

The Socio-Cultural Roots of Religious Moderation in Indonesia: A Case Study of Palembang and Lampung, Southern Sumatra

Mohammad Syawaludin¹, Muh. Sirojuddin Fikri²

¹Doctor at Universitas Islam Negeri Raden Fatah Indonesia, Email: mohammadsyawaludin_uin@radenfatah.ac.id

²Lecture At Universitas Islam Negeri Raden Fatah Indonesia, Email: muhsirajuddinfikri_uin@radenfatah.ac.id

Abstract

This article examines the behavior of religious moderation in Indonesia, concerning local wisdom, social, cultural, and spiritual traditions. A phenomenological approach utilizing Parsons' structural functionalism theory identifies two generic concepts of structural functionalism: the system, function, and culture. These concepts facilitate interactions between actors and personalities, as well as unifying social systems. Culture can and does act as a component of other systemother systemss. The central argument in this article is that the concept of religious moderation, as observed in Palembang and other regions of southern Sumatra, including Lampung, Indonesia, is not a novel phenomenon in religious studies. It can be traced back to Robert Bellah's work on civil religion. Bellah's conceptualization makes it clear that several factors contribute to the formation of religious moderation. These include traditions based on local wisdom, religious symbols, and state commitments.

Keywords: religious moderation, civil religion, social migration, tradition, value system.

Various representations of urban symbolism affirm the civilization of human life, not only in terms of buildings, but also rituals, economic activities, the imagination of urban memory, peace, conflict, and religious moderation. Religious moderation is an important aspect in the history of urban civilization, as well as peace and conflict. Religious moderation is a national identity that is built together in the attitude of making religious teachings a principle to avoid extreme behavior or expressions (radicalism) and always looking for a middle way that unites all elements to run in harmony and peace (Arafah, 2020). The portrait of urban symbolism

with multicultural and multireligious characters is a representation of the complexity of religious moderation and requires creative efforts in developing religious attitudes amidst various pressures of tension and subjectivity. Not to mention the challenge of religious believers to also place an understanding of the social interpretation of a particular teaching, especially if it is associated with religious practices and rituals. It is not easy to place religious moderation and its literacy in one uniform academic concept that can become a moral reference for religious behavior elsewhere (Ramli, 2019). Religious moderation in

Indonesia is the answer to the humanitarian issues caused by religious conflicts within the same religion and hatred between adherents of other religions. Therefore, religious moderation is the model of religious bonding within a unified state that requires strengthening cooperation between nations, as well as exposure to some parts of society. The pluralism and heterogeneity of Indonesian society are clear from the diversity of races, ethnicities, religions, cultures, languages, customs, religions, and so on (Abbudin, 2021).

The character and practice are not singularly influenced by the conditions of the material dimension, temporal dimension, and symbolic dimension. The building of religious moderation practices in urban areas as referred to above is represented in a social system that runs naturally and culturally and is not a series of events that occur by chance and only occur once but a fact of life that is familiarized and practiced continuously (Nowakowska, 2020). Where existing social systems and social structures are involved in shaping cultures and personalities that can control other systems of action, because they are created by norms and values shared in the environment as moral preferences (Jenkins, 2014).

In this paper, religious moderation will be studied in two cities that are heterogeneous and have no social tensions and conflicts caused by religious issues, namely Palembang and Bandar Lampung in southern Sumatra. Both cities experienced acculturation and assimilation processes and even social and cultural origins that changed the shape of the region, social system, and community structure. As a result, demographic boundaries shifted and dynamized between Indigenous and non-indigenous people such as ethnic Chinese, Arabs, Indians, and other Indigenous tribes such as Padang, Javanese, Komring, and Makassarese. The process of acculturation followed by assimilation does not shift the density of the indigenous population but can integrate and enrich the existing repertoire of cultural values. The absence of ethnic boundaries

in the settlements of Arabs, Chinese, Indians, and natives shows that the process of assimilation that occurs does not cause tension or conflict but instead strengthens the practice of religious moderation. (Sasaki, 2010). It is worth exploring, the roots of tolerance in society so that its practice produces social spaces of inclusion among them, there are no chambers of sanctity found that fade the peace.

Society does not recognize the symbolic barriers of religion that often become the root of all problems, triggering the emergence of tension, conflict, and violence, both inter and intra-religious, and cracking social cohesion. Coexistence with various people has been going on for a long time and has been able to form a social system, culture, and personality that produces values, norms, and social rules. The description of ethnic migrants, namely Chinese, Arabs, Indians, and other Asian groups, generally control various economic resources and general trade in Palembang and Bandar Lampung. Meanwhile, Indigenous ethnicities dominate in the fields of labor, security, and administrative services. At this point, social and cultural systems form social cohesion in the form of coexistence and tolerance. As the concept developed of cultural capital and social inequality in life (Georg, 2004). The legacy of this harmonious relationship to a certain extent places attitudes and behaviors at the point of tolerance.

The researcher assumes that norms and practices of religious moderation have become part of the social system and grow and develop in society (not lost). In addition, all individuals are subject to the social system, because it is believed to have coercive power, individuals do not question right or wrong in a particular social space. All accept it as part of life and social life. It could be that the local community does not yet know the meaning of religious moderation as a new literacy. But that does not mean they do not practice attitudes and behaviors of religious moderation amid heterogeneity. Many forms of tolerant attitudes and behaviors live and

synergize with the life activities of other religious communities. One of the uniqueness of this research is to examine religious moderation thematically, namely religious moderation in urban communities. This research needs to formulate empirical research problems, among others: How is the form of religious moderation behavior in community activities? What social, religious, and cultural realities are the basis for religious moderation?

This research article in general explains the social and cultural historical roots of the building of religious moderation as something that is inherited and does not appear instantly and accidentally. Other benefits are: theoretically, the scientific orientation of this research is interdisciplinary, namely sociology and culture in a limited way and social history, therefore this research at least provides theoretical reinforcement about the scientific approach, methodology, and analysis. With the structural-functional and civil religion approaches, both can explain a series of moral facts and religious moderation behavior in Palembang and Bandar Lampung which are part of the southern Sumatra region, Indonesia. Practically, the results of this research will be published as a study in the field of sociocultural and social history sourced from urban symbolism of work village-based religious moderation practices. In addition, it can be used as a guide for advocacy of religious moderation that comes from local wisdom.

Literature review:

Building religious moderation into civil religion

Strengthening the academic and practical basis of research, it is necessary to look at previous studies including Ma'arif Jamuin's study shows that conflict and violence in the name of religion and ethnicity often originate from interests cloaked in ethnicity and religion. (Jinan, 2015), actually criticized the idea of religious inclusivism, because it is a paradigm that is not natural and humane, not

following the nature of thinking and culture as a human being (Ronaldi et al., 2023) Religious inclusivism is only a truth claim, the same as claiming religious exclusivism, therefore the truth of religious teachings cannot be understood by one verse alone but requires other verses and thousands of hadiths. (Arab, 2022). Syawaludin in his research found that attitudes and behaviors of tolerance and openness to differences are not a disposition, but something that is influenced by the long historical development of the social, cultural, political, and legal systems of a society. (Syawaludin, 2021), Ali Nurdin, in his research (Naqqiyah & Nurdin, 2019), asserts that religious moderation can be adopted from the daily life and attitude of salafiyah santri. Ramli in his research ((Kasri & Ramli, 2019), was able to find that religious moderation can be played by the Chinese Muslim minority for non-Muslim ethnic Chinese in Makassar city. Its existence as a minority has become an inseparable part of religious life that lives in harmony and peace. Siti Arafat's study explains that religious moderation is not something that is formed instantly, but through a long process involving tradition, local wisdom, and culture in building modern religion (Sabara et al., 2022). Meanwhile, the results of Muhammad Nur's study explain that immigrants and natives in an area must have a shared morality and philosophy of life that comes from local customary values or traditions to be used as morals as a common reference (Oz, 2022).

The findings of a study conducted by aspirant Edgar, which analyzed interfaith relations based on the daily life patterns of the Tana Sumbawa community, indicated that a culture-based lifestyle in society can also serve as the most effective strength and solution to maintaining community relations in the event of conflict and creating reconciliation. A sociological perspective reveals that cultural values influence interfaith relations in Indonesia (Syah, 2023). Lindblad show (Lindblad, 2009), states that during the Dutch East Indies government imposed a division of population settlements

based on a patronage system or known as the Guguk system. The apartheid system policy is to classify the Dutch East Indies society into these three groups. (Trilaksana, n.d.). In line with this opinion, the government developed policies aimed at spatial mixing and integrity of various population categories, knowledge to avoid social segregation and strengthening ethnic identity in a majority-minority culture (Nowakowska, 2020). This theory explains that ethnic concentration in one area will result in the strengthening of social identity in one space and community activities. The further implication is the segregation of settlements in urban areas. Like as the spaces of identity: the role of marxloh mosque in shaping Turkish-german women's performativity and sense of belonging (Oz, 2022).

In terms of norms and other social excellence values, segregated settlement patterns are intended to create exclusive spaces for certain ethnicities only, negating plurality and harmony among its citizens ((Clayton, 2009), it can be explained that in 1854, the Dutch East Indies government formed the Regarding policy, which was a government regulation separating groups of people into three classes in the Dutch East Indies, namely the lowest upper class was white (Europeans, Americans, Japanese), the second class was foreign Orient (Arabs, Indians, Chinese), and the third class was Indigenous people of Indonesia (Trilaksana, n.d.). With this policy or class division, it will affect life (Sarasmita, 2019), social, economic, and political specifically for the Dutch East Indies Government and its people Orient (Arab)., precisely to the right of full authority to decide on the place of residence for the Dutch East Indies or private staff. The segregation occurred due to the involvement of Differences based on race also apply to the area of residence, each race is designated in a separate special area, the term Kampung Arab, Kampung Cina, Kampung Malaya, European settlements, and indigenous villages.

Historically, this research site is the result of the policy of the Dutch East Indies government in Richter's Exorbitance (Mulya & Schäfer, 2023). The Dutch East Indies government in settlement agreements and the separation of colonial territories based on race or ethnicity with the Indigenous rulers of the time (Bahrudin & Salleh, 2020). Previous studies have generally explored the themes of ethnic and religious conflict, religious inclusivity and exclusivity, religious tolerance and moderation in education, and cultural institutionalization. One of the themes explored is everyday culture, which can be a medium for unifying identity and multicultural education. Based on Quillian's concept of segregation and concentration of poverty (Quillian, 2012)

The findings of the literature review indicate that this research is significant in that it seeks to elucidate the social history map and the dynamics of political change in the Dutch East Indies apartheid system policy. This policy was designed to establish settlements based on certain ethnicities and groups and to limit the space for certain ethnic movements to avoid resistance. In 1945, the Indonesian government abolished the apartheid policy and replaced it with a policy of constructing multiethnic residential areas and integrating them to control social segregation and the disappearance of multiethnic living norms. The existence of Palembang is the result of this policy. The government attempted to reorganize the settlement by including various ethnicities and groups. This was done to establish the values of harmony and tolerance as the roots of national culture and national identity. Furthermore, it was intended to contribute to Indonesian social historiography and religious moderation in areas that have settled and mobile social migration, which have so far not been represented. Another contribution is that this research will explain the form of religious moderation behaviour in local content and local traditions that have undergone the process of figuration and cultural

transformation. As with the concept of clanship among the Tallensi (Fortes, 2018)

Theoretically, various studies above continue to view religious moderation as a socio-cultural and political phenomenon that facilitates the formation of a harmonious value order and respect for differences. In this case, sociological and historical approaches are employed to explain the social facts that occur. At least three symptoms indicate the necessity of employing a sociological approach, including the requirement for empirical data and the occurrence of events that perpetuate social cohesion. Furthermore, this study posits that there exists a social system that is legitimized through the process of enculturation, thereby becoming a force that can socialize and correct naturally. For these reasons, this study employs functional structural theory as a theory of consensus and social balance. Social systems are composed of individual actors who interact with each other within a specific environment. The motivations of individuals to achieve satisfaction are defined and mediated in terms of shared symbols that are culturally structured. This implies that social systems comprise the following elements: actors, interaction, environment, satisfaction optimization, culture, and adequate participation of supporters. The social system fulfils the function of integration by controlling its parts. The cultural system carries out the function of maintaining patterns by providing actors with a set of norms and values that motivate them to act. Parsons views society as a complex system comprising various functions, such as norms, values, consensus, and other forms of social cohesion. (Ormerod, 2020).

In the personality system, the system is internalized by the actor. In contrast, in the culture system, the system is not merely a part of another; it also has a separate existence in the form of knowledge, symbols, and ideas. The question thus arises: why? Cultural systems are conceptualized as patterned, ordered symbol systems (Parsons, 1991), subject to actor orientation, social aspects that have been

internalized in internalized patterns and social processes (Turner, 2014). Consequently, the objective of this research is not to assess the significance of social action but rather to elucidate the roles of actors or institutions in the structure of society. It is important to explain these roles because they relate to the media and the formation of religious norms and moderation. The rationale behind this inquiry is as follows: The dynamics of villages and settlements cannot be understood in isolation from the existing power system and policies of the government. The emergence of ethnic-based settlements or areas based on economic centres illustrates the formation of Dutch East Indies patronage politics. This has implications for social segregation and the disappearance of multiculturalism over an extended period. Furthermore, culture can exert control over other systems of action. Functionalist theory posits that a society's shared values serve to reinforce its cohesion. The cultural system is inherently subjective and symbolic, rendering it susceptible to transmission into the social and personal systems. The dissemination of the cultural system is achieved through the processes of learning, diffusion, and internalization and socialisation, which also serve as a conduit for the regulation of interests and the management of social interaction (Archer, 1996).

In addition, this research also uses the theory developed by Robert Bellah, namely civil religion proposed by Bellah is always relevant to be lived in the context of plurality. Interestingly, Civil Religion does not make religion the starting point but local wisdom or human values are developed. This is in line with the birth of religious moderation that promotes dialogue and positive acceptance of people of other religions (Bellah, 1967). Civil religion according to Robert N. Bellah is not in the conventional sense of religion, but a form of belief and but a form of belief and cluster of values and practices that have a particular "theology" and certain rituals that in its realisation show similarities with religion (Barron et al., 2004). Perhaps, civil

religion is a system or practices that have nothing to do with religion. Bellah emphasizes the function of civil religion as a middle term that is supported by the institutions of religion and the state so that civil religion becomes a signpost for life in religion, society, nation, and state. In Bellah's perspective there are several more neutral terms, namely: political religion (political religion), religion of the republic, or public piety (public piety). religion of the republic, or public piety. (Bortolini, 2012)

In the case of this research, it can be said that tolerance and social harmony that exist in the life of religious moderation in Palembang and Bandar Lampung are the result of a figuration journey, namely Chinese traders, sultan politics, Dutch colonial politics, Chinese aristocrats allowed to live on the mainland, the formation of Indigenous Chinese traders, the emergence of new relationship patterns of *iliran* and *uluan* Indigenous traders, developing in new settlements and changing the function of work logic and residents, open and dynamic social reproduction occurs. Civilizing processes and cultural transmission are not interrupted, because moral standards and norms are found that live as behavior and daily activities of the residents of the raft house. Both in the form of speech, customs, values, and religious and family activities. Therefore, the theory above will open an overview of a concept of dialogue space that adapts to the situational definition of Indonesian nationality today. Namely, a symbolic concept that symbolizes equality to achieve the future. According to Kwok Pui-Lan (Kwok, 2014), religious beliefs and practices have implications for morality and ethics, the search for the common good, and the exercise of legitimate power (Küster, 2017).

The researcher believes that the theory of social and settlement dynamics can be used as a supporting theory for this research. We believe that the theory of social and settlement dynamics can be used as a supporting theory for this research. It is not a historical coincidence that the names Palembang and Lampung, which are two

parts of southern Sumatra, are different names from the names of neighborhoods that were in the same region and grew up with inclusive social systems at that time. Meanwhile, according to (Quillian, 2012), segregation is an expression of social inequality in urban areas which is intended by the separation of people in certain residential areas due to policies, differences in socio-economic conditions, ethnicity and race which were originally deliberately created to weaken resistance. According to Provi Drianda, Palembang city has not maximally highlighted the identity of the oldest city in Indonesia (1336 years) because it still ignores cultural heritage (Drianda & Kinoshita, 2015), it is difficult to find a philosophy of life of Palembang people that can cover all values.

The novelty of the research tries to explore the concept of religious moderation as a generic concept and dialogues authentically with various traditions, cultures, values, beliefs, and nationality commitments. The measurement lies in the roles played by communities, ethnicities, and community groups in shaping religious moderation authentically and becoming a way of coolness for religious people. Theoretically, various studies above still see religious moderation as a socio-cultural and political product that is in the process of political religion or civil religion because the element of state commitment or nationality commitment and enforcement of law became dominant factors.

Religious moderation is based on the common doctrine of each religion or territory. This is proof that there is affinity, harmony, understanding, and mutual respect between different religions. This is the basis for the moderation attitude of religion itself. There are two sources of religious moderation: religious teaching and open local wisdom. This concept is similar to the concept developed by Robert Bellah.(Stauffer, 1975), It is a civil religion whose values are implemented in pluralism. Civil religion is a concept first put forth by Jean-Jacques Rousseau, which corresponds to

Durkheim's assertion that religion has the same boundaries. The debate over whether the state and religion are inseparable has been going on for a long time.

Method Of Study

This research article covers two regions that have high religious tolerance. Indonesia is an interesting case study in religious moderation. This type of research is qualitative phenomenological because the people of Palembang and Bandar Lampung are an important cycle of social and cultural density and the forerunner of heterogeneity areas, especially behavior, and openness to changes in the current order of civilization caused by the dynamics of work logic. These two areas are worker villages and are densely populated. This research therefore focuses on socio-cultural and civil diversity in urban areas, systems that strengthen social attachment and order, and other criteria that become cultural standards in the community life environment. This research employs a functional structural sociology approach and a civil religion theory approach. This is the most effective way to explain the various circumstances that shape religious moderation in these two research locations.

The research data will be gathered using a combination of qualitative techniques, including field observations, interviews, and both library and oral documentation. Meanwhile, data analysis employs interpretation analysis. The researcher is bringing neglected dimensions into the historical sociological analysis. These are social, cultural, and historical aspects and daily traditions. The meaning is understood according to the historical or social situation. This is the

social culture world (social culture environment). These interviews can take place in any suitable location, including places of worship such as monasteries, mosques, huts, mashallah, churches, and temples, as well as places of socio-cultural activities such as celebrations, ruwahan, antaran, cengbeng, darma yasa, or in people's homes. These interviews are also not time-bound and can happen suddenly, without any prior appointment. In the research data collection process, data from field observations and interviews were analyzed using a phenomenological approach. The analysis will be done interpretatively because it seeks to understand events and their relation to the historical period of people in certain situations and events that have taken place. Another reason interpretative analysis is used is that this research focuses on two important things: the behavior and events of collective action. This allows researchers to intensively use the interpretation method.

. In this study, we will use indicators and descriptors to measure religious behavior in the form of socio-religious and socio-cultural behavior. We will also collect data on religious moderation about social norms and activities. In addition, we will explore religious moderation behavior sourced from the values and norms of socio-religious wisdom. It may be challenging to trace the form of religious moderation originating from the socio-religious wisdom area back to the origin of its values and norms. It could be argued that religious moderation has undergone a process of cultural and social configuration that produces a form of cultural origin. However, it is possible to perceive and experience the behavior of religious moderation in the forms of tradition that are referred to.

Table I. Indicators and Descriptors of Religious Moderation

No	Indicator	Descriptor	Moderation Religious
1	Nationality Commitment	Understand There is culture different	Adaptation tradition
2	Tolerance	There is an awareness of Communal	Guard norm harmony
3	Anti-violence	Conscious need for National identity	Guard balance social and community

4	Accommodative Other Cultures	Character roles	Communication and being a place moral reference
5	Enforcement of law	All people obey the law	Enforcing constitution

Source: 2022 processed data

Table II. Local Wisdom Religious Moderation

No	Indicator	Descriptor	Moderation Religious
1	Commitment nationality	Perception, understanding, and awareness of individual	Cohesion social and cohesion This contains mark togetherness in that life is based on helping others and each other cooperate as a form of social capital in public
2	Tolerance	Culture and traditions,	Strengthen environment Inclusion social with maintaining unity in family or environment.
3	Anti-violence	Agent's role: Religious leaders, community, youth.	Wisdom Local can also use as an example to the public that values justice and togetherness can be achieved if the parties are willing For reach an agreement and hold self from anger that can trigger conflict
4	Accommodative Other Cultures	Openness and togetherness	Modification tradition with method creative and interesting However still adhere to cultural norms.
5	Enforcement of law	All people must obey the law.	enforcing the constitution

Source: 2022 processed data

Table 1 and II indicators and descriptors are also used to see if a tradition or culture is of indigenous ethnic origin. All of so explains what the process of religious moderation looks like from tradition, and religion to social order in different communities. The results of social adjustments and norms are caused by the presence of other religious communities in the same area. There are social norms of neighborliness and social excellence that take precedence to be preserved and maintained together. It would be fair to say that other cultural traditions and systems experience acculturation and cultural enculturation simultaneously, due to religious and social adaptation. When using the standard indicators of religious moderation, it may be observed that the tradition undergoes a descriptor process, namely: commitment to violence, tolerance of anti-violence, and accommodating to local culture. However, in the context of religious moderation, changes do occur due to the understanding of different cultures that are flexible, and the emergence of

awareness in various ethnicities and religions that they need a common space to be equal to other ethnicities. It is also important to consider the role of religious leaders and other ethnic communities, who play a role in promoting tolerance social harmony, and awareness of pluralism in their environment.

Findings and Discussion

Socio-Cultural Development

This research found that Palembang and Bandar Lampung are two cities that are included in the history of social city development. As centrist of trade, warehousing, economic resources, heritage cities, and dense social migration cities. Interestingly, the naming of the city is adjusted to the activities of its residents. In Palembang, the city's population is divided into two groups: miji and alingan. Between these two groups, they are supervised or protected by their patrons, the priayi. Their activity was to produce handicraft goods on the orders of the priayi, so

the situation formed at that time was a settlement based on protective ties and was sectoral. The villages that formed were represented through their names, for example, Sayangan (street name), a village where most of the residents were makers of copper and silver craft items (Rahim, 1993)

In addition to naming villages according to the occupations of their inhabitants, the Dutch Colonials also made village names with numbers and added the location of the sub-district of the village, for example, kampung 3 Ilir, which means that the village is numbered 3 and is located in the Ilir part of Palembang city. The same thing happened in Bandar Lampung. The Dutch colonial government implemented a policy of political division and ethics. (Idi, 2019). In addition to the city's indigenous population, the foreign population also experienced the same thing. However, there are some changes, such as the ethnic Chinese and Arabs. Ethnic Chinese who initially inhabited raft houses on the waters of the Musi River have many of them. This was the impact of the Dutch Colonial government policy that freed this group to build houses on the mainland and provided opportunities for them to expand the trading area to the interior of Palembang so that at that time there were much ethnic housing located near the market (Irwanto, 2017).

It would seem that there is a tendency for villages with economic activities and the like to be named as a result of an excess of economic growth. This has socio-cultural implications which are present in the village. It could be said that economic growth, namely its socio-cultural implications, is present in the social reality of an economic condition. The main study considers the creation of symbolic power symbols, both political and economic. It could be said that the symbol of economic wealth is seen as a symbol. As a symbol, it represents a meaning with several important functions, not only as a means of material accumulation but also as a symbol of wealth. It has several important functions, not only as a material cultivation, which serves to

distinguish itself, but can also be interpreted socio-culturally, as an effort to create connections and engage in debate about entities that exist alongside it, or to reposition these entities. It also engages in assimilative and adaptive processes, as well as resistive actions towards other entities that are "above" the structure. It would be reasonable to suggest that the symbols of the symbolic power of these local rulers changed, especially when they found their place during the Dutch colonial period. It would be fair to say that foreign easterners, especially Arabs, were always afforded certain privileges in Palembang and Bandar Lampung during both the sultanate period and the Dutch colonial period. In contrast to the ethnic Chinese, who were accorded a special status from the outset, the ethnic Arabs remained in place throughout this period, modernizing their houses into luxurious stone houses and pyramid houses. During the Japanese period and the transitional government, we can observe a shift in the direction of settlement, with certain groups of people no longer facing barriers to occupying space in Palembang and Lampung. It could be said that the role of the ruling authority became a significant factor in the direction of settlement. We hope that, until the departure of the Dutch Colonial from the land of Palembang and Lampung, this condition will be erased. Furthermore, the demographic transformation and the improvement of the Palembang city economy also led to an increasing demand for housing, which meant that access to strategic locations was no longer based on class, but rather on people's purchasing power. The initial increase in population at the beginning of independence led to a notable surge in demand for housing. Meanwhile, it would appear that the availability of residential buildings was still somewhat limited in the city, with an estimated population of 283,000 at that time. (Heldayani et al., 2017).

It seems reasonable to suggest that the social and economic transformation of the city during the transition period may have influenced the

government's efforts to address housing needs. The expansion of roads to the north of the city led to the city's population becoming concentrated in this area. In light of this, new residential areas were constructed in the vicinity of the road network, with modern trading facilities. During this period, the settlement system was not organized by race and class in the same way as it had been in previous administrations. The transformation of the economy and the absence of rules limiting certain groups to improve their economy may have been the triggers for the policy to fade. The community engaged in fair competition, including in the Palembang area, which at that time was home to Arab descendants, who welcomed other groups into their housing space.

A similar phenomenon occurred in Bandar Lampung, where the influx of migrants from different ethnic backgrounds, including Chinese, Arab, and Indian communities, led to a shift in perspectives regarding beliefs and culture. This shift in the cityscape laid the foundation for the historical roots of religious moderation in Palembang and Lampung. It is hoped that the development of economic and trade centers will contribute to the revival of this region and the expansion of its trade area. It could be said that the existence of the market led to the formation of new settlements that were heterogeneous and diverse in ethnicity and religion. It would be remiss of us not to mention the involvement of other ethnic groups in the activities of the market. Chinese people, for instance, who enjoyed greater access to trade during the colonial period, also played an important role in the market environment, particularly in trading activities and the construction of shophouses close to the market. Over time, the trade center became a vibrant hub, especially with the Bom Baru port in Palembang and the harbor in Teluk Betung, Lampung. It could be said that the practice of naming areas based on their economic activity, as initiated by the Dutch authorities, has become one of the city's distinctive characteristics, evolving and adapting over time.

It would be remiss of us not to consider the socio-cultural aspects of this situation.

It could be said that Palembang and Bandar Lampung are two cities that have managed to avoid the pitfalls of ethnic politics in their residential areas. This is even though they were both under Dutch colonial rule from 1942 onwards. Even in multi-ethnic and multi-religious residential areas, the names of influential figures, religious figures, or respected figures are sometimes used to name streets. It is perhaps unsurprising that religious behavior among them is strongly influenced by existing religious figures and traditions, which have been formed as a result of parallel, adaptive, and acculturative relationships. Religion among ethnicities and multi-religions occurs naturally, and there is a strong sense of cultural integration and social cohesion despite cultural differences. This process occurs because the sense of cultural and ethnic boundaries is no longer as strong as it once was. Could I ask why religious moderation is growing so rapidly in this place? One of the cultural systems that has absorbed many human needs is the economic and trade side. This has also contributed to pluralism. (Maryani, 2023). The local economy plays an important role in the penetration of culture because, among the ecosystems of religious moderation, one of them is talking about the economy and trade.

Local Wisdom Is Expressed in The Form of Religious Moderation.

The construction of religious moderation in the two research sites is generically characterized in heterogeneous urban communities into four categories:

1. Individual perception, understanding, and awareness.
2. Culture and traditions.
3. The role of the agent.
4. Enforcement of law.

These categories are based on the descriptors in Table II of local wisdom in religious moderation. These three elements represent the

primary foundation for the process of establishing religious moderation. If a person's perception or understanding of religious activity is erroneous or if they seek to prevail alone, then conflict will inevitably arise. Similarly, if tradition is based on exclusivism and offends other parties, then segregation will occur. The common thread running through this study is the necessity to identify the historical roots of tolerance, openness, and the evolution of cultural, social, and personal systems within a society. This is why local wisdom represents a valuable tool for identifying various indicators of the creation of religious moderation, namely national commitment, tolerance, openness, non-violence, and respect for other people's traditions.

It is crucial to acknowledge the pivotal role that communities, ethnicities, and social groups play in shaping the true face of religious moderation and establishing it as a norm within religious communities. Theoretically, religious moderation is a socio-cultural and political phenomenon that facilitates the formation of a harmonious value order and respect for differences, as initially proposed by Robert Bellah's concept of civil religion. The foundation of religious moderation is a civil and social space that fosters a multitude of socio-cultural activities, including local wisdom and state commitment. Consequently, civil religion is more accurately defined as a state of civil religion that does not seek to alter the position of religion in society. Rather, it is a state of civil religion that is already present and is believed by society. Furthermore, civil religion is a state of religious people who love the obligations of the state or as adherents of religion. It is also a state of civil religion that is based on sentiments of sociability, which makes it seem impossible for them to become a good citizen or a human being who is full of faith. In civil religion, the attitude of respect for religious and religious symbols is a shared commitment to safeguard them.

In the field, researchers discovered that various local traditions and cultures, which

originated from more than two ethnic groups, constituted one unified tradition. This tradition encompasses the values of openness, respect for other traditions, similarity, tolerance, and the avoidance of hatred of other religions. Table I provides an overview of the indicators and descriptors of religious moderation. One tradition that is still found in Palembang is Telok Merah. There is no authentic source for the origins of this tradition, which is considered to be an accepted part of culture and to produce social excellence. Some older sources can be used as a basis for the Telok Merah tradition, starting from Chinese customs to celebrate the birth of children in family traditions.

Yongpen (51 years old) said: In Chinese custom, children born are celebrated with various cakes and other foods. All of this was colored red and shared with neighbors and other people. But because we (are of Chinese descent) and live among other people. Our Cakes and Food are always associated with Haram and pork. That's what we changed with Telok or egg brother boiled in the yard so that other residents could see and the food we shared did not contain pork.

In line with Yongki (62 years old), the Telok Merah tradition originates from Chinese ancestors which was carried out to commemorate the birth of children in the family. The term Telok Abang is a term for Palembang people. The Chinese term is That's why the Chinese people throw a party called "Man Yue". A party celebrating the birth of a child. The Telok Abang tradition is a Chinese habit of welcoming the birth of only boys, but recently girls too. Initially, this tradition not only served eggs but also food and wine for all the relatives present. However, this tradition changed when we became neighbors with other people from the community. We just made a telok or egg brother and replaced the term Man Yue with a birth celebration. Salim Tang (57 years old) said that in Chinese tradition, eggs are a symbol of a new life being born and the red color symbolizes the human body element in the form of blood.

Usually, the Chinese community will make these red eggs to let them know that they have just been blessed with a baby who has just been born. Families distribute eggs to neighbors as a symbol of blessing. In this tradition, much has changed according to the environment where we live.

Nyayu Rosita (54 years old) said that in front of my house, I packed many Chinese and Buddhist families, every time they were born, they distributed Red Cakes and Telok Merah. At first, we just accepted it and didn't eat it, because we were afraid it would be haram or there would be feelings of disgust. However, there was a change in the way they managed the food they wanted to share, they cooked their Telok brother outside the house and distributed it accompanied by the word edible for all the people. The celebration of the feast is marked by the distribution of red eggs and ginger drinks to notify the presence of a new figure in the family and announce the baby's name.

Even though the Telok Merah tradition is intended for the birth cycle of babies in Chinese families and their customs remain, changes have occurred in terms of the context of the food distributed and the purpose of the celebration. Namely experiencing conformity with the beliefs of the surrounding community and the allocation of invitations that are open in general. Researchers also discovered a native local wisdom, namely the Ngobeng Tradition, which is the name for Ngidang or a dish that is a system of serving food at traditional events, such as weddings, circumcisions, and thanksgiving. The Ngobeng tradition has existed since the time of the Palembang Darussalam Sultanate. Ngobeng

is a procedure for eating typical dishes (eating) from the city of Palembang which takes place during weddings or in Palembang language it is called the Munggah event. Munggah day is the day when the groom is delivered to the bride. Munggah itself means ascension, which means the ascension of a man's throne to become the head of the household who will be responsible for his children and wife. Meanwhile, Kambangan (drinking) is an eating procedure carried out after the ongoing event. The difference is that Ngobeng is held at lunchtime, while kambangan is not in the afternoon and the food served is not rice but traditional Palembang cakes. The ongoing and Kambangan traditions are Palembang's cultural heritage in the context of organizing the wedding and post-wedding celebration process. Traditional Palembang offerings and drinks are expensive and take quite a long time. Initially, this tradition was only carried out in the Palembang priyaji and noble circles. As the social system changes and the power of this tradition is also carried out by the people of Palembang who are related to Palembang. Wancik (52 years old) said that even Ngobeng and Kembangan are usually held for weddings and mungghahan. As culture changes and settlements become increasingly dense, Ngobang and Kambangan are no longer only for mungghahan events, but also other celebrations such as alms and ruwahaan in mosques or at home. Traditions change and adapt to existing culture and social structures. Cooperation and togetherness are maintained and openness towards other people is also maintained.

Table III. Local Wisdom Telok Merah and Ngobeng

NO	INDIKATOR	DESKRIPTOR	TELOK MERAH AND NGOBENG (RELIGIOUS MODERATION)	CIVIL RELIGIOUS
1	Commitment nationality	Perception, understanding, and awareness of individual	This social cohesion and attachment contain values of fellowship in life-based on helping	The Palembang people consider identity to be a source of motivation, which enables them to act in a way that is respectful of

			others and cooperation as one of the social capitals in society.	their rights and responsibilities, as well as their words and deeds.
2	Tolerance	Culture and traditions,	It would be beneficial to consider ways of strengthening the social inclusion environment by fostering unity within the larger family or neighbourhood.	The attitude of social concern and a sense of solidarity has a concern for human values, of course broad-looking with the motivation of hard work, honesty.
3	Anti-violence	Agent's role: Religious leaders, community, youth.	Local wisdom can also be used as an example to the public that it is possible to achieve the values of justice and equality if the parties are willing to reach an agreement and refrain from anger that may trigger conflict.	A high level of curiosity, thus fostering a pioneering attitude. It is the foundation of mutual affairs, as the capital for confidence, high tolerance, and the responsibility to make all decisions.
4	Accommodative Other Cultures	Openness and togetherness	Modifying traditions creatively and attractively, but keeping up with cultural norms.	Your assistance in this matter would be greatly appreciated. We kindly request your help in understanding the meaning of gotong royong, which we believe may be related to the word common or guyub. If I might humbly offer my interpretation, it seems to me that it demonstrates a high sense of participation and solidarity with the various personal and social activities of society.
5	Enforcement of law	All people must obey the law.	<i>The Palembang people consider identity to be a source of motivation for them to be able to put their rights and duties, words and deeds in every behaviour in a dignified manner.</i>	The state constitution is the highest law that regulates all social behaviour in a nation, including religious life.

Source: Data Collected 2022

Table III shows that this tradition has changed from exclusive to inclusive. There is a clear reason for this change: economic pressure and the erosion of cultural supporters. This process is interesting because it shows how traditions can change due to external factors.

The Telok Merah tradition has been shaped by social adaptation and Chinese tradition norms. This is because people of other religions live in the same area. Neighboring social norms and social superiority have been maintained and preserved. This Chinese tradition has undergone cultural acculturation and enculturation

simultaneously due to religious social adaptation. The Telok Merah tradition has undergone a descriptor process, namely commitment to nationhood, tolerance for non-violence, and accommodation to local culture. However, changes occur due to a flexible understanding of different cultures and awareness within ethnic Chinese that they need a new cultural identity to be the same as other ethnicities. Palembang residents innovate and are creative by changing the name Ngobeng kambangan with the terms perancisan and buffet. This allows them to eat and drink in their

traditions without bringing the majesty of Ngobeng and kambangan. However, what extends from this tradition is mutual cooperation and the purpose for its implementation. The roles of community and religious leaders are crucial in providing an understanding that the Ngobeng and kambangan traditions can be carried out without being the same as their origins. This role is also felt when Ngobeng and kambangan transform into celebration activities and almsgiving is not a purpose for mungghahan. The other side of change is social invasion, namely cooperation and alms of care for all groups and religions.

Similarly, the Muwakhei Angken Tradition (adoptive brother) is a local custom in Bandar Lampung that has been maintained to this day. It is an ancestral tradition of Lampung customs. Cultural acculturation and assimilation have led to large multi-ethnic social migrations, which have created a need for new residential spaces. I can confirm that there has never been a social conflict caused by ethnicity or religion in this area. One of the main reasons why ethnicities and religions get along is because of the existence of a culture of angken muwakhei. The tradition of appointing brothers in Lampung is a clear demonstration of brotherly commitment to

those who carry it out. It prioritizes several good values, namely seandanan (mutual care), sebalakkan (mutual raising), setinukan (mutual attention) and so on. However, in practice, it is not exactly the same as the actual procession of angken muwakhei. This tradition embodies the Sakai Sambayan customary rule: it is a tradition of helping people looking for life and looking after it. The tradition of almsgiving, also known as Ruwat Bumi, is an activity carried out in the context of social and religious events, such as sending prayers to ancestors, tahlilan, and waisakan (Vesak celebration ceremony). This tradition is carried out by the religion or belief of the person holding it. However, this does not mean that only those who share the same religion are present at this activity. However, in the tradition of ruwatan bumi, which aims for the safety of all citizens, people of different religions are usually invited. Those of other religions usually only play a role as participants (attending only) in this activity, as a form of respect without following religious rituals carried out or adapted to conditions. They believe that God should be asked to intervene to resolve their concerns. This is why they hold life cycle ceremonies to ask for safety and peace between neighbors and family.

Table IV. Local Wisdqm Muwakhi and Syukuran

NO	INDIKATOR	DESKRIPTOR	MUWAKHEI ANGKEN AND SYUKURAN (RELIGIOUS MODERATION)	CIVIL RELIGIOUS
1	Commitment nationality	Perception, understanding, and awareness of individual	<i>I love my country. Among others: Cawa sai ten will be enough. Muli meghanai lamen ghanta Sapuk. Ghajani is patient. Makai kakigha's subordinates. Penguluni ghajin Bulanggagh.</i>	The basis of identity is a source of motivation for the Lampung people to be able to put their rights and duties, words and deeds in every behaviour in a dignified manner.
2	Tolerance	Culture and traditions,	<i>Sakai Sambayan</i> is the Lampung people's way of life. It means that they like to help and work together in society, both in kinship and neighbourly relations.	The attitude of social concern and a sense of solidarity has a concern for human values, of course broad-looking with the motivation of hard work, honesty.

3	Anti-violence	Agent's role: Religious leaders, community, youth.	If the leaders in that region of the country no longer agree, then they must do so publicly. This means that all you have to do is show yourselves to each other. There is no need for other leaders to even be hostile to each other.	A high level of curiosity, thus fostering a pioneering attitude. It is the foundation of mutual affairs, as the capital for confidence, high tolerance, and the responsibility to make all decisions.
4	Accommodative Other Cultures	Openness and togetherness	<i>Nemui Nyimah</i> means that he likes to receive and give in happy and sad situations.	We need your help to understand the meaning of gotong royong. It unquestionably demonstrates a high sense of participation and solidarity with the various personal and social activities of society.
5	Enforcement of law	All people must obey the law.	<i>Let me be clear: there are rules regarding the disgrace of a country. Kutogh in the face, Hun kughuk tiyuh mak ngenah inner grooming, Punyimbang lom tiyuh mak sai barangul.</i>	Religion and state are tools for managing life. We must have religion to find the wise path of goodness and the state to provide legal recognition. The constitution exists to guarantee that religious life is conducted in accordance with its nature.

Table (IV), clearly shows that the postulates of togetherness into social attitudes can be applied to society. The values of togetherness and mutual respect between people can be reflected in the concept of visiting like that. In this realm of tradition, Arab, Chinese and ethnic southern Sumatran descendants have changed their attitude. They now view this tradition as open and shared, intending to foster friendship and harmony in their environment. The implications of religiosity are clear: changes in values and norms due to the strengthening of traditional goals, namely social harmony and religious religiosity. Arab traditions and Palembang ethnic traditions reinforce each other because they share the same goals. This combination of traditions will not fade or become acculturated. Instead, it will become a social origination within the framework of international religious moderation. Kindly add a discussion section and compare your findings with previous studies This section is also your space to highlight your arguments and demonstrate how your study contributes to existing literature.

Conclusion

The research findings indicate that religious moderation in Indonesia is largely shaped by traditions that have undergone a process of acculturation, assimilation, and internalization, resulting in an open and dynamic tradition that incorporates diverse elements of local or immigrant culture. Additionally, religious teachings, particularly those of Islam, espouse tolerance and wisdom. This can be attributed to the fact that Indonesia is predominantly Muslim and has a significant presence of progressive Islamic figures. Furthermore, the research identified several reinforcements for religious moderation, including openness, tolerance, respect for traditions, non-violence towards other religions or traditions, and national commitment.

The commitment of the nation to the constitution and the submission of its citizens to it are two of the most significant factors in maintaining religious moderation in Indonesia. The country's plurality and history, as well as its long tradition of religious diversity, render it particularly susceptible to conflict. The practice of moderation in various Indonesian models is a concept developed by Robert Bellah regarding

civil religion, in which the religious state is positioned. It could be said that Indonesia's concept of religious moderation and Robert Bellah's offer of a civil religion concept are both resolutions and solutions for today's global

world. It is becoming increasingly clear that the issue of a clash of civilizations caused by different religious views and distant traditions requires breakthroughs for future world civilization.

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