



Social capital to develop religious moderation for Indonesia-Malaysia border communities

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ABSTRACT

Communities on the border, need to explore their culture. Dayak people's understanding of religious moderation is also still limited. The aim of this research is to find a formula for social capital in developing religious moderation in border areas. The research method is descriptive qualitative with an ethnographic approach. The research team is the research subject, where the objects are traditional stakeholders and community leaders at the research location. Data collection techniques by interviewing research objects. Data analysis was carried out by codifying and grouping data based on answers to interviews conducted. The grouping results were then interpreted and then discussed again with the figures in the form of a Focus Group Discussion. In this way, the concept obtained is a joint conclusion of the parties involved in the research. The results of the research are that the social capital of border communities to develop religious moderation is very high. Social capital takes the form of good social interaction, customs and religious life. In border areas, although the conditions for providing education are still limited, they are inclusive. Academically, the results of this research can be used as a reference for developing a model of religious moderation.

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1. INTRODUCTION

In Indonesia today, differences in views and interests between the country's very diverse citizens are quite high. Likewise in religion, our constitution guarantees the freedom of religious communities to embrace and practice religious teachings in accordance with their respective beliefs and beliefs. (Azis et al., 2023). In an era where technology dominates almost every aspect of life, education and religion have become two very relevant forces in shaping the character of individuals and society. However, the challenges faced in integrating religious values with technological advances often become a hot topic of discussion and even controversial (Putra et al., 2024).

The face of world civilization is greatly influenced by the style of thinking that dominates or becomes 'mainstream' at each phase of history. Of course, the thoughts that become mainstream in each era are not single, but rather a combination of various aspects of life which in turn give rise to civilization (Suharto, 2021). Since 2011, exactly after the bombing of the World Trade Center (WTC) in New York, United States, which was suspected to be a form of terror, radicalism, extremism and terrorism have been seen as part of the thinking that influences world civilization. In the latest developments in the 21st century, radicalism is used to refer to the efforts and desires of

certain people or groups to uphold their understanding and beliefs in a revolutionary way, deeming them wrong and correcting other people's ideas and attitudes by using violent means, if not considered legitimate, acts of murder and suicide. to uphold their understanding and ideology, including their religious understanding(Harahap et al., 2019).

Indonesia's state ideology, Pancasila, places great emphasis on creating harmony between religious believers(Aswandi & Roisah, 2019). Indonesia has even become an example for nations in the world in terms of successfully managing its cultural and religious diversity, and is considered successful in terms of harmoniously combining religion and statehood.(Doko, 2023). Conflicts and social friction on a small scale often occur, but we always manage to get out of conflict and return to awareness of the importance of unity and integrity as a great nation, a nation blessed with diversity by the Creator.(Rasad & Nugraha, 2023).

Religious conflict can affect various groups or schools of thought within the same religion (sectarian or intra-religious), or occur among various groups within different religions (communal or inter-religious).(Ramadan & Haifa Aziza, 2023). Usually, the beginning of a conflict with a religious background is sparked by an attitude of blaming each other for religious interpretations and understandings, feeling self-righteous, and not opening oneself to other people's interpretations and religious views.(Nor, 2022).

The government's launch of religious moderation requires support from various community groups. For this reason, schools which are tasked with developing the human resources and character of the nation's children need to implement an inclusive education model(Sukiyat, 2020). Of course, this inclusive education model is actually implemented in schools in Indonesia. In the context of Catholic Religious Teaching (PAK) and Characteristics, it is implemented with reference to Law no. 20 of 2003 which explains the purpose of religious education, precisely in article 37 paragraph 1: "Religious education is intended to shape students into human beings who believe in and are devoted to God Almighty and have noble character.(Wibowo et al., 2023). This goal can then be translated into religious moderation, namely how students are directed to have a better and more tolerant religious life. A harmonious life in society is the realization of all the knowledge of religious moderation taught in a student's life(Choli, 2019).

This writing aims to describe the results of an ethnographic study regarding the implementation of religious moderation in border areas(Rais, 2020). Specifically, he wants to show his social capital. Apart from that, the writing team also analyzed various articles related to religious moderation and inclusive education. There are two theories used, namely, the theory of religious moderation and the theory of inclusive education(Ri, 2019).

The word "moderation" has a correlation with several terms. In English, the word "moderation" comes from the word moderation, which means a moderate attitude, an attitude of not exaggerating(Laila, 2021). There is also the word moderator, which means chairman (of meeting), mediator, mediator (of dispute). The word moderation comes from the Latin moderateio, which means moderation (neither excess nor deficiency(Sanjono, 2023). In the Big Indonesian Dictionary, the word "moderation" means avoiding violence or avoiding extremes. This word is an borrowing of the word "moderate"(Aisyah, 2023), which means an attitude of always avoiding extreme behavior or expressions, and a tendency towards the middle path. Meanwhile, the word "moderator" means a person who acts as a mediator (judge, referee, etc.), the leader of a session (meeting, discussion) who directs the discussion or discussion of problems, a device on a machine that regulates or controls the flow of fuel or energy sources.(Hezbollah, 2021).

Religious moderation is a creative effort to develop a religious attitude amidst various constraints, such as between claims of absolute truth and subjectivity, between literal interpretation and arrogant rejection of religious teachings, as well as between radicalism and secularism.(Saumantri, 2022). Religious moderation's main commitment to tolerance makes it the best way to deal with religious radicalism which threatens religious life itself and, in turn, impacts the life of unity in society, nation and state.(Mustafidin, 2021).

Inclusive education is not about disability but is related to a school culture that is open and respectful of differences and recognizes individual needs(Mustafidin, 2021). Inclusive education is not another name for education for children with special needs, but rather education that involves identifying and minimizing obstacles to learning and participation and maximizing supporting

resources.(Purwowododo & Zaini, 2023). According to(Salfiyadi, 2021)is about attitude – a value and belief system, not a set of actions. So when this system is adopted by a school, it will influence all decisions in that school(Sinulingga et al., 2023). From the explanations of the two inclusive education experts, it can be understood that inclusive education is oriented towards collaboration in the diversity of individual learning needs(Barlian et al., 2023). Inclusive education transforms the education system by removing barriers that can prevent every student from fully participating in education. In this system, education authorities must make practical changes that provide opportunities for children with different backgrounds and abilities to be successful in learning(Nurfadhillah, 2021).

2. RESEARCH METHOD

This research was conducted using ethnographic methods, where the researcher participated directly in the events that were taking place(Yusanto, 2020). The data was taken by observation and direct interviews with people who know about social capital(Dewi et al., 2022). The data taken focuses on the social capital that exists in border communities. Before going into the field, the author conducted a literature study first. especially to find out the identity of the Dayak. This research certainly pays attention to the working principles of qualitative research such as natural settings, inductive analysis, researchers as instruments, the existence of research boundaries, etc.(Huda & Karsudjono, 2022). The time period for this research is three months, from July to December 2023. The instrument is a tool for collecting data. So instruments are closely related to techniques for obtaining data. There are 4 data collection techniques used in research (1) observation, (2) interviews, and (3) documentation. Observation involves staying with the research subject for as long as necessary. Researchers stayed for 20 days at the research location, namely in Entikong, Beduai and Kuala Dua sub-districts in Sanggau Regency. In-depth interviews with several key informants. The key informants in question are Dayak cultural figures, Dayak figures, political figures, religious figures and traditional figures. Documentation in the form of folklore, photos, recordings, printed materials as far as available. The data analysis used in this research is qualitative descriptive analysis and content analysis as stated by Miles and Hubermans(Fadli, 2021). The data that has been collected based on observations, interviews and documentation is analyzed and described critically. After being transcribed, the interview data was read repeatedly to understand the contents, then interpreted and given meaning. The data is in the form of story documents, which are also read repeatedly to obtain the content and then interpreted and given meaning.

3. RESULTS AND DISCUSSIONS

Field findings show that border communities consist of various ethnic groups, including Dayak, Malay, Javanese, Chinese, Banjar and Bugis ethnic groups. Because the ethnicities are very diverse, the religions practiced are also diverse. However, religious tolerance in this region is very high. Based on Focus Group activities carried out during this research, there has never been a conflict with SARA nuances in this area. This clearly constitutes great social capital in implementing religious moderation.

So, how exactly is inclusive education in this region linked to religious moderation? This is a crucial question that must be answered carefully. Technological advances have opened up the widest possible access to information for border communities, complete with all its problems, including problems with language development, religious teachings, social emotions and behavior. They are very vulnerable to being exposed to world cultures that are instantaneous, practical and full of diversity(AI Maghfiro et al., 2021). They are conditioned to be used to living with differences and will be eliminated when they are not equipped with the ability to appreciate differences.

With the conditions of students like this, segregative and integrative education is becoming less and less relevant to apply to society here, even though it is still needed at a certain level because its orientation is more towards uniformity. On the other hand, inclusive education that is oriented towards collaboration in diversity is becoming increasingly relevant to anticipating the diverse needs of students in an era of disruption, especially regarding religious moderation. Various innovations can be created in the inclusive education system because the uniqueness of

this system lies in its student-centered nature through the implementation of an Individualized Education Plan (IEP) or Individual Learning Plan (RPI) which is an inseparable part of the class Learning Implementation Plan (RPP).

In this case, the role of educators becomes very important and cannot be replaced by information search engines or other digital platforms because teachers function as facilitators, observatories, evaluators and motivators who help and accompany students to achieve learning success as well as successful social and emotional management. their behavior. The role of emotional ties and the example of educators in an atmosphere of student diversity is very important in determining the direction and color of our education. The character of students who are able to appreciate and collaborate in differences and diversity, becomes the desired character in the future (Mutawakkil, 2021).

Judging from the content of religious moderation in inclusive education, it can be explained that knowledge and practices regarding tolerant religious life can be directly put into practice. This is taught and applied at the same time. So, the knowledge and practice of religious moderation occurs directly in the school environment, students have received it through teachers and other students.

The content of religious moderation reflected in adequate inclusive education in learning at school is truly beautiful. However, it may also be difficult to educate students to be able to carry out their religious orders but at the same time be able to tolerate them. Students are invited to fulfill their obligations as part of society and at the same time practice the teachings of their faith (Umam, 2020). This vocation requires a knowledge of religious moderation, very thorough preparation, an incessant willingness to reform and adapt. Through schools, students are not only taught about the theory of religious life but also about real life in society. Students are also directly taught practices regarding carrying out their duties as true religious people in the school environment and also in the community.

Of course, it can lead to a better life, whether it is knowledge that students gain from their teachers at school, their parents and family, and also other figures in their social life and also their faith life. However, it cannot be separated from that in religious life, a person is saved not only by the knowledge of his faith but by his ability to interpret and apply knowledge about his faith in real, everyday life.

The influx of globalization has made us Indonesians feel worried about the growth and development of the social life and faith of students who are the younger generation, the generation on whom the future fate of the nation and state will depend. This concern is not without clear reason. Nowadays, the lives of the younger generation, students at all levels of education are quite threatened by the current of globalization. Therefore, through the religious moderation policy that applies and is implemented in schools for students, it is increasingly possible to apply and balance knowledge and development of faith through inclusive education. In this way, the hopes of the nation and the state for the younger generation, the future generation, will all come true and produce people who are intelligent and also have good character (Hidayat, 2021).

4. CONCLUSION

From the description above, it can be concluded that social capital in the form of excellent interaction between various ethnic groups with different religions and the existence of inclusive education can be social capital to develop religious moderation for border communities. Inclusive education is a very suitable way to spread the spirit of religious moderation and anticipate disruption in the world of education. The implementation of an inclusive education system is not intended to shift and eliminate segregative and integrative education in our education system, but rather as an innovation that enriches the color of our educational world in expanding alternative educational services for all levels of society complete with diversity, especially regarding religious moderation. The religious moderation policy that applies and is implemented in schools towards students makes it increasingly possible to implement and balance religious knowledge and the development of faith. In the end, there was a harmonious life full of tolerance in Indonesia. Through this research, it is hoped that readers can learn how social capital influences people's attitudes and behavior regarding religious moderation. For example, does the existence of strong social networks

between different religious groups help build tolerance and better understanding between them. Based on research findings, education and training programs can be designed to strengthen social capital that supports religious moderation. This could involve learning about religious diversity, interfaith dialogue, or developing intercultural communication skills. This research will focus on communities living in the Indonesia-Malaysia border region, taking into account the unique geographic, demographic and cultural context of the region.

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