
RELIGIOUS MODERATION AND RELIGIOUS TRADITIONS IN POST-DEATH GRIEF IN MUNGGU VILLAGE, CENTRAL BANGKA REGENCY

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ARTICLE INFO	ABSTRACT
<p>Article history: Received: April 13, 2025 Accepted: July 20, 2025 Published: August 11, 2025</p> <p>Keywords: Religious; Moderation; Traditions; Post-Death Grief; Munggu Village</p> <p>Corresponding Author: Miftahul Ulum Email: miftahul89.ulum@gmail.com</p>	<p><i>In Indonesia, a tolerant attitude towards local culture can give birth to an inclusive and tolerant religious attitude, creating a peaceful and dynamic atmosphere of spiritual life. On the other hand, religion must exist, penetrate, and spread to influence the cultural appearance of society, without eliminating its cultural identity. In this way, religion and local culture are interrelated and complement each other; this is reflected in religious wisdom and cultural attitudes that are developed based on religion. This research uses field research, namely observations or observations involving researchers in the field. The data collection techniques used are interviews, observation, and documentation, with the research subjects being the local community who carry out post-death care. This research uses field research, namely observations or observations involving researchers in the field. The data collection techniques used are interviews, observation, and documentation, with the research subjects being the local community who carry out post-death care.</i></p>

INTRODUCTION

Indonesian society in the Unitary State of the Republic of Indonesia is diverse and includes different ethnicities, languages, religions, cultures, and social statuses. Diversity can be a unifying force that unites society, but it can also be a source of conflict between cultures, races, ethnicities, religions, and life values. Cultural diversity (multicultural) arises naturally through encountering different cultures and interacting with various individuals and groups with certain cultural behaviors and ways of life. In Indonesian society, cultural diversity, family backgrounds, religions, ethnicities, and other aspects interact. The debate on religious moderation (wasatiya) is increasing daily

among students, scholars, cultural activists, and religious observers. Moderation (*wasatiya*) characterizes the Islamic teachings about walking on the middle path. An excessive attitude in decision-making only creates problems that cannot be solved. In this case, Islam and its followers face two issues. Namely, first, some Muslims are extreme and strict in their understanding of religious texts, and tend to try to impose such methods on Muslims. Power, Second: Others also tend to relax religion and expose themselves to negative actions and ideas from other cultures and civilizations.

In Indonesia, religious moderation is a middle ground in religious diversity. In the context of religion, there is a tendency to polarize religious believers into two poles in understanding religious texts. Indonesia is a country with the largest Muslim population in the world (4444 people) and is an essential focus from the perspective of Islamic moderation. Moderation is at the core of Islamic teachings. Moderate Islam is a religious understanding relevant to diversity in all aspects, including religions, customs, tribes, and the nation itself. Therefore, religious moderation must be understood in context, not text. In other words, religious moderation in Indonesia is not a matter of moderation in Indonesia. Still, moderation must be a way of understanding religion because Indonesia has many cultures and customs. This Islamic moderation can solve various problems in religion and world civilization.

Last but not least, moderate Muslims can fight violent extremist and puritan groups with harsh and peaceful action. Heterogeneity, plurality, or diversity is significant in this life. In this realm, we see that the *Sunnatura* of Allah created this world based on the *Sunnah* of heterogeneity within the unity framework. We see how God created different ethnic groups within the unity of humanity. Indonesian culture is multicultural and diverse, with many ethnicities, religions, and ethnicities.

Moderation teaches us to be religious in moderation and balance. Indicators of religious moderation include state commitment, tolerance, non-violence, and friendliness to culture and tradition. The Muslim community in Indonesia has long faced religious rituals that some groups consider wrong. These rituals include the commemoration of *Nganggung*, dances, grave pilgrimages, and the observance of ancestors' death (*haul*). The group that does it believes the ritual brings blessings. These traditions are local wisdom. Local wisdom is an alternative to creating diversity in a pluralistic society. Local

wisdom can be interpreted as local ideas that give birth to wise and good attitudes, followed and practiced in a society from generation to generation, and not only between internal community groups but also between different tribes, to create bonds of solidarity between groups, races, and religions. Local wisdom can also be conceptualized as local knowledge or local genius. A local cultural approach may be the key to building a paradigm and attitude of religious moderation.

On the other hand, it can also withstand the impact of the infiltration of religious radicalism. A tolerant attitude towards local culture can give birth to an inclusive and tolerant religious attitude, thus creating a peaceful and dynamic atmosphere of spiritual life. On the other hand, religion must exist, permeate, and spread to affect the cultural appearance of the community, without losing its cultural identity. Thus, religion and local culture are interrelated and complementary; this is reflected in religious wisdom and cultural attitudes fostered by religion.

One form of local wisdom and cultural traditions that is still preserved and implemented is Nganggung in Munggu Village. Nganggung is a tradition always present among the Malay community of Bangka Belitung Province. The Nganggung tradition brings complete food from each resident's home to a prominent gathering place at a specific time. Nganggung has existed since the time of our ancestors and is still carried out today. The meeting place can be in the mosque, surau, langar, or a field. Activities take place at certain times, especially on Islamic holidays. The tradition of nganggung is generally carried out on the birthday of the Prophet Muhammad SAW, Nisf Shaban, Muharram, or after the Eid al-Fitr or Eid al-Adha prayer, as well as to celebrate the harvest. Many scientific studies have examined religious moderation and religious traditions as well as ngaanggung. The first research was conducted by Agus Akhmadi and was titled Religious Moderation and Diversity in Indonesia. The study results show that multicultural understanding and awareness are needed in multicultural life to respect differences, plurality, and the willingness to interact with anyone fairly. Religious moderation is required by acknowledging the existence of other parties, having a tolerant attitude, respecting differences of opinion, and not imposing one's will violently. The role of the government, community leaders, and religious extension workers is needed to socialize and develop religious moderation in the community for the

realization of harmony and peace. Sella Aferaria conducted the second research titled *The meaning of Nganggung traditional traditions: a case study in Kelapa Village, Kelapa District, West Bangka Regency, Bangka Belitung Province*. The research results show that the people of Kelapa Village still carry out the Nganggung tradition because the Nganggung tradition is a cultural heritage from the ancestors, such as the teachings of Wali Songo. The people of Kelapa Village until now still maintain the Nganggung traditional tradition, namely the existence of essential meanings contained in the tradition such as the crucial spiritual meaning, which can increase the spiritual value of the community, provide inner peace, and be able to practice the teachings of Islam to give alms, while the critical meaning is socially that it can foster an attitude of cooperation among the community to help each other and create togetherness and maintain harmony in neighboring harmony.

One of the nganggung traditions still preserved and carried out is the nganggung tradition in Munggu Village, Central Bangka Regency. The nganggung tradition in this village is different from the nganggung tradition in general. The nganggung tradition in Munggu Village is carried out when there are people whose family members have died, or it can be said that nganggung is performed after death. This post-death nganggung is carried out for 7 days after the death of a community member. The implementation is also different, where it is carried out by community members from different RTs until the seventh day. In other villages, the tradition of nganggung is celebrated during religious holidays, unlike in Munggu Village. This Nganggung tradition is unique and contains deep social values, including the community's high spirit of cooperation to ease the burden of family members left behind. For example, with this post-death nganggung tradition, family members do not need to be charged to provide food when joint prayers are performed. It is interesting for scientific studies to be carried out to find novelty from previous research, especially related to nganggung, focusing on research on religious moderation and religious traditions in nganggung after death in Munggu Village.

RESEARCH METHOD

The research used is qualitative research, which is a type of research that uses a natural setting with the intention of interpreting the phenomena that occur. It is carried out by involving various existing research methods (Annur,

2024; Putra & Mufidah, 2022). This qualitative research method is also often called the naturalistic research method because the research is carried out in natural conditions.

This research uses field research, which is observation or observation involving researchers in the field. In addition to making observations, in-depth interviews were conducted to collect the needed data. According to Kerlinger (Abdussamad, 2021), an interview is an interpersonal face-to-face situation in which one person (the interviewer) asks one interviewee several questions designed to get answers related to the research problem. Structured interviews are the type of interviews used by researchers in this study, where the data collector has prepared several questions that will be addressed to the subject to be studied.

The data collection techniques to be used are interviews, observations, and documentation (Creswell, 2016; Moleong, 2018), with the research subjects being local people who carry out post-death funerals. The data and information that have been collected are then compiled and studied systematically, and conclusions are drawn based on the suitability and relationship between the problems studied, previous research, and literature studies used. The data analysis used in this study is qualitative descriptive.

RESULTS AND DISCUSSION

Religious moderation and tradition are two interrelated concepts in the social and spiritual life of the people. The results of analyzing these two concepts are as follows: Identification and Understanding of Nganggung in Religious Traditions. The Nganggung tradition is a form of local wisdom still maintained in the Malay community, especially in the Bangka Belitung, Indonesia. In general, nganggung is the tradition of bringing food together to a specific event, usually related to religious events or other traditions such as the commemoration of Islamic holidays (Prophet's Birthday, Isra Mi'raj), weddings, or circumcision. These meals are usually brought using a large tray or a tray covered with cloth, and each family participates in this event by bringing their own signature dish.

1. Identification of the Nganggung Tradition. To identify Nganggung in the context of religious traditions, several things need to be considered: Social Participation: The involvement of all community members in religious events

is an essential aspect of this tradition. Each family voluntarily contributes to providing food. Place of Implementation: Nganggung events are usually held at mosques, religious leaders' houses, or the homes of residents who host the event. In a religious context, such as the Prophet's Birthday or Isra Mi'raj, the central event place is the mosque. Symbolism and Religious Values: Nganggung has a profound social and spiritual meaning, such as gratitude, togetherness, cooperation, and mutual sustenance. In Islamic teachings, this is in accordance with the value of alms and sharing that is encouraged.

2. Nganggung's Philosophical Understanding in Religious Tradition. Some philosophical aspects taken from the Nganggung tradition are: Gotong-Royong and Togetherness. This tradition strengthens social ties in society. By gathering together at religious events and sharing food, the value of cooperation is maintained, and togetherness among fellow citizens is fostered. Respect for Religion: The implementation of nganggung is often integrated into religious activities considered sacred by the community. Bringing food to the mosque and praying together show respect and love for God. Economic Value and Social Equality: Each family contributes according to their ability, but everyone is treated equally and enjoys the food brought. It reflects the value of egalitarianism in society, where no class differences are highlighted in the event.

3. Dynamics of Change in the Nganggung Tradition Although the nganggung tradition is still maintained, modernization and social change have also begun to affect its practice. Some of the points of change that may occur are as follows: The Role of the Young Generation: The younger generation, who are increasingly familiar with modernity, is sometimes less interested in preserving this tradition. There is a tendency to assume that this tradition is ancient or no longer relevant in modern life. Transformation in Form and Practice: On some occasions, the form of presentation and the process of performing may change with the influence of foreign culture or modern technology. Shifting Meaning: In some cases, the meaning of this tradition may change, from initially having strong religious values to being only a routine or ceremonial one.

Analysis of Religious Moderation in the Implementation of Nganggung. The study of research on religious moderation in the implementation of nganggung (a cultural tradition of the community, especially in Bangka

Belitung, where residents bring food to mosques or gathering places to be distributed) can focus on several key aspects, including the relationship between religious values, local culture, and religious moderation. Here are some analysis points that may be used as a basis for the study: The first is *The Role of Nganggung in Strengthening Religious Moderation*. Nganggung, a tradition rooted in local culture, can be seen as one of the social practices that reflects moderation in religion. The values of religious moderation are: **Tolerance:** This tradition is often followed by cross-ethnic communities, including various Islamic sects and even non-Muslim communities, who respect each other and participate in activities. **Balance:** The practice of balancing religious and social aspects. On the one hand, this event is often associated with religious events, such as commemorating the Prophet's Birthday. On the other hand, Nganggung also prioritizes social solidarity among residents without any differences. **Unity:** Nganggung prioritizes cooperation and togetherness, which reflects religious moderation in building harmony between citizens, without being trapped in religious conflicts or sectarianism.

Second is *Religious Moderation in Local Cultural Values*. Religious moderation can be strengthened through local wisdom, such as nganggung, which teaches togetherness: People gather in one place, bring food, and share. It reflects the principle of togetherness, per the spirit of moderate Islamic teachings. **Avoiding extremism:** In the context of extremism, differences are not used as a solution, but as a wealth that can be celebrated together, both in the context of religion and cultural customs. It is contrary to extreme ideas that prioritize homogeneity. Third is *Nganggung Transformation in the Context of Modernity*. In the context of modern society, nganggung has undergone adjustments. Nevertheless, the values of moderation are maintained. The research analysis can see how the people of Bangka Belitung (or other places where this tradition is carried out) preserve the spirit of moderation amid rapid social change, and how this tradition adapts without losing its essence—Fourth *Nganggung as a Media to Increase Awareness of Religious Moderation*. The research can explore further: **The role of religious leaders and society:** Do existing religious leaders participate in encouraging the practice of moderation in nganggung? What is their role in keeping this tradition inclusive? **Informal education:** This tradition can be a medium of education of moderate religious

values, especially for the younger generation involved in the event. The research can reveal how the process of socializing the values of religious moderation to the younger generation is achieved through this tradition. Fifth: The Influence of Nganggung on Harmony Between Religious Communities. In the context of moderation, it is essential to examine the impact of the implementation of nganggung on interfaith relations in society. Is this tradition able to prevent or reduce tensions between religious groups? As a tradition with strong social and cultural elements, nganggung can effectively alleviate potential conflicts by strengthening local and global social relationships.

Religious Traditions: Social and Spiritual Heritage Religious traditions encompass practices, rituals, and values passed down from generation to generation in a religious community. This tradition is an integral part of religious and cultural identity, and plays a role in strengthening solidarity between community members. **Characteristics of Religious Traditions:** **Religious Rituals:** These include the celebration of holidays, worship ceremonies, and certain spiritual practices (such as fasting, prayer, and meditation). **Moral Values:** Religious traditions often include moral teachings that govern individual behavior in society, such as honesty, humility, and compassion. **Symbols and Artifacts:** Many religions have special symbols representing their beliefs and identities and revered religious artifacts. **Social and Spiritual Functions of Religious Traditions:** **Identity Maintenance:** Tradition helps religious communities maintain their identity amid social change. **Moral Education:** Through rituals and teachings, religious traditions educate individuals about moral and ethical values that are important in daily life. **Social Cohesion:** Religious traditions strengthen the bonds between individuals within the community, creating solidarity and a sense of community.

The Relationship of Religious Moderation and Religious Tradition. Religious moderation does not mean abandoning tradition, but adapting tradition to a dynamic social context and respecting pluralism. Religious traditions carried out with moderation will tend to be inclusive, less rigid, and more open to dialogue with other faiths. This moderation allows traditional practices to remain relevant without triggering conflict or intolerance—**Fifth Analysis of Religious Moderation and Religious Traditions in Nganggung.** **Religious Moderation in the Nganggung Tradition.** The nganggung tradition is

a tangible form of religious moderation, where religious values are not only practiced in the form of individual rituals, but also in the context of togetherness and social harmony. The people who participate in this tradition, from different backgrounds, also feel the spirit of cooperation, simplicity, and equality, all of which are manifestations of moderation in religion. In this context, *nganggung* teaches that religion is an individual affair and a tool to build harmonious relationships between people.

b. Tolerance in *Nganggung* Although *nganggung* is a tradition closely related to Islam, these events often involve the participation of people from other religions or faiths. It shows that *nganggung* functions as a religious symbol and a cultural tradition that prioritizes the value of togetherness and diversity. In a pluralistic society, such as in Bangka Belitung, this tradition can be a tool to strengthen harmony between religions.

c. Avoidance of Extremism One of the main characteristics of religious moderation is the avoidance of extreme attitudes. The *nganggung* tradition, with its spirit of togetherness and tolerance, helps people avoid an exclusive or fanatical attitude when practicing religion. By sharing in this event, people are taught to look at others with a sense of brotherhood, not based on differences in religion or belief. It plays a vital role in preventing the growth of extremist attitudes in society.

Sixth is the Role of the *Nganggung* Tradition in Building Religious Moderation. The *nganggung* tradition can effectively form a religiously moderate society. Some crucial roles in building religious moderation include:

a. Unifier of the Community. By involving various elements of society, *nganggung* helps to bring together individuals who may differ in ethnicity, religion, or social status. The togetherness established in this event encourages creating harmonious and mutually respectful relationships, which are very important in a pluralistic society.

b. A Forum for Socialization of Moderation Values *Nganggung* can be an opportunity to socialize the importance of moderation in religion. Religious and community leaders can use this moment to convey moderation, tolerance, and togetherness, so these values are increasingly embedded in society.

c. Maintaining Local Traditions Based on Religion and Culture. *Nganggung* is a combination of religious traditions and local culture. By supporting and preserving this tradition, the community helps maintain harmony between religion and culture and avoids clashes. It is essential to maintain a balance between religious beliefs and cultural identity.

CONCLUSION

In post-death moderation, religious moderation, and religious tradition show the importance of maintaining a balance between religious beliefs and local traditional practices. Nganggung, as part of the community's traditions, is often carried out in the context of social and religious activities, as seen in post-death rituals. Religious moderation is essential in keeping this tradition from contradicting religious values while maintaining social and cultural aspects that have become part of people's identity. In the context of post-death grief, religious moderation means the recognition that this ritual can be a means to strengthen the bond of friendship between citizens, help bereaved families, and reflect the value of togetherness. It is done without having to violate the central teachings of religion. On the contrary, religion supports the values contained in this tradition, such as care, cooperation, and mutual respect. The nganggung tradition can be seen as practicing religious values in daily life, but with a non-extreme approach and respecting the diversity of practices in society. Thus, religious moderation allows religious and local traditions such as nganggung to be preserved, as long as their practices align with human values, tolerance, and mutual respect.

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