

## **Religious Moderation in the Dynamics of Religious Tolerance Banyumas Community**

M. Wahyu Fauzi Aziz<sup>1</sup>, Dedi Djubaedi<sup>2</sup>, Supriyanto<sup>3</sup>

<sup>1</sup>*State Islamic University Prof. KH Saifuddin Zuhri  
Purwokerto, Indonesia.*

<sup>2</sup>*State Islamic Institute Sheikh Nurjati Cirebon,  
Indonesia.*

<sup>3</sup>*State Islamic University Prof. KH Saifuddin Zuhri  
Purwokerto, Indonesia.*

---

**Abstract:** The high tolerance among religious adherents of the Banyumas community makes religious moderation in Banyumas able to be realized properly. This happens because of the role of community collective awareness in religion and the religious institution of the Religious Harmony Forum (FKUB). From here, this study aims to find, identify, and explain religious moderation in the dynamics of religious tolerance in the Banyumas community. The research method was carried out qualitatively descriptively by explaining the phenomenon of the reality of religious moderation in the Banyumas community which was formed because of religious tolerance. The technique of collecting the data is done by interview, observation, and documentation. The data that has been obtained is then reviewed by reduction, classification, and verification. The results of this study are the dynamics of religious moderation in the Banyumas community due to the awareness of the community that upholds religious plurality which is formed due to collective awareness of tolerance as an attitude that always respects various religious differences and the role of the Banyumas Religious Harmony Forum (FKUB) which can build tolerance in addressing religious diversity among religious adherents in Banyumas so that religious moderation can be established.

**Keywords:** religious moderation, tolerance, religious people, and diversity.

---

### **1. Introduction**

Indonesia is a nation that is diverse in terms of ethnicity, religion, culture, language and others. Pluralism has become the capital of the life of the nation and state. The philosophy of the nation, *Bhinneka Tunggal Ika*, has also been a unifier of the nation from the past until now. One of them is to unify the relationship between people of different religions. In the context of this diversity and diversity, tolerance is then formed. The tolerance that makes inter-religious relations open and unified. This tolerance is essentially an embodiment of local wisdom, tradition, and ancestral culture which is the glue of religious life so that people's lives become harmonious, and coexist, including in religious and belief life [1].

It is not surprising that in everyday life tolerance has a great influence because the values of tolerance are the basis of religious practices developed by their followers. The influence of this tolerance has spread through various religious sects in Indonesia, including Islam, Christianity, Catholicism, Hinduism, Buddhism, and others. This tolerance is a pearl of wisdom for the life of diversity that enriches the repertoire of people's lives. This tolerance is in line with the harmonious condition of religious life which ideally must be studied more deeply to obtain positive values that make religious life in Indonesia stronger. Such a fact cannot be separated from the history of the Indonesian nation which is full of religious conflicts, conflicts with religious or ideological pretexts, where this is very sensitive when it has become the seed of conflict [2], [3]

Conflicts often stem from religious values which are claimed to be justifications for their adherents. Claims that there is a wrong or deviant religion outside of their religion gradually become a source of conflict that can turn into a prolonged conflict. Ideally, this existing diversity is not a source of conflict, but a part of getting to know each other. To defuse this conflict, the attitude of tolerance to know one another becomes the main capital in inter-religious harmony, namely the realization of tolerance among religious communities, which is one of the fresh air in easing or even preventing conflict. In the Islamic world, learning to develop tolerance has existed for a long time, and in Islamic literature, tolerance is known as *tasamuh* which is defined as the nature of mutual respect, allowing the establishment of others that are contrary to their views [4], [5].

Nuriz explained that *tasamuh* is a characteristic of Islam, namely an attitude that emphasizes friendliness, in this context, it is more directed at efforts to provide convenience and flexibility [6]. The freedom that still refers to the *Al-Qur'an* and *Sunnah*, which leads to the establishment of a harmonious life amid religious and cultural pluralism requires skills in understanding well and accepting attitudes towards diversity. This skill of mutual respect and tolerance is the key to realizing a harmonious and harmonious life [7]. Tolerance to realize

the harmonization of the lives of religious people and between religious communities is not an easy matter. The attitude to realize *tasamuh*, and coexistence often coincides with various social, economic, and political interests, especially religion which is very sensitive. Friction in the name of religion often has a wider impact, and the 'wounds' are difficult to heal in the short term. Such conditions will gradually create physical and sustainable conflicts in the community [8].

A comfortable, peaceful, and highly tolerant community environment is the dream of many people. This effort is the responsibility of all elements of the nation, including religious people and religious leaders in it. Realizing this hope, and then turning on religious moderation in a pluralistic society, especially with religious diversity, is something that can be tried from an early age [9]. Religious moderation makes the religious beliefs of a people continue to run in their corridor and the beliefs of other people can also continue to run in their corridors without having to prioritize or even damage each other [10]. Theological legitimacy is absolute when it is in the internal realm of each religion, and when it is in the public sphere, moderation is at the forefront of social life. At least QS Al-Maidah: 77 can be a guide in dealing with such conditions, " Say (Muhammad), 'O People of the Book! Do not exaggerate in a way that is not right in your religion. And do not follow the desires of those who have gone astray and (have) led many (people) astray, and they have strayed from the straight path.'"

During the increasingly fast wave of radicalism and also religious/belief conflicts, religious moderation is needed to maintain the unity of the people [11]. An active role from all parties is needed in implementing religious moderation, which in this case is commanded by religious leaders and institutions at the Regency level. The principles of religious moderation include (1) guiding, leading, and mediating; (2) avoiding violence and extremism; (3) controlling things so as not to go too far; (4) balancing; and (5) taking the middle ground between Liberals and radicals [12]. One of the main fortresses to create a well-embedded moderation value for its followers is the attitude of tolerance between followers of different religions [13]. Tolerance is also often used as the most important and strategic instrument to achieve individual and social goals to instil values of religious moderation, especially in the specifics of religious harmony or inter-religious harmony [14], [15]. In the space of practice, it is important to present religious moderation in a structured manner to all elements of society, including in Banyumas, which have various educational levels and geographical characteristics and also tend to be heterogeneous between villages and cities. This diversity is often a potential trigger for conflict in the religious community in Banyumas.

However, the Banyumas community is a society consisting of a diversity of tribes, races, religions, and groups so a pluralist social structure is formed. In such circumstances, it is very easy for conflict to occur. But in reality, the religious life of the Banyumas people is harmonious because of their high inter-religious tolerance. This is illustrated, for example, by the tolerant attitude of adherents of Islam to other religions. It is not surprising that the potential for internal conflicts (usually related to the understanding of religious sects and the existence of radical groups) and the potential for external conflicts (due to the presence of other religious adherents) can be suppressed by the tolerance attitude of the Banyumas people [16].

This shows that the religious life of the Banyumas people is very harmonious due to the high awareness of community tolerance. This attitude of tolerance has a strategic role in presenting a peaceful living atmosphere and forming a harmonious society despite religious differences. This attitude of tolerance of the Banyumas community occurs because of the role of religious leaders [17]. Religious leaders in the Banyumas community are respected and full of charisma. What they convey is easier for people to accept and implement [18]. This means that religious leaders are chosen figures, role models, and honourable figures as well as non-formal leaders in society. The existence of religious leaders in the social sphere of course cannot be separated from the collective awareness of religious tolerance as a representation of the local wisdom of the Banyumas community. This fact is what makes the religious tolerance of the Banyuma community able to form the concept of religious moderation. From here, this research will focus on discussing religious moderation in the dynamics of religious tolerance of the Banyumas community.

## 2. Method

This study develops a constructivist paradigm that is oriented towards an objective meaning of the phenomenon of religious tolerance in the Banyumas community (Creswell 2014). The research method used in this study is a qualitative descriptive method, this approach is carried out by reconstructing the phenomenon to obtain new values and an explicit understanding of the religious tolerance of the Banyumas community (Park, Irwan Bahrudin, and Han 2020). The analysis focuses on events or attributes of the religious life [21] of the Banyumas community which is studied and analyzed with natural objects [22]. The research is focused on studying the dynamics of religious tolerance in the Banyumas community.

The data sources used are divided into two parts, namely primary data and secondary data. Primary data is obtained through information from informants obtained from interviews, direct observations in the field and

so on. Meanwhile, the second data source was explored by reading various literature, archives and documents and other relevant sources. Data collection is very important in research because data is intended to contribute to a better understanding of the theoretical framework[23]. So it is imperative that choosing how to obtain data and from whom the data will be obtained is done with good consideration because it requires the right method in collecting data for a study. The required data will be collected through several data collection techniques. Data collection is done by interview, observation, and documentation[24].

The *data analysis* technique is carried out using the model developed by Miles, and Huberman with steps (1) data collection, namely the data collection process, which is a process of examining all incoming data using data collection techniques such as interviews, observation and documentation. The data collection process must involve informants, activities, settings or contexts for the occurrence of events to be studied and analyzed later; (2) data condensation, which refers to the process of selecting, focusing, simplifying, abstracting and/or changing data that emerges from field notes, interview transcripts, documents and other empirical materials; and (3) the presentation of data ( data display ) that This is done to make it easier for researchers to see as a whole or certain parts of the research. Presentation of data is an organized, pooling of information that allows drawing conclusions and actions. Data presentation also serves to help understand what is happening and to do something, including deeper analysis or taking actions based on understanding; and (4) verification and conclusion ( verifying and conclusion ), namely interactive analysis activities are drawing conclusions and verification(Miles 2014) . From the beginning of data collection, a qualitative analyst interprets what is meant by the pattern of noting, noting the regularity of explanations, possible configurations, causal pathways and propositions. Then the verification of the conclusions during the research was carried out to test the truth, sturdiness and suitability to make them valid (Faisal 2020) .

### **3. Results And Discussion**

The concept of religion, as it is generally known, has a substantive meaning that there is no chaos, chaos, chaos and so on. This means that religious differences aim to bring goodness and harmony to life. In other words, religion is the source of the realization of peace, order, comfort, and joy when religion is present in society. Religion can also be interpreted as teaching or a system that regulates the system of faith (belief) and worship of God Almighty and the rules relating to human and human relationships and their environment. Taking into account the limitations or concepts of religion above, it can be said that religion is a system or way of thinking, feeling, and acting to overcome life's problems under supernatural powers, considering that human strength (especially the mind) is difficult to overcome. Religion is not limited to matters of doctrine, dogma, and ritual ceremonies, but also includes human concepts about the reality of life which is reflected in the complexity of life. In other words, religion is part of the daily life of the people in their behaviour, including with fellow believers and people of different religions. For this reason, religious moderation in the dynamics of religious tolerance that occurs in the Banyumas community can be identified from three important things: awareness of religious figures, religious institutions, and society.

#### **Community Tolerance Awareness**

The attitude of religious tolerance is always reflected and reflected in the attitudes and behaviour of its adherents. This behaviour has a significant religious impact on creating harmony [27]. Budi Rohadi (a follower of the Confucian religion in Banyumas) explained that the religious attitudes and behaviour of the Banyumas people are very tolerant. The adherents of religions live side by side with other believers, and they are very accepting of us, living together. The existence of this peaceful life is due to mutual respect and not highlighting each other's ego which is rooted in religious tolerance. Religious adherents can accept differences and do not force those who are different to be the same (Interview Results). With this reality, religious minorities feel peace, of course reflecting that religion has been practised in good social attitudes and behaviour, which can form an attitude of tolerance between religious communities in Banyumas.

The existence of religious diversity is an inseparable part of the religious life of the Banyumas people. This diversity is perceived by the people of Banyumas not to be part of the trigger for conflict or division, but rather leads to efforts to get to know each other for the common good, especially between adherents of religions (different religions) and fellow believers (one religion). This is what creates the potential for conflict between religious communities because the attitude of feeling the most right ( truth claim ) can be avoided. This all happened because of the religious attitude of the Banyumas people who could accept differences. Agus explained that the various conditions in Banyumas are safe and peaceful, even though there are small ripples, it is natural, and on a macro basis, it is safe (Interview Results). Even though in the Banyumas community there are hardline groups, the Banyumas people can control themselves and not act in anarchy [28]. This is as conveyed by the representative of the followers who explained that so far the relationship between religious communities is good, although there are still a group of people who tend to be extreme, we do not dare to

approach them, it is only our concern to establish a relationship with them (Interview Results), but all can be conditioned and well tolerated.

Of course, the condition of good diversity in accepting these differences is carried out to maintain oneself or keep a distance from certain communities, sometimes starting from the prejudices of adherents of one religion to adherents of other religions, or the prejudices of fellow believers of their religion. Prejudice among religious adherents is often a potential conflict but is tolerated by the Banyumas community. This happens, for example, when there is a truth claim on the one hand, then on the other hand it is directly claimed by that party as an untrue side, and the community still accepts the phenomenon well [29]. The acceptance of prejudice related to this truth claim in the Banyumas community can be accepted because of the tolerance that comes from the culture of the community which continues to be upheld so that the potential for dangerous conflicts in social life can be handled properly. This attitude of tolerance is certainly rooted in the values of religious moderation of the Banyumas people which are upheld.

In the diverse life of the people in Banyumas, of course, it is possible for conflicts from each of this diversity. With so many religious beliefs, there will be many claims and desires in religion, and even more so when juxtaposed with cultural issues or beliefs that are elements of that culture which are very sensitive for most Banyumas people. Religion in this position can play a dominant role in being part of the answer to the misperception of multiculturalism which causes friction between cultures or in the worst condition a split due to clashes caused by truth claims on the culture that is embraced and believed. One of the reasons for this is that it begins with prejudice. However, this potential conflict did not occur because the religious tolerance of the Banyumas people was able to form a shared culture that was upheld in high regard.

Brown explained that prejudice can be interpreted as a degrading social attitude or cognitive belief, expression of negative affect, or hostile or discriminatory actions against members of a group associated with membership in the group[30].

Liliweri explained that prejudice is one of the major obstacles or obstacles to communication activities because people who have prejudices have nothing to do with being suspicious and opposing communicators who launch communication (Alo 2005) . In prejudice, emotions force us to conclude based on what we suspect, without using our thoughts and views on real facts. Therefore, once the prejudice is gripped, people will not be able to think objectively and everything they see will always be judged negatively. The form of prejudice can be manifested in: first, stereotypes, namely the giving of certain traits to someone based on subjective categories, just because they come from the out-group. Second, social distance, namely the feeling to separate a certain person or group based on a certain level of acceptance, such as (1) unwillingness to marry with other ethnic groups, (2) unwillingness to make other ethnic groups members of the club, (3) unwillingness to accept as neighbours, (4) unwillingness to accept as a colleague (R 2005) .

In a religious context. the targets of prejudice are: (1) race and ethnicity, where racial prejudice is directed at certain racial or ethnic groups who adhere to certain religions in religious communities; (2) gender that causes prejudice to gender differences between men and women in religious practice is usually directed at women; and (3) religion that focuses on prejudice aimed at adherents of a certain religion occurs in many areas in Banyumas. This religious prejudice often causes prolonged conflict with the target of religious prejudice not only adherents of other religions but also fellow religions who have different understandings or religious organizations [32]. In a religious context. the targets of prejudice are: (1) race and ethnicity, where racial prejudice is directed at certain racial or ethnic groups who adhere to certain religions in religious communities; (2) gender that causes prejudice to gender differences between men and women in religious practice is usually directed at women; and (3) religion that focuses on prejudice aimed at adherents of a certain religion occurs in many areas in Banyumas. This religious prejudice often causes prolonged conflict with the target of religious prejudice not only adherents of other religions but also fellow religions who have different understandings or religious organizations(R 2005) .

Condescending beliefs are cognitive domains, negative feelings are affective domains, while acts of hostility and discrimination are conative domains that are still in the form of a tendency to act. This component of prejudice cannot be implemented in the religious life of the Banyumas community. The Banyumas people prioritize harmony, tolerance, and moderation in religion rather than prejudices. The prejudice that should be easy to develop in a multicultural life cannot grow and develop in the religious life of the Banyumas people.

It is not surprising that religious multiculturalism as religious diversity in a cultural context can be well established with the spirit of tolerance and religious moderation. Culture in tolerance and moderation is internalized in the values, norms, systems, culture, habits, customs, and politics adopted by the Banyumas people. Thus, multiculturalism as a sociocultural expression of diversity can unite religious groups. Banyumas multiculturalism plays an important role in creating personal, social and cultural policies in accepting the diversity and various religions that exist in people's lives, especially those that live side by side in an area in Banyumas.

Religious multiculturalism, which is something that has existed for a long time in Banyumas, which is marked by the large variety of religions in the culture between groups of people, will be greatly influenced by the elements of need in the community itself. When people feel the need for communication between them, the variety of languages and also the values of interaction will become part of the culture of the community (Dkk 2015) . This need and reality then bind good religious relations between followers of different religions in the Banyumas community so that religious moderation in the community is created which is a product or result of multiculturalism tolerance in religious life.

It has been explained that the aspect of multiculturalism in the Banyumas community is believed to have a very large influence on religious tolerance and moderation. This happens because the basic values of tolerance in religious practice are influenced by the locality of the community so that various existing religious sects, whether Islam, Christianity, Catholicism, Hinduism, Buddhism, and others can live in harmony. The diversity of religions, cultures, languages, traditions, ethnicities and races in Indonesia is something that the Banyumas people respond well to. Diversity and multiculturalism also enrich the repertoire of religions, cultures, traditions, ethnicities and races that shape the awareness of tolerance and religious moderation of the Banyumas community. Tolerance and moderation also become a reference for life and community life so that all behaviour and actions, attitudes, speech, and others are always oriented to build religious harmony in the Banyumas community. From here, differences as potential conflicts, which at any time can surface, can be suppressed by the spirit of tolerance and religious moderation of the Banyumas people. This is as stated by Made that in the life of the Pasir religion there must be explosions, but through tolerance and moderation, the Banyumas people can reduce these explosions (Interview Results).

From here we see that the dynamics of the Banyumas people's religion are going well. This is marked by the public's awareness that the Banyumas community is plural in religion. This plurality builds awareness that the potential for inter-religious conflict always exists, both internally and externally. However, this potential can be muffled and handled well through the collective awareness of community intolerance. An attitude of respecting differences. The tolerant attitude and behaviour of the Banyuma community are formed and internalized from local multiculturalism. The Banyumas people who are culturally religious can take advantage of local values to build awareness of tolerance properly. This awareness of tolerance then creates a good relationship in the community that forms the power of religious moderation in the Banyumas community who live in harmony and harmony.

#### **Institutional diversity**

In addition to the dynamics of religious moderation formed by the awareness of tolerance which is rooted in multiculturalism and locality values, the dynamics of the religious awareness of the Banyumas community is also formed in the context of the contribution of religious institutions. In this case, a religious institution that has an important contribution to building religious tolerance and moderation in the Banyumas community is the existence of the Diverse Harmony Forum ( FKUB) in Banyumas. The existence of the Banyumas FKUB since the beginning has contributed a lot to the dynamics of religious moderation in the Banyumas community, namely building and internalizing awareness of religious tolerance in Banyumas so that the Banyumas community can have good religious moderation power which has an impact on the formation of religious harmony in the Banyumas community.

Currently, the religious life of the people in Banyuma is conducive. Bathe explained that religious life in Banyumas is generally still conducive. The indication is because between each religion to this day there have been no significant problems. This happens because the interaction and communication between religious followers in the Banyumas community are still going well. This is because the existence of FKUB is sufficient to bridge between religious adherents. The interfaith activities carried out by FKUB can build awareness of tolerance among religious believers. Through these intensive and sustainable interfaith activities, there is a warm interreligious interaction and communication full of interfaith affection (Interview Results).

Interfaith activities organized by FKUB Banyumas can internalize tolerance as religious moderation between religious adherents in aspects: (1) belief or in Islam known as *aqidah*, namely belief in the existence of something supernatural power which is believed to be the regulator and creator of nature. He is the Almighty over everything in the world and everything in it. This belief provides an important basis for always respecting the existence of other religious people who are also God's creations whose beliefs must be respected; (2) worship or better known as rituals or in Islam known as *worship*, namely human behaviour in dealing with these supernatural powers as a consequence or recognition and submission. This process is a tangible form of manifestation of belief, namely in the form of activities, one of which aims to strengthen His power. Respecting other religious people is part of worship activities; and (3) the content of the value system, or in Islam known as a source of law or *shari'ah* that regulates human relations with other humans or the universe associated with these beliefs [34]. Everything is arranged to maintain the regularity of human life, both vertically, horizontally

and with the universe's environment. One of them regulates inter-religious relations that must respect and appreciate each other. These three aspects become important meanings for interfaith activities that have an impact on the religious moderation of the Banyumas community formed by the Banyumas FKUB.

The three religious contents can be believed and practised in a real and sustainable manner by the followers of the Banyumas religion so that religious values have been embedded both in individuals, and religious goals will of course be realized by themselves. Religion is also believed to be a thirst quencher when the human self is filled with endless greed and egoism. To become part of this thirst quencher, religion is not only seen or practised from a vertical perspective, the important thing is that the relationship with the Creator has been fulfilled. More than that, horizontal relationships also become an important part when religion is practised in totality (Sairin, 2010). This horizontal relationship between religious adherents makes the awareness of religious adherents in Banyumas believe that the diversity of religions and beliefs is not an easy matter in living this relationship. This inevitability makes the heterogeneous (plural) religious style of Banyumas society understood as a reality that has been going on for a long time. This diversity will complement each other if it can be engraved in the people, and this is one of the Banyumas FKUB that has been carried out well.

The role of the Banyumas FKUB is getting better and more cohesive when there are mutually responsive activities, such as during the pandemic regarding the rejection of the covid corpse, FKUB was invited by the Regent to share perceptions and asked for help to convey to the people regarding the conditions of the funeral of the Covid corpse (Interview with Budi Rohadi). The same thing was conveyed by other religious leaders who were included in the management of FKUB that the existence of FKUB made religious figures closer to their people, and there was a harmonious relationship with each other, and this became part of the capital in fostering relationships at the grassroots level (Interviews). with Made Sedana Yoga). This variety of religions then becomes a necessity that must be lived in the daily lives of individuals in the Banyumas community today. As the concept of multiculturalism which is the reference that the variety of cultures and religious differences is then seen by the people of Banyumas as a relationship that strengthens one another. At least not to negate each other, to ensure the realization of comfort in life in the community.

At this level, FKUB plays a role in the internalization of religious values that contain a social dimension, such as an element of acknowledging the existence of diversity as believed in religious teachings such as in Islam which recognizes that the values of multiculturalism exist and there needs to be a common understanding. This is in line with the Qur'an Surah Al-Hujurat verse 13 which emphasizes that the position of piety, which is considered the highest human achievement, is not related to any differences, whether gender, group or origin of descent. This verse can also be understood as the difference so that they know each other, which is termed ta'aruf. Thus, the teachings of ta'aruf will penetrate boundaries, race, class, ethnicity, gender, and even including religion. Because of the importance of mutual respect and appreciation between fellow human beings, tolerance must be fostered properly so that harmony in society can be realized (Azzahra and Fakhruddin 2021). Tolerance is the ability to respect the nature, beliefs, and behaviours of others. This attitude of tolerance can be built through various activities organized by FKUB Banyumas.

Religion, which is usually used as a target for prejudice, does not occur in the relationship between religious adherents in Banyumas so religious conflict cannot exist in the Banyumas community. Concerning this conflict, Liliweri explains that one of the triggers for conflicts between and among religious communities is that certain religious people or religious groups cannot understand correctly other religious people or religious groups, who have different ideological backgrounds. ; which affects ways of thinking, behaving, and acting that is different from themselves. However, the role of FKUB Banyumas has been able to defuse this potential conflict so that many of the religious people in Banyumas live in a pluralistic society, with multi-religious, multi-ethnic and multi-cultural well. As a result, inter-religious relations are harmoniously interwoven within the framework of religious moderation.

The inter-religious meeting in the Banyumas community that was built by the Banyumas FKUB was able to make inter-religious people know each other. Inter-religious people can also be 'open' to other parties which ultimately leads to mutual understanding and understanding of each other. This is where the war of truth claim (the belief of the adherents of a certain religion states that their religion is the only true religion), and then the war of salvation claim (the belief of the adherents of a particular religion which states that their religion is the only way of salvation for all mankind) did not happen. Such conditions will gradually make the lives of the Banyumas people more harmonious. Sources of conflict rooted in a belief in the extreme interpretation of religious texts do not occur in Banyumas. This is what causes diverse moderation in Banyumas to develop well so that the people of Banyumas live in harmony in their diverse life (Interview with FA Agus Wahyudi).

Religious harmony in Banyumas implies a peaceful condition which is everyone's hope because by living in peace everything will go well. Rukun opens wide opportunities so that life goals can be achieved, ideals can be realized, and happiness in life can be felt by the people of Banyumas. The harmonious Banyumas community means a safe and peaceful condition; as well as the ability and willingness to live side by side and together in

peace and serenity. The steps taken by FKUB in realizing religious harmony in Banyumas are carried out by various interfaith activities that can build open dialogue, acceptance and respect for each other, and love among religious people in Banyumas. Harmony between religious communities causes the dynamics of religious life in all aspects of life, such as aspects of worship, tolerance, and inter-religious cooperation[5]

Religious harmony in the Banyumas community does not mean that there are no differences, but that religious differences are accepted as social facts that do not affect the customs of social life. All societies have their unique characteristics and differ from one another. It is precisely in this kind of condition that the attitude of understanding and respecting religious differences becomes an important foundation for the creation of harmony in the Banyumas community. This is the attitude of tolerance or religious moderation developed by FKUB Banyumas. This attitude has been internalized in the religious followers of the Banyumas community so that religious tolerance is actualized through the ability to understand and accept differences. In connection with the above, FKUB Banyumas can become a point of the solution between religions by continuing to cooperate. Religious life in Banyumas can run within the framework of cooperation with good dialogue in building partnerships with seven religions to empower the environment for mutual prosperity (Interview with F. A. Agus Wahyudi).

This is where, in the dynamics of religious life in Banyumas, FKUB Banyumas, through its cross-religious activities, can awaken and internalize multicultural values as a basis of tolerance that can raise public awareness about diversity as a necessity that is part of the lives of religious followers of the Banyumas community. FKUB Banyumas can build a fair attitude in responding to religious diversity among religious believers in Banyumas so that religious moderation can be formed. From here, the dynamics of the Banyumas FKUB journey can be a solution to various potential conflicts in inter-religious relations in Banyumas. Through the role of FKUB Banyumas, every religion can build awareness of its people full of love for fellow human beings. This is the attitude of religious tolerance of the Banyumas community that builds religious tolerance and moderation, played by the Banyumas FKUB.

#### 4. Conclusion

The dynamics of religious moderation in the Banyumas community occur because of the high religious tolerance between religious adherents. This tolerance is internalized because of two important aspects: first, the awareness of the community that upholds religious plurality which is formed because of the collective awareness of tolerance as an attitude that always respects various religious differences. The tolerant attitude and behaviour of the Banyuma community are formed and internalized from the local cultural multiculturalism. The Banyumas community can take advantage of local values to build awareness of tolerance properly to realize religious moderation in the Banyumas community. Second, the dynamics of the harmony of religious life in Banyumas was formed on the role of the Banyumas FKUB, through various inter-religious activities that can awaken and internalize multicultural values as the basis for tolerance of the Banyumas community. FKUB Banyumas can build a fair attitude in responding to religious diversity among religious believers in Banyumas so that religious moderation can be formed. Through the role of FKUB Banyumas, every religion can build awareness of religious tolerance that can realize religious moderation in the Banyumas community.

#### References

- [1]. E. Ulfa, ; Dedi Djubaedi, ; Cecep Sumarna, ; Siti Fatimah, ; Suklani, and ; Abas Hidayat, "The Role of Teachers in Fostering Religious Multiculturalism," *Int. J. Multicult. Multireligious Underst.*, vol. 7, no. 34, pp. 282–289, 2019.
- [2]. K. Kambali, D. Djubaedi, J. Jamali, U. Suratno, S. Fatimah, and A. Hidayat, "The Development of Multicultural Curriculum for Islamic Religious Education: A Literature Review," *Int. J. Soc. Sci. Hum. Res.*, vol. 05, no. 07, pp. 3077–3083, 2022, doi: 10.47191/ijsshr/v5-i7-41.
- [3]. N. Nazmudin, "Kerukunan dan Toleransi Antar Umat Beragama dalam Membangun Keutuhan Negara Kesatuan Republik Indonesia (NKRI)," *J. Gov. Civ. Soc.*, vol. 1, no. 1, p. 23, 2018, doi: 10.31000/jgcs.v1i1.268.
- [4]. C. Sumarna, D. Djubaedi, S. Fatimah, A. Mas'ud, D. N. Rosidin, and A. Hidayat, "Multicultural Value of Education in Forming the Community's Religious Attitude," *Int. J. Recent Adv. Multidiscip. Top.*, vol. 2, no. 8, pp. 168–171, 2021.
- [5]. N. Naim, *Islam dan Pluralisme Agama*. Yogyakarta: Aura Pustaka, 2014.
- [6]. M. A. F. Nuriz, A. R. H. Al Faruqi, and M. P. Perdana, "Problem Pluralisme Agama di Indonesia," *Kalimah J. Stud. Agama dan Pemikir. Islam*, vol. 19, no. 1, p. 65, 2021, doi: 10.21111/klm.v19i1.6366.
- [7]. E. Setyawati, *Kebudayaan Di Nusantara Dari Keris, Tor-tor, sampai Industri Budaya*. Depok: Komunitas Bambu, 2014.
- [8]. A. Tajrid, "Kebenaran Hegemonik Agama," *Walisongo J. Penelit. Sos. Keagamaan*, vol. 20, no. 1, p.

- 193, 2012, doi: 10.21580/ws.20.1.190.
- [9]. M. M. Muhammad Nur Rofik, "Implementasi Program Moderasi Beragama yang Dicanangkan oleh Kementerian Agama Kabupaten Banyumas di Lingkungan Sekolah," *Lect. J. Pendidik.*, vol. 12, no. 2, pp. 57–64, 2021, doi: 10.21856/j-pep.2021.4.08.
- [10]. I. Sugiarti and M. Roqib, "Diseminasi Pendidikan Moderasi Islam Pada Mahasiswa: Strategi Menangkal Radikalisme di Perguruan Tinggi Umum (The Dissemination of Moderate Islamic Education to Students: Strategies to Counter Radicalism in Public University)," *Potret Pemikir.*, vol. 25, no. 2, p. 119, 2021, doi: 10.30984/pp.v25i2.1471.
- [11]. H. P. W. Supriyanto, "THE RELIGIOUS ATTITUDE AND BEHAVIOR OF ALUMNI PONDOK PESANTREN MADRASAH WATHONIYAH ISLAMIYAH (PPMWI) KEBARONGAN BANYUMAS," *J. "Al-Qalam,"* vol. 26, no. 2, 2020, [Online]. Available: <https://medium.com/@arifwicaksanaa/pengertian-use-case-a7e576e1b6bf>.
- [12]. K. Toweren, "Peran Tokoh Agama Dalam Peningkatan Pemahaman Agama Masyarakat Kampung Toweren Aceh Tengah," *DAYAH J. Islam. Educ.*, vol. 1, no. 2, p. 258, 2018, doi: 10.22373/jie.v1i2.2967.
- [13]. H. P. W. supriyanto, Ahmad Muthohar Sa'idi, "RELIGIOUS MODERATION IN THE FRAMEWORK OF CULTURAL RESERVATION IN BANJARPANEPEN BANYUMAS," *J. Kaji. Islam dan Budaya*, vol. 18, no. 2, pp. 318–333, 2020.
- [14]. A. Nasution, *Moderasi Beragama Di Era Disrupsi Digital*. Bengkulu: CV. Zigie Utama, 2020.
- [15]. M. M. Rizki, "Penguatan Nilai-Nilai Moderasi Beragama Bagi Generasi Z di Desa Sokaraja Lor," *Jumat Keagamaan J. Pengabd. Masy.*, vol. 3, no. 1, pp. 9–15, 2022, doi: 10.32764/abdimas\_agama.v3i1.2477.
- [16]. A. Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity," *J. Diklat Keagamaan*, vol. 13, no. 2, pp. 45–55, 2019.
- [17]. A. Wibowo, "Analisis Interaksionisme Simbolik Masyarakat Maya Terhadap Wacana Agama di Media Sosial Facebook," *FIKRAH*, vol. 6, no. 1, pp. 163–186, Jun. 2018, Accessed: Oct. 24, 2022. [Online]. Available: <https://journal.iainkudus.ac.id/index.php/fikrah/article/view/2675>.
- [18]. B. Isbandi, "KONSTRUKSI SOSIAL PERAN PEMUKA AGAMA DALAM MENCIPTAKAN KOHESIVITAS KOMUNIKASI SOSIAL DI KOTA MATARAM," *J. Ilmu Komun.*, vol. 6, no. 2, 2008.
- [19]. J. W. Creswell, *Research design: Qualitative, quantitative, and mixed methods approaches*. Thousand Oaks, CA: Sage, 2014.
- [20]. D. Park, F. Irwan Bahrudin, and J. Han, "Circular Reasoning for the Evolution of Research Through a Strategic Construction of Research Methodologies," *Int. J. Quant. Qual. Res. Methods*, vol. 8, no. 3, pp. 1–23, 2020.
- [21]. Sugiyarlin and M. Supriatna, "Adolescent's Career Maturity," vol. 399, no. Icepp 2019, pp. 232–235, 2020, doi: 10.2991/assehr.k.200130.121.
- [22]. Sugiyono, *Memahami Penelitian Kualitatif*. Bandung: Alfabeta, 2017.
- [23]. I. Etikan, "Comparison of Convenience Sampling and Purposive Sampling," *Am. J. Theor. Appl. Stat.*, vol. 5, no. 1, p. 1, 2016, doi: 10.11648/j.ajtas.20160501.11.
- [24]. L. J. Moleong, *Metodologi Penelitian Kualitatif*. Bandung: PT Rosdakarya, 2016.
- [25]. M. B. and A. M. H. Miles, *Qualitative Data Analysis (terjemahan)*. Jakarta: UI Press, 2014.
- [26]. S. Faisal, *Format-format Penelitian Sosial*. Jakarta: Penerbit Raja Grafindo Persada, 2020.
- [27]. B. S. Dwi Narwoko, *Sosiologi Teks Pengantar Dan Terapan*. Jakarta: Kencana Prenadamedia Group, 2010.
- [28]. A. Mohamad Fahri, "Moderasi Beragama di Indonesia," *Intizar*, vol. 25, no. 2, 2019, doi: 10.3390/re113050451.
- [29]. A. Hapsin, *Merajut Kerukunan Umat Beragama*. Semarang: CV. Robar Bersama, 2011.
- [30]. B. R., *Menangani Prasangka dari Perspektif Psikologi Sosial*. Yogyakarta: Pustaka Pelajar, 2005.
- [31]. L. Alo, *Prasangka dan Konflik: Komunikasi Lintas Budaya Masyarakat Multikultur*. Yogyakarta: LkiS, 2005.
- [32]. D. P. B. Susetyo, *Stereotip dan Relasi Antar Kelompok*. Yogyakarta: Graha Ilmu, 2010.
- [33]. M. A. M. Dkk, *Peran Lembaga Keagamaan Dalam Memelihara Kerukunan Umat Beragama Di Indonesia*. Jakarta: Balai Litbang Agama, 2015.
- [34]. M. Zainuddin, *Pluralisme Agama, Pergelutan Dialogis Islam-Kristen di Indonesia*. Malang: UIN-Maliki Press, 2010.
- [35]. A. Z. Azzahra and A. Fakhruddin, "KEARIFAN LOKAL MASYARAKAT SUNDA DALAM TRADISI MENDIDIK ANAK RELEVANSINYA DENGAN AJARAN ISLAM TENTANG PENDIDIKAN ANAK," *Pedagog. J. Anak Usia Dini dan Pendidik. Anak Usia Dini*, vol. 7, no. 2, pp. 161–172, 2021.