

CHAPTER I

INTRODUCTION

A. Background of Research

A conflict that devastated Tasikmalaya occurred on 26 December 1996 was the biggest riot in the history of the new order regime and led to religious and racial sentiments. Starting from one of the students of the Condong boarding school who violated discipline, so that the news reached the police, the police summoned the head of the Condong boarding school to be interrogated, because according to the police the punishment given to the students had violated human rights. So that the head of the boarding school was detained, this angered all the students in the boarding school so that there was an activist riot that started with the burning of the Tasikmalaya police station and spread to burning churches, shops, and houses of ethnic Chinese.¹

There is no religion that teaches its followers violence. Because religion plays a very important role in realising national integration or even the unity of mankind across national boundaries. Likewise, religion in

¹ *Kerusuhan Tasikmalaya 1996: Ketika Oknum Aparat Menganiaya Habib Dan Kiai Pesantren* - Laporan YLBHI, 2021, https://www.youtube.com/watch?v=gVy8z_l-7ck.

everyday life is not limited to rituals and ceremonies. In addition, religion is an ethical, moral and spiritual builder to build the life of the nation and state. Morals and morality must be formed by religious teachings, positioning humans as God's creation that can distinguish between right and wrong. Religion contains a teaching about human behaviour towards others and God. It is clear that religion is a factor that strengthens the formation of harmony in society and the state.²

Radicalism, a serious threat to Indonesia's diversity and unity, has penetrated various aspects of people's lives. From politics to socio-culture, radicalism, especially those rooted in narrow religious interpretations, has given birth to extreme acts such as terrorism. This threat not only endangers lives and property, but also destroys the social order that we have been maintaining. Violent incidents that occurred in various regions, such as in Poso, Ambon and Jakarta, have become clear evidence of how radicalism can divide the nation. If left unchecked, radicalism will continue to undermine the noble values of Pancasila and threaten the sustainability of

² Khalid Rahman and Aditia Muhammad Noor, *Moderasi Beragama: Di Tengah Pergumulan Ideologi Ekstremisme*, Cetakan pertama (Malang, Indonesia: UB Press, 2020).

the Unitary State of the Republic of Indonesia, and one of these areas is Empangsari Village, Tawang, Tasikmalaya.³

Reflecting on the conflict that occurred in 1996, many efforts have been made to build inter-religious harmony in Empangsari village, Tawang sub-district, Tasikmalaya city. All society of Empangsari are required to understand religious moderation. The actualisation of religious moderation that has been applied by the community needs to meet the principles of the mission which is certainly in accordance with the teachings of each religion. In social life, radicalism is very common. Then what is the role of religious leaders in overcoming the conflicts that are rampant due to differences in sects and even religions that are adhered to?⁴

The occurrence of conflicts in various places such as Poso, Ambon Jakarta, including Empangsari, Tasikmalaya proves that people do not fully understand the definition of moderation and its implementation. As for the discussion of religion, not a few divisions that occur due to religious differences. from the above statement, it will be known how important

³ Abu Rokhmad, 'RADIKALISME ISLAM DAN UPAYA DERADIKALISASI PAHAM RADIKAL', *Walisongo: Jurnal Penelitian Sosial Keagamaan* 20, no. 1 (30 May 2012): 79, <https://doi.org/10.21580/ws.20.1.185>.

⁴ Carolina Etnasari Anjaya and Yonatan Alex Arifianto, 'Mengembangkan Misi Gereja dalam Bingkai Moderasi Beragama', *THRONOS: Jurnal Teologi Kristen* 3, no. 1 (10 December 2021), <https://doi.org/10.55884/thron.v3i1.27>.

moderation is for Indonesian society, especially the community of Empangsari Tasikmalaya, because many conflicts have a religious background and are accompanied by acts of violence. So religious moderation is the way to process religious life in multicultural Indonesian society.⁵

Seeing the importance of moderation in Indonesia, especially in Empangsari village, Tawang sub-district, Tasikmalaya, where there are residents of various religions with places of worship close together, the researcher is interested in conducting a study entitled 'religious moderation and radicalism (an analytical study of religious moderation village in Tasikmalaya)' Religious moderation is expected to be the glue for the diversity of religious beliefs, understandings and thoughts in the country.

B. Problem Formulation

From the explanation of the background of the problem above, the researcher will form several problem formulations as follows:

1. What is the definition of religious moderation according to religious leaders in Empangsari?

⁵ Ali Muhtarom, Sahlul Fuad, and Tsabit Latief, *Moderasi Beragama: Konsep, Nilai, Dan Strategi Pengembangannya Di Pesantren*, Cetakan pertama (Pancoran, Jakarta: Yayasan Talibuana Nusantara, 2020).

2. How do the communities of Empangsari try to build religious harmony?

C. Research Objectives

The objectives to be achieved in this research are:

1. To describe the definition of religious moderation according to religious leaders in Empangsari village, Tawang sub-district, Tasikmalaya
2. Knowing the efforts of Empangsari sub-district, Tawang sub-district, in building religious harmony

D. Research Benefits

After completing this research, the researcher hopes that this writing can bring theoretical and practical benefits and a good response from the readers. The theoretical and practical uses of this research include:

1. Theoretical Benefits

Theoretically, this research is expected to contribute to the scientific treasury as well as adding insight into knowledge for the community in general and for students of the Faculty of Ushuluddin Religious Studies

Programme at Darussalam Gontor University, especially in the development of intellectual needs.

2. Practical Benefits

Practically, this research is expected to serve as a reference, source of reference, and guideline in writing scientific papers. In addition, it is also expected to be an alternative solution to problems that are present in society to build inter-religious harmony.

E. Literature Review

In conducting this research, some previous literature is needed that discusses some similarities in this research and also as an emphasis on the novelty of the research and as a reference material for researchers in their research. Among the previous literatures are as follows:

The research of *Persepsi Masyarakat Tentang Moderasi Beragama di Desa Pabuaran Kecamatan Gunung Sindur Kabupaten Bogor*⁶, by Sirly Ma'rifah 2024 Faculty of Da'wah and Communication Sciences UIN Syarif Hidayatullah Jakarta. The purpose of this research is to find out the perception of the people of Pabuaran Village about religious

⁶ Sirly Ma'rifah, 'Persepsi Masyarakat Tentang Moderasi Beragama di Desa Pabuaran Kecamatan Gunung Sindur Kabupaten Bogor' (Jakarta, Fakultas Dakwah Dan Ilmu Komunikasi UIN Syarif Hidayatullah, 2024).

moderation based on the teachings of each religion. The researcher uses a sociology of religion approach, qualitative research type with descriptive analytical method to perfect his writing. The research of this thesis research are 3 classifications of people's perceptions of religious moderation; religious moderation as they understand it, their environment, and people who do not care about the role of religious moderation. In contrast to what the researcher will pour in his research which focuses on the definition of religious moderation as one of the basic capital to prevent radicalism.

The research of *Moderasi Beragama Perspektif KH. Hasyim Muzahidi Dan Implikasinya Terhadap Keberagaman Indonesia*⁷, by Maman 2023 Faculty of Ushuluddin and Religious Studies, Raden Intan State Islamic University Lampung. The purpose of the study The effect of religious moderation is to avoid extremism and radicalism. Religious moderation as a bright way to avoid extreme and fanatical attitudes in religion. And its implementation is in accordance with the teachings sourced from each religion. This scientific work uses a content analysis approach,

⁷ Maman, 'Moderasi Beragama Perspektif KH. Hasyim Muzahidi Dan Implikasinya Terhadap Keberagaman Indonesia' (Lampung, Universitas Islam Negeri Raden Intan Lampung, 2023).

qualitative research type with library research method. The results of the study Reviewing the research, the researcher will develop her research by analysing the definition of religious moderation as an adhesive for religious people.

The research of *Implementasi Moderasi Beragama di Kampung Toleransi Kelurahan Balonggede Kecamatan Regol Kota Bandung*⁸, by Muhammad Hilmi Puzian 2022 faculty of ushuluddin State Islamic University Sunan Gunung Djati Bandung. The purpose of this research is to find out the community's understanding of religious moderation and its implementation. With a phenomenological approach to religion, the method used is grounded research. The results showed that religious moderation is deeply understood, balancing community life. While the author distinguishes his writing by making Empangsari village, Tawang sub-district as the object of research on the definition of religious moderation.

⁸ Muhammad Hilmi Puzian, 'Implementasi Moderasi Beragama Di Kampung Toleransi Kelurahan Balonggede Kecamatan Regol Kota Bandung' (Bandung, fakultas ushuluddin Universitas Islam Negeri Sunan Gunung Djati, 2022).

The research of *Pemahaman Moderasi Beragama dan Sikap Mahasiswa Sosiologi Agama Terhadap Intoleransi Sosial IAIN Parepare*⁹, by Nisar 2022 faculty of ushuluddin, adab and da'wah State Islamic Institute (IAIN) Parepare. The purpose of this thesis research discusses religious moderation according to the Islamic perspective. This research uses a sociological approach, descriptive qualitative research type with observation, interview and documentation methods. The results showed that sociology of religion students have understood religious moderation within the scope of campus and society. They reject intolerant attitudes that harm society in the name of religion. Therefore, there is a difference with the research afterwards, namely that researchers will focus on discussing the definition of religious moderation according to religious leaders in Empangsari Village, Tawang District, Tasikmalaya.

The research of *Dampak kehidupan sosial-ekonomi Tionghoa di sekitar jalan Cihideung Gede dan Kh. Zaenal Mustofa Pasca Kerusuhan Sosial Tahun*

⁹ Nisar, 'Pemahaman Moderasi Beragama dan Sikap Mahasiswa Sosiologi Agama Terhadap Intoleransi IAIN Parepare' (Parepare, Institut Agama Islam Negeri (IAIN) Parepare, 2022).

*1996 di Tasikmalaya*¹⁰, by Sujana Agung Nurdiansyah 2021 Faculty of Teacher Training and Education, University of Siliwangi Tasikmalaya. The purpose of this thesis research discusses the impact of the 1996 social unrest, which began with ethnic problems and ended with religious overtones. The approach used is content analysis, qualitative research type with historical method. The research result of this paper is that the riots occurred because of an act that violated religious norms. What distinguishes this paper is that the author will strengthen his research method using grounded research.

So far, the discussion of religious moderation and radicalism has been widely discussed. However, no one has discussed the definition of religious moderation and radicalism (an analysis study of religious moderation villages in Tasikmalaya). Therefore, researchers try to provide new scientific insights both for personal researchers and for readers in general.

¹⁰ Sujana Agung Nurdiansyah, 'Dampak Kehidupan Sosial-Ekonomi Tionghoa Di Sekitar Jalan Cihideung Gede Dan KH. Zaenal Mustofa Pasca Kerusuhan Sosial Tahun 1996 Di Tasikmalaya' (Tasikmalaya, Universitas Siliwangi, 2021).

F. Theoretical Framework

In conducting this research, researchers studied it using the sociology of religion approach. This approach is used to explain the relationship between religion and society.¹¹ This research will examine the activities carried out by the Empangsari community to create tolerance between religious communities in Tasikmalaya. With this method, the researcher analyses the relationship between religious moderation and radicalism. The emergence of violence or conflict is certainly caused by a lack of understanding of moderation that comes from religious teachings.

In the future, the conflict will be analysed by the researcher to find its relevance to religious moderation that is present to produce tolerance and religious harmony. Karen Armstrong, a writer and historian of religion, has made important contributions to promoting religious moderation through her work that focuses on better understanding between religions. One of her theories is the definition of 'Compassionate Action'.¹²

¹¹ Gunawan Adnan, 'SOSIOLOGI AGAMA: MEMAHAMI TEORI DAN PENDEKATAN', n.d.

¹² Karen Armstrong, *Twelve Steps to a Compassionate Life* (New York: Alfred A. Knopf, 2011).

According to Armstrong, all religions share fundamental values of compassion, mercy and empathy. He argues that this understanding can be the basis for interfaith co-operation and peace in the world. So in practising religious tolerance there must be an emphasis on respecting interfaith differences and promoting open dialogue for mutual respect.¹³

Making religion a subject that generates an understanding of moderation. Highlight the importance of religious missions to focus on the essence of spirituality, morality and ethics. Will encourage religious adherents to translate these values into concrete actions that promote peace, justice and solidarity. Thus, Karen Armstrong's theory is analysed by the author to make the reader understand the definition of religious moderation that generates universal values of love and compassion, as well as a concerted effort to translate them into concrete actions for the common good.¹⁴

¹³Destriana Saraswati, 'PLURALISME AGAMA MENURUT KAREN ARMSTRONG' 23 (2013).

¹⁴ M Badrus Sholeh, 'Telaah Kritis Atas Pemikiran Karen Amstrong Tentang Relasi Antara Ritual Dan Spiritual Dalam Islam' (Yogyakarta, UIN Sunan Kalijaga, 2019).

G. Methods of Research

Research methods are scientific steps or procedures used by researchers in finding data to fulfil their research objectives, which are arranged in the form of data collection and data analysis.¹⁵ Research is used to facilitate researchers in exploring and understanding what they will research. The series of research activities that the author will carry out include determining the type and approach of research, determining data collection, and data analysis. As a process, a series of several activities must be carried out sequentially (nothing is reversed).

1. Type of Research and Data Sources

To test a truth, evidence is needed that is based on truth. So with that, it is necessary to have a research called scientific research. The type of research that will be used by researchers here is grounded research or field research with the aim of studying the state of everything that exists in the field more intensively.¹⁶ The research method that will be used in this research is the qualitative

¹⁵ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2019). p. 2

¹⁶ Nursapiah Harahap, *Penelitian Kualitatif*, (Medan: Wal Ashri Publishing, Maret, 2020). p. 5

grounded research method, because qualitative research is very much based on field reality rather than the results of the subjective thoughts of the researcher herself.¹⁷ Descriptive analysis method is used to describe the definition of religious moderation in Empangsari village, Tawang sub-district, Tasikmalaya.

In order for the researcher to deepen his research, he used the sociology of religion approach to examine the state of society around the Empangsari area, Tasikmalaya, which has several places of worship of different religions. This approach aims to find out the activities carried out by the community as a mission in forming a harmony from the definition of religious moderation.

2. Object of Research

The object of research consists of research locations and research subjects that make it easier for writers to find the right and accurate information as a result of this research. The location of the intended research object is Empangsari village, Tawang. With the object of the interview, namely religious leaders and the people of the area.

¹⁷ Ibid, p. 9

3. Data Analysis Techniques

The data collection techniques that will be used in this research are: First, structured indepth interviews to obtain oral information through questions and answers relating to religious moderation and the 1996 conflict. Second, direct observation by observing the activities carried out by the Empangsari community, to form religious tolerance throughout the community. Third, document collection related to religious moderation activities in order to get a picture along with archives that will be analysed.¹⁸

In terms of data sources, research data can be divided into two types, namely primary and secondary. Primary data is data obtained or collected directly from the main data source, while secondary data is data obtained or collected not directly from the main data source but through other parties. The data sources used are as follows:

¹⁸ Dr. Sugiyono, *Metode Penelitian Kualitatif*, (Bandung: Alfabeta, April, 2021), p. 106

a. Primary Data

- 1) Head of the village, members of FKUB Tasikmalaya, religious leaders in Empangsari. This primary data is needed by the author as a reference for the basic guidelines of this research by interviewing respondents in order to get the right research results.
- 2) *Gerakan moderasi agama menghadapi gelombang radikalisme*, written by M Ridwan Lubis which contains an explanation of religious moderation and radicalism.
- 3) *Radikalisme agama, tantangan kebangsaan*, published by the directorate general of Islamic community guidance. Discusses the issue of modern radicalism that is rampant in Indonesia and its prevention through the middle way, namely religious moderation.
- 4) *Moderasi beragama*, published by the Research and Development and Education Agency of the Indonesian Ministry of Religious Affairs. This book discusses the definition of religious moderation and how to implement it.

- 5) *Monografi kerukunan umat beragama di Indonesia*, written by Kustini. Which contains a discussion of harmony, a form of religious tolerance in Indonesia.
- 6) *Membumikan Moderasi beragama di Indonesia*, written by Agus Hermanto. This book discusses radicalism, extremism, fundamentalism, liberalism and terrorism that challenge religious moderation.
- 7) *Buku Pedoman Teknik Penulisan Skripsi Fakultas Ushuluddin*, written by University of Darussalam Gontor. This book is a reference in taking research methods.

b. Secondary Data

- 1) Thesis *Isu Pertarungan Ideologi: Radikalisme “Upaya Mencegah Radikalisme Agama di Kalangan Pelajar Melalui Dunia Pendidikan”*¹⁹ by Irsyad Asyrafil Firdaus, Faculty of Public Health, Universitas Airlangga 2021. The discussion in this scientific paper includes the definition of religious radicalism, causative factors, negative impacts and how to prevent it through education.

¹⁹ Disusun Oleh and Irsyad Asyrafil Firdaus, 'ISU PERTARUNGAN IDEOLOGI: RADIKALISME', n.d.

- 2) Journal *Toleransi dan Moderasi*²⁰ by Rahmat Hidayat, describes how to realise a harmonious life with religious moderation without eliminating religious observance.
- 3) Journal *Formula Damai dan Kerukunan Untuk Pembangunan Indonesia Yang Berkelanjutan*²¹ by Rizqi Wahyudi. In this scientific work, it is explained that tolerance education, compassion, mutual respect, is carried out formally from the education curriculum pathway.
- 4) Journal *Moderasi Beragama: Praksis Kerukunan Antar Umat Beragama*²² by Pribadyo Prakosa. Explains the teachings of the Kalimantan Evangelical Church on the definition of religious moderation.
- 5) Journal *Sosial-Budaya: Harmonisasi dan Budaya Dalam Pendidikan Toleransi*²³ by Yunus Pamulang University, Indonesia. This journal discusses conflicts that occur in

²⁰ Rahmat Hidayat, 'Toleransi Dan Moderasi Beragama', n.d.

²¹ Rizqi Wahyudi, 'Formula Merawat Damai Dan Kerukunan Untuk Pembangunan Indonesia Yang Berkelanjutan', n.d.

²² Pribadyo Prakosa, 'Moderasi Beragama: Praksis Kerukunan Antar Umat Beragama', *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)* 4, no. 1 (20 June 2022): 45–55, <https://doi.org/10.37364/jireh.v4i1.69>.

²³ Yunus Yunus and Mukhlisin, 'SOSIAL-BUDAYA: HARMONISASI AGAMA DAN BUDAYA DALAM PENDIDIKAN TOLERANSI', *Kalam: Jurnal Agama dan Sosial Humaniora* 8, no. 2 (20 December 2020): 1–26, <https://doi.org/10.47574/kalam.v8i2.78>.

Indonesia, which is always dubbed a multicultural and religious country. George Weige concluded that one of the causes of conflict is religion. Whereas religion is a source of strength to form a sense of compassion for fellow human beings.

H. Systematics of Writing

To achieve systematic research, the researcher divides the related discussion into 4 chapters as follows:

Chapter One: This chapter contains Background of the Problem, Problem Formulation, Research Objectives, Research Purpose, Research Usefulness, Literature Review, Theoretical Framework, Research Methods, and Writing Systematics.

Chapter Two: In this chapter the author would like to explain about the variables that will be discussed in this study, namely religious moderation, radicalism and the profile of Empangsari Village, Tawang Subdistrict.

Chapter Three: In this chapter, the researcher seeks to explain his analysis of the definition of religious moderation by religious leaders and the Empangsari community.

This chapter is divided into two parts. The first part explains the definition of religious moderation according to religious leaders in Empangsari village, Tawang sub-district, Tasikmalaya. And the second explains the efforts of Empangsari sub-district in building religious harmony.

Chapter Four: This chapter is the last chapter which contains three things, namely conclusions, researcher suggestions to readers, and a bibliography.

