying messages (values), then in the perspective of religious moderation education, the Menggoro Mosque tradition actually contains religious moderation educational values.

As described above, the values contained in the series of rituals in the Menggoro Mosque tradition are in the form of peace, tolerance, balance, historicalness, and contextuality. Referring to the special characteristics of religious moderation educational material content that prioritizes the teachings of peace, spreading love, a culture of help, prioritizing tolerance, caring for harmony, not excessive, balanced, and living in harmony with others despite different ethnicities and religions (Hamdi et al., 2021; Qasim, 2020), then all values contained in the Menggoro Mosque tradition can be expressed as the educational value of religious moderation.

Religious moderation education can be pursued through three paths, namely enculturation, socialization and internalization (Kuczynski & Knafo, 2013). Enculturation means the process of learning about a particular culture, the dynamics and transmutation of culture. Socialization is the process by which people learn to be members of society by internalizing agreed norms and values or learning to carry out social roles. Internalization is the process of learning to instill a cultural system in individuals. Based on this, the traditional practice at the Menggoro Mosque is a combination of encreation, socialization and at the same time internalization of the value of religious moderation.

The formulation of religious moderation according to the Ministry of Religious Affairs is defined as a way of view, attitude, behavior that takes a position in the middle, acts fairly and is not extreme in religion (Agama RI, 2019). When met with this formulation, the findings of this research—about the five educational values of religious moderation contained in the series of traditional rituals of the Menggoro Mosque, namely the values of peace, tolerance, balance, history, and contextuality—the position is to expand the theory of religious moderation.

Conclusion

Two conclusions can be drawn based on the results of the discussion and discussion ahead. First, the tradition of Menggoro Mosque is a cultural meeting with religious teachings since the era of the early spread of Islam in Temanggung, which took the form of a series of *nazar* rituals, *kembang boreh*, *mujadahah*, lucky *saka*, pilgrimage and night market. Second,

the educational values of religious moderation contained in the series of rituals in the Menggoro Mosque tradition consist of the values of peace, tolerance, balance, historicity, and contextuality.

The novelty of this study lies in findings about the function of traditions based on historic mosques as a medium of cultivation, practice and dissemination of the educational value of religious moderation. On a global scale, the results of this research are expected to contribute to global peace education through the media of community traditions to fight and prevent all forms of terrorism, intolerance, extremism and exclusivism in the name of religious school and university levels.

This research is funded with own funds (does not have sponsorship) so that the duration of research is less long and the research location is limited to one historical mosque. Further research is recommended to have sponsorship so that it can increase the duration of research time and increase research locations in other historical mosques in Indonesia.

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