

Qur'anic Values in the Luberan Tradition: Strengthening Religious Moderation Based on Local Wisdom

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Abstract: *This study examines the harmony of the "Luberan" tradition in implementing the Qur'anic moderation religious values. This study uses a qualitative method of the field research approach. This analysis shows that; 1) The Luberan tradition applies the four parameters of religious moderation compiled by the Director General of Islamic Education, Kemang, Republic of Indonesia. First, the Luberan tradition plays a role in strengthening nationalism, which is illustrated through the poem Sekar Gendhing Asmaradana as a Javanese song with the theme of love for the motherland, cultural preservation, and activities to protect the environment as a form of implementing its contents. QS. Al Qashash: 85 and QS. An-Nisa': 66. Second, tolerance education in Luberan culture can be seen through the interaction between Muslim and non-Muslim residents in organizing events, the habit of exchanging food, and giving each other. Third, a study on the theme of peaceful Islam shows the integration of QS al-mumtahinah verse 8 as an anti-radicalism and anti-violence educational model. 2) Cultural practices in strengthening the value of religious moderation*

are taught from generation to generation through religious rituals and mysticism in Luberan culture. This research contributes to finding the concept of strengthening the values of culture-based religious moderation. In addition, this research can also be used as a basis for the Ministry of Religion to integrate cultural practices as a vehicle for moderation in religion.

Keywords: *Al-Qur'an; Luberan; Local Wisdom; Religious Moderation.*

Abstrak: *Penelitian ini bertujuan untuk mengkaji kerukunan tradisi “Luberan” dalam mengimplementasikan nilai-nilai moderasi beragama Al-Qur'an . Dengan menggunakan metode kualitatif jenis pendekatan penelitian lapangan, analisis ini menunjukkan bahwa; 1) Tradisi Luberan menerapkan empat parameter moderasi beragama yang disusun oleh Dirjen Pendidikan Islam, Kemang, Republik Indonesia. Pertama, tradisi luberan berperan dalam penguatan nasionalisme yang diilustrasikan melalui syair Sekar Gendhing Asmaradana sebagai tembang Jawa bertema cinta tanah air, pelestarian budaya, dan kegiatan menjaga lingkungan sebagai bentuk implementasi isinya. QS. Al Qashash: 85 dan QS. An-Nisa': 66. Kedua, pendidikan toleransi dalam budaya Luberan dapat dilihat melalui interaksi antara warga Muslim dan non-Muslim dalam menyelenggarakan acara, kebiasaan masyarakat saling bertukar makanan dan saling memberi. Ketiga, integrasi QS al-mumtahinah ayat 8 sebagai model pendidikan anti radikalisme dan anti kekerasan ditunjukkan melalui kajian tema Islam damai. 2) Praktik budaya dalam penguatan nilai moderasi beragama diajarkan secara turun temurun melalui ritual keagamaan dan mistisisme dalam budaya Luberan. Penelitian ini berkontribusi dalam menemukan konsep penguatan nilai-nilai moderasi beragama berbasis budaya. Selain itu, penelitian ini juga dapat dijadikan landasan bagi kementerian agama dalam mengintegrasikan praktik-praktik budaya sebagai penghantar rumah moderasi dalam beragama.*

Kata Kunci: *Al-Qur'an; Luberan; Kebudayaan Lokal; Moderasi Agama.*

INTRODUCTION

Indonesia's superiority as a peaceful country with various ethnicities, races, religions, and cultures has recently been tarnished by the high number of cases of religious intolerance. In 2022, The Fund for Peace noted that Indonesia is included in the category of countries prone to conflict and divisions by occupying the 100th position out of 179 countries.¹ A survey conducted by Setara Institute revealed that there were 422 cases of intolerance. At the end of 2020, this data has increased compared to the previous year, which only reached 327 cases of violations. Whereas in 2021, 318 cases of intolerance spread across all provinces

¹ Persik, TFF (2023). *Mengukur Kerapuhan Risiko dan Kerentanan di 179 Negara* . Indeks Negara Rapuh.

in Indonesia.² This situation is unfortunate because it can hinder development and potentially cause divisions in a heterogeneous society. Quick and appropriate steps must be taken immediately to instill a moderate attitude in every region in Indonesia so that people can be educated to respect differences in ethnicity, race, religion, and culture.³

Trijono's analysis states that the incident occurred due to the incompatibility of implementing religious norms and cultural interests due to the process of heterogeneous social change in society.⁴ Another opinion says that religious intolerance occurs because of people's lack of understanding of the meaning of diversity.⁵ This condition can only be improved by strengthening moderate understanding for people in a pluralistic environment.⁶

Regarding culture, current research on religious moderation leans in two less related directions. First, the existing studies only discuss the theoretical literature as presented by Wegner, Eva *et al*⁷ and Alam, Mansur.⁸ Second, research on moderate attitudes in contemporary studies is associated with learning anti-radical characters and their influence on understanding society's ideology.⁹ As stated by Demiralp and Seda.¹⁰ Third, research on religious moderation is related to political interests and their role in suppressing the partial condition of

² Buntara, SA (2022). *Mengatasi Intoleransi Dalam Tata Kebinekaan Indonesia: Update Dan Rekomendasi Terkait Peribadatan*. Institut Setara. <https://setara-institute.org/mengatasi-intoleransi-dalam-tata-kebinekaan-indonesia-update-dan-rekomendasi-terkait-peribadatan>

³ Haris, Marvin. 1997. *Budaya, Orang, Alam: Sebuah Perkenalan dari Umum Antropologi*. AMERIKA SERIKAT: Longman Inc.

⁴ Trijono, Lambang. 2007. *Pembangunan sebagai Perdamaian : Rekonstruksi Indonesia Pasca konflik*. Jakarta: Yayasan Obor Indonesia .

⁵ Prasojo, Zaenuddin Hudi, dan Mustaqim Pabbajah. "Akomodasi Kultural Dalam Penyelesaian Konflik Bernuansa Agama Di Indonesia." *Aqlam: Jurnal Islam dan Pluralitas* 5.1 .2023 .

⁶ Menari, Muhammad Abdi. 2012. *Peristiwa Konflik Balinuraga Lampung Selatan dan Persatuan Indonesia*, (Jakarta: Az-Zuma Pres, 2018), 12 .

⁷ Wegner, Eva, Poor people's beliefs and the dynamics of clientelism, *Journal of Theoretical Politics*, Vol. 33. No 3. 2021.

⁸ Alam, Mansur. "Studi Implementasi Pendidikan Islam Moderat Dalam Mencegah Ancaman Radikalisme Di Kota Sungai Penuh Jambi." *Jurnal Islamika* 17, no. 2 (2017).

⁹ Clark, Janine. 'The Conditions of Islamist Moderation: Unpacking Cross-ideological Cooperation in Jordan'. *International Journal of Middle East Studies* 38 (2006):539– 60.

¹⁰ Demiralp, Seda. 'The Rise of Islamist Entrepreneurs and the Decline of Islamic Radicalism in Turkey'. *Comparative Politics* 41, no. 3 (2009): 315–36

Islam.¹¹ Or simply connecting it with the pattern of religious moderation education in schools.¹² However, among the many methods that encourage research on religious moderation, cultural space is the most neglected side.¹³

This study aims to fill the writing void that discusses culture's role in voicing religious moderation. Meanwhile, the tradition studied in this research is the Luberan culture in Kebumen Regency. This decision was taken based on previous research, which showed many religious conflicts in Kebumen, such as the conflict between NU and HTI mass organizations in Gombong District.¹⁴ For that, there are two questions that become the focus of research. First, what are the values of religious moderation in the Luberan tradition in Kebumen, Central Java. And second, what are the implications of the Luberan Tradition for the moderate attitude of the Kebumen people. Apart from these two problems, This study will look at the factors that influence the success of strengthening religious moderation in the Luberan tradition and its relationship with the verses of the Qur'an.

This study is based on an argument that religious moderation can be voiced through the Luberan tradition. This is based on the fact that the Luberan tradition contains elements of togetherness, cooperation, and a sense of tolerance in previous studies.¹⁵ However, it has yet to be discovered whether implementing the Luberan tradition in Kebumen Regency contains elements of religious moderation as in previous research studies. This research is expected to contribute to increasing intellectual treasures related to efforts to strengthen the values of religious moderation through the Luberan tradition in Kebumen Regency.

METHOD

¹¹ Koesel, Karrie J., and Valerie J. Bunce. "Diffusion-proofing: Russian and Chinese Responses to Waves of Popular Mobilizations against Authoritarian Rulers." *Perspectives on Politics* 11, no. 3 (2013): 753–768

¹² Nur Kholiq, *Moderasi agama dan sengketa keagamaan*, (Semarang, Lida Pusaka, 2019), 10.

¹³ Tempe, P. (2007). *Learning spaces for the 21st century: A review of moderation*. York: Higher Education Academy

¹⁴ Syahrul B., *Satu Abad Konflik Etnis di Jawa Tengah*, (Jepara: Permata media, 2021), 39.

¹⁵ Muh. Arif, *Nilai Pendidikan dalam Tradisi Luberan Ketupat Suku Jawa Tondano di Gorontalo*, *Jurnal Madani*, Volume 1 Nomor 2 Juni 2019.

This research is a qualitative type with a cultural ethnographic approach.¹⁶ Data collection methods used in this study were in-depth interviews, observation, and documentation. Interviews were conducted with 3 religious leaders and 3 residents in Kebumen District. Observations were made to observe Luberan cultural practices carried out in Kebumen directly. At the same time, the documentation study is used to trace the agreement documents and Agreements. The validity of the collected data was tested using source triangulation and then analyzed using the Miles and Huberman model through the stages of reduction, display, and concluding.¹⁷ The thematic data analysis model also elaborates the interpretation and findings of this study,¹⁸ It is considered the best choice for researchers wishing to construct multi-interpretative data. All interpretations are available in the theme analysis, which leads to in-depth investigations to address specific issues.¹⁹ The effort is carried out in three stages of analysis; reading the transcript repeatedly, making exploratory comments on the parts considered essential, and developing the central theme until a research problem is found..²⁰

Table 1: List of Research Respondents

| No | Initials | Address | Position description |
|----|----------|-----------------------------|----------------------|
| 1 | TA 1 | RT III/1. Sitibentar, Mirit | Religious leaders |
| 2 | TA 2 | RT V/4, Sidayu, Gombong. | Religious leaders |
| 3 | TA 3 | RT III/6, Kalipoh, Ayah. | Religious leaders |
| 4 | SD 1 | RT I/5, Sidayu, Gombong. | Village Elder |
| 5 | SD 2 | RT IV/3, Sрати, Ayah. | Village Elder |
| 6 | SD 3 | RT II/3, Winong, Mirit. | Village Elder |

RESULT AND DISCUSSION

Luberan Culture in Kebumen Regency

¹⁶ Moleong, Lexy, J. *Metodologi Penelitian Kualitatif*, Bandung: Remaja. Rosdakarya, 2006

¹⁷ Miles, Matthew B. and A. Michael Huberman. 2005. *Qualitative Data Analysis* (terjemahan). Jakarta : UI Press.

¹⁸ Creswell, Jhon W. 2016. *Research Design Pendekatan Kualitatif, Kuantitatif, dan. Mixed*. Yogyakarta: Pustaka Pelajar.

¹⁹ Braun, Charles L.; Sergei N.; *Research Methode: Department Chemistry*; Hanover: Dartmouth College; 1993

²⁰ Adam Smith. 1776. *An Inquiry into the Nature and Causes of the Wealth of. Nations*. London: Methuen & Co

Luberan tradition is a hereditary tradition of the Kebumen people, carried out by praying and eating together as a form of gratitude for the Kebumen people for the blessings of sustenance that Allah SWT has given them. Uniquely, the meaning of Luberan Tradition as a distinctive culture of Kebumen has different meanings in various places. T1, a religious figure from Mirit Village, Kebumen Regency, explained that Luberan comes from the word *luber*, which means wide. He mentioned that the Luberan meant, in this case, breadth. This was confirmed by SD 1 respondents, who said carrying out this tradition would provide abundant fortune for those who followed it. While T2 provides a different definition, he said, Lubarun comes from the word *Lebar* which means finished. In Indonesian, *done* means finished, meaning SD 2. After carrying out the Luberan tradition, the community will finish committing sins. The point is an expression of repentance from citizens not to return to sin. Slightly different, T3 states that the word Luberan comes from the term *beber*, which is equated with "span" as an object similar to a tray. The expression of SD 3, this tool is used as a banquet container brought by the community, symbolizing the ease of collecting fortune, such as collecting food on a tray. Even though there are differences, all agree that the meaning of Luberan leads to religious preaching in the form of gratitude, repentance, and ease of fortune given by Allah SWT.

The Luberan tradition is carried out at different times and in different ways in each sub-district in Kebumen. Based on the information from SD 1, Luberan in Mirit District is held every harvest season, where a variety of dishes from crops and seafood complements the dishes. Meanwhile, SD 2 respondents stated that the Luberan tradition in Ayah District is carried out three times a year, at least during the Islamic New Year, before Ramadan, and the destination date is in the month of Shawwal. While TI 3 provides an explanation that the Luberan tradition in its area is carried out every two years, namely in the month of Maulud and the 7th of the month of Shawwal.

Somewhat different from the meaning and time of implementation, the series of Luberan activities have similarities in several places. In terms of location, Respondents TI 1, SD 2, and SD 3 stated that the Luberan Tradition was

carried out in the middle of a village road. However, SD 3 stated that the chosen road had to be a crossroads, while K1 and K2 did not. Need it. Second, in terms of service, Gombong and Mirit sub-districts require Lepet. At the same time, the Ayah District area needs a diamond. However, there are no special provisions for the side dishes that are brought. Third, in terms of activities, observations show that in the Gombong sub-district, the activity begins with cleaning the village.

In contrast, the activity begins with reading yaa siin and tahlil in the Mirit sub-district. Slightly different, implementing the Luberan tradition in Ayah District begins with playing the karawitan art with the song Gending Asmaradana. The next activity was continued by praying and exchanging the food they brought.

The values of religious moderation in Luberan culture.

Since its inception, Islam has introduced a paradigm of religious moderation by referring to the Al-Baqarah verse 143 of the Qur'an, which contains the word *ummatan wasathan*.²¹ In the context of intra-religious relations, religious moderation is a balance in various aspects of life, so the concept of moderation includes a paradigmatic framework in terms of Islamic understanding, approach, and practice in the contextualization of Islam amid global civilization. Fauzi explained that the concept of moderation is a middle ground between two extreme poles that negate each other, such as being moderate in the midst of extremism and liberalism or a moderate attitude between asceticism-gnosticism in Islam.²² The wasathiyyah Islamic paradigm is based on 9 values, including tawassuth, tasamuh (tolerance), i'tidal, shura, (deliberation), islah, qudwah, muwathanah,

²¹ Tim Penyusun Kemenag, *Gerak Langkah Pendidikan Islam Untuk Moderasi Beragama: Potret Penguatan Islam Rahmatan Lil Alamin Melalui Pendidikan Islam Seri-1*, (Jakarta: Direktorat Jendral Pendidikan Islam, 2019) 72.

²² Fauzi, Ahmad. "Moderasi Islam, Untuk Peradaban Dan Kemanusiaan." *Jurnal Islam Nusantara* 2.2 (2018), 233

anti-violent extremism, and friendly with local culture.²³ This paradigm is in harmony with the word of Allah SWT:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

"And similarly, We have made you (Muslims) as "intermediaries" so that you become witnesses (actions) of humans and so that the Messenger (Muhammad) is a witness (actions) of you." Q.S. al-Baqarah [2]: 143.

According to Alqutubi, the verse above confirms that the characteristics of wasathiyyah Islam are related to the middle position of Islam between Judaism, which emphasizes firmness, and Christianity, which emphasizes compassion. Islam combines it into a religion that is just and merciful at the same time.²⁴ Meanwhile, according to Shihab²⁵ This verse explains that if Allah made the Kaaba the most important Qibla because the fathers of the prophets built it, then Allah made Muslims the middle people. The goal is that Islam is a witness to human actions.

In a series of moderation paths compiled by the Director General of Islamic Education, it is stated that one of the elements of moderation that is an important matter is accommodative character towards local culture. This indicator measures the extent to which certain religious understandings can dialogue and accommodate traditional practices and local culture.²⁶ A non-rigid understanding of religion is characterized by a willingness to accept practices and behaviors that do not merely emphasize the truth of a normative religious paradigm but also a positive contextualist paradigm.²⁷ Or this concept can be reversed; how then can the culture and traditions of the people participate in voicing religious moderation, such as the tradition of holidays in Kebumen, Central Java. The Luberan tradition plays a vital role in voicing moderate Islam in Kebumen. He suppressed the development of Puritan groups that threatened the future of religious

²³ Said Aqiel Siradj, *Tasawuf Sebagai Basis Tasamuh: Dari Social Capital Menuju Masyarakat Moderat*, Al-Tahrir vol.13 No.1 (Mei 2013).

²⁴ *Al-Qurthubi*, Syaikh Imam, *Tafsir al-Qurthubi*, (Jakarta: Pustaka Azzam, 2009), 413.

²⁵ M. Quraish Shihab, *Tafsir al-Misbah*, (Jakarta : Lentera Hati, 2012), 82.

²⁶ Tim Penyusun Kemenag, *Implementasi Moderasi Beragama Dalam Pendidikan Islam Seri-3*, (Jakarta: Direktorat Jendral Pendidikan Islam, 2019), 18.

²⁷ Zuhairi Misrawi, *Hadrastusyaikh Hasyim Asy'ari : Moderasi, Keumatan, dan Kebangsaan*, (Jakarta: Kompas, 2010). 167.

communities.²⁸ The Luberan tradition helps people seek change from below, rejects religious extremism, and regards violence and terrorism as forbidden.²⁹ In the following, the author describes the role of Luberan culture in voicing religious moderation. The analysis below is based on the parameters of a moderate attitude formulated by the Director General of Education, Ministry of Religion of the Republic of Indonesia, including national commitment, tolerance, and an attitude of non-violence that is friendly to local culture.³⁰

Integration QS. Al Qashash: 85 and QS. An-Nisa': 66 on the Luberan Tradition in Strengthening Community Nationalism.

The existence of the Luberan tradition seems to accommodate the values and culture of the archipelago in strengthening nationalism from three perspectives. First, the form of nationalism in the holiday tradition is implemented through karawitan art performances. This activity is a form of appreciating karawitan art, loving and preserving culture. In line with Rahmat's research, which states that an essential element in the concept of nationalism is the seriousness of society in protecting culture. In line with Rahmat's research, which states that an essential element in the concept of nationalism is the seriousness of society in protecting culture.³¹ and Suwardi research³² which concludes that the form of the nation's seriousness towards a sense of nationalism is preserving culture. *Second*, the implementation of the values of nationalism is shown through nationalism poems in the Sekar Gendhing Asmaradana entitled Wasita Rini in line with Hartanto's statement, which explained that nationalism can be realized through

²⁸ Sarwanto, Resistensi Kebudayaan Kebumen dalam era Gempuran Teknologi, *Junal Sosial Budaya*, Vol. 2, No. 2. 2019. 11-19.

²⁹ Amar Abu, Pendidikan Islam wasathiyah ke-indonesia-an, *Al Insyiroh* 02, no 02 (2018)

³⁰ Tim Penyusun Kemenag, *Jalan Menuju Moderasi Beragama*, (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), 16.

³¹ Rahmat, Nasionalisme dalam budaya bangsa Indonesia, *Junal Pendidikan Islam*, Vol. 12, No. 1, 2021.

³² Suwardi, *Menelaah makna kebangsaan bagi kaum milenial*, (Jakarta: Rajawali Pers, 2019), 34.

singing poetry.³³ Meanwhile, *the third*, the value of nationalism is reflected in the clean village activities before the event begins. The study of Bulaeng and Andi states that the love for the motherland is manifested in its seriousness in protecting the environment.³⁴

What the residents did in this Luberan cultural Luberan actually implemented the values of religious moderation as stated in the Al-Quran:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ

"Indeed (Allah) who made it obligatory upon you (carrying out the laws) of the Qur'an, will, return you to your place of return." (QS. Al Qasas: 85)

Interpreters in interpreting the word "معاد" are divided into several opinions. Some interpret the word "معاد" with Mecca, the hereafter, death, and the Day of Judgment. However, according to Imam Fakhr Al-Din Al-Razi, it is said that the strongest opinion interprets Mecca.³⁵ Related to this verse, Haqqi al-Hanafi in Ruhul Bayan explains that there is a sign that love for the motherland is part of faith. On the way from Mecca to Medina, Rasulullah SAW mentioned the words homeland and homeland, then Allah SWT realized his request by returning to Mecca. While Umar said if it were not for the love of the motherland, bad (arid) countries would have been destroyed, then because of love for the motherland, countries were built.³⁶

Apart from the above, the luberan tradition is also closely related to the verses of the Al-Qur'an QS. An-Nisa': 66) follows:

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ أُخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ

"And if We had ordered them (the hypocrites): 'Kill yourself or leave your hometown!' They would not have done it, except for a small part of them..." (QS.: 66).

³³ Hartanto, Agus. 2010. Imaji Musik Teks, Yogyakarta : Jalasutra

³⁴ Bulaeng Andi. 2014. Metode Penelitian komunikasi kontemporer, Yogyakarta : Andi.

³⁵ Fakhr al-Din al-Razi, *Tafsir al-Kabir wa Mafatih al-Ghaib*, Jilid 10, (Dar al. Kutub al-Ilmiah, Beirut, 1999), 27.

³⁶ Hanafi, Mamduh M dan Abdul Halim, Analisis Ayat-Ayat Moderasi agama, (Yogyakarta: UPP STIM YKPN, 2019), 10..

Described in his book, Wahbah Al-Zuhaili mentions that in the section (وَاخْرُجُوا مِنْ دِيَارِكُمْ), there is a hint of love for the homeland and the dependence of people on it, and Allah makes leaving your hometown comparable to suicide, and the difficulty of moving from your homeland.³⁷

The value of religious moderation in the element of nationalism in the Luberan tradition has been reflected in musical art performances, Sekar Gendhing Asmaradana's singing Wasita Rini, and village clean-up activities before the Luberan event begins. This activity is a form of strengthening the value of nationalism through culture. In line with the expression of Wahbah Al-Zuhaili, which states that in the verse (وَاخْرُجُوا مِنْ دِيَارِكُمْ) there are signs of love for the motherland and people's dependence on it, and Allah makes leaving your hometown comparable to suicide, and the difficulty of moving from your homeland.³⁸ So that it can be said that the demands of love for the motherland described in the Koran sura QS. Al Qashash: 85 and An-Nur have been integrated into the Kebumen community through the Luberan culture.

Integration of QS Al-Mumtahanah Verse 8 and QS al-Maidah Verse 8 concerning Luberan Culture as a Means of Tolerance Education.

The observation results show that the Luberan Culture is the right tool for practicing tolerance. This fact can be seen from three things; First, the Luberan tradition shows a willingness to work together to organize the event, even though the person has a different religion. This treatment is shown by the absence of a stipulation that only Muslims may follow the Luberan tradition, but residents of other religions may also follow. Second, the Luberan tradition teaches people always to respect religion, as seen from the habit of the people exchanging groceries and giving each other regardless of race, ethnicity, and belief. Third, the

³⁷ Az-Zuhaili, Wahbah, Tafsir Alquran. Terj. Abdul Hayyie al-Kattani, dkk. Cet. 1. Jakarta: Gema Insani

³⁸ Wahbah az-Zuhaili, Tafsir al-Munir fi al-`aqidah wa asy-. Syar`iah wa al-Manhaj, Suriah, (Damaskus : Darul Fikr, 1997), 21.

Luburan of activities can maintain harmony in daily activities. None other than because the Luburan Tradition requires people to depend on one another; in this phase, people learn to respect the opinions of others as an essential part of harmony.

The values of tolerance that exist in the Luburan tradition are a form of implementation of the following verses of the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ

“O ye who believe! Be you as enforcers of justice for Allah, (QS al-Maidah [5] verse 8).

Tafsir Jalalain explains that the verse instructs Muslims to always act reasonably in all matters, regardless of class, relatives, or religion. This value is implemented in the Luburan tradition as an Islamic society in Kebumen that is just, giving non-Muslim groups fundamental rights to participate in Luburan activities. Treatment is necessary because justice is a matter that must be put forward to maintain human dignity. The command to prioritize justice is accompanied by an order to do good to others, in line with the Word of Allah SWT.

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُفَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

"Allah does not forbid you to do good and do justice to people who do not fight you in matters of religion and do not expel you from your hometown" (QS Al-Mumtahinah [60]: 8) QS al-Maidah [5]

Sheikh Abdul Aziz al-'Awadly explained that this verse's direction is to explain that Allah obliges Muslims to be fair in all things and to everyone.³⁹ Allah does not forbid Muslims to do good to non-Muslims. He is commanded to do good to them and be fair.⁴⁰ As the implementation of this verse, the Luburan Tradition teaches people to always respect religions, as seen in the habit of people

³⁹. Ahmad, Dadang, metode Penelitian Agama (Perspektif Ilmu Perbandingan Agama), (Bandung: Pustaka Setia, 2000), 81.

⁴⁰ Aunillah Al Baijury, Abu, Buku Pintar Agama Islam, (Yogyakarta: Diva Press, 2015), 92.

exchanging food and giving to one another, regardless of race, ethnicity, and beliefs.

Integration of QS Al-Mumtahinah verse 8 as an Education Model for Anti-Radicalism and Anti-Violence in the Leburan Tradition

The Luberan tradition has fulfilled the benchmark of religious moderation in implementing balanced and fair religious attitudes and expressions, namely religious attitudes and expressions that prioritize justice, respect, and understanding the reality of differences in society without violence. The Luberan tradition as local wisdom has a philosophical meaning that describes harmony. Seen from the many residents who gathered to offer prayers, confess sins, and ask for a better life. This activity was attended by various types of participants, both children, parents, and all people with various backgrounds. Because of this condition, children will learn that religion does not teach violence. The example of parents who continue to interact well with non-Muslims, even exchanging food with each other, seems to teach that Islam is a harmonious religion, far from preaching deviant radicalism and violence in the name of religion.⁴¹

In this regard, indirectly the lubbjjj tradition has implemented the following contents of the contents of the Qur'an:

لَا يَنْهَىكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُفَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

“Allah does not forbid you from doing good and being fair to those who do not fight you in matters of religion and do not expel you from your hometown.” (QS Al-Mumtahinah [60]: 8)

Closely related to the Luberan Tradition, the Indonesian Ministry of Religion explained that the interpretation of this verse instructs Muslims to do

⁴¹ Hamidah dan Nisa Rachmah Nur Anganthi, Strategi pembelajaran Moderasi Agama, (Jurnal Indegenous, Vol. 2 No. 1, 2017.

good to all humans.⁴² This is because goodness and justice are universal, including those who do not go to war. After all, religion emphasizes religious freedom and tolerance. Allah loves those who are fair to themselves and others. However, Allah only forbade the believers who made it, the disbelievers who did not want to coexist peacefully with you, and even expelled Islam from their homes.⁴³ Explanation from the commentators on QS Al-Mumtahinah [60]: 8 confirms that the Luberan tradition contributes to anti-violence and anti-radical education as a way to uphold moderate Islam.⁴⁴

Aside from being a counterweight to radicalism or extremism, the values of religious moderation in the Luberan tradition also have an essential role as a counterweight to the ideology of religious liberalism. The Luberan tradition in this context has a position as a middle way, not only concerned with culture or only concerned with religion, so if, from the point of view of religious understanding, it is not balanced, then how is social awareness possible? Justice is the core of Islamic teachings *an sich*. Although there is no prohibition in the principle of religious moderation when someone holds "subjective truth" for their choice of religion, the emphasis is on how a person continues to believe wholeheartedly while respecting other people's faith choices.

CONCLUSION

This study provides a new discourse so that various worries and anxieties over the threat of religious moderation due to differences in cultural traditions can be minimized. None other because the results of this study show that the local community's culture is a supporting element in encouraging religious moderation. Like the Luberan Tradition, which applies the four parameters of religious moderation compiled by the Director General of Islamic Education, Kemang RI. *First*, the Luberan tradition plays a role in strengthening nationalism, which is

⁴² Departemen Agama RI, *Al Hidayah Al-Qur'an Tafsir Per Kata Tajwid Kode Angka*, (Jakarta: Kalim, 2011), 27.

⁴³ Buriram Ibrahim, *Refleksi Atas UU kerkeasn kebudayaan di Indoensia*, (Jakarta: Luty Media, 2012), 82.

⁴⁴ Nasikhin, N., & Raaharjo, R. (2022). *Moderasi Beragama Nahdlatul Ulama dan Muhammadiyah dalam Konsep Islam Nusantara dan Islam Berkemajuan*. *Islamic Review: Jurnal Riset dan Kajian Keislaman*, 11(1), 19-34

illustrated through the poem Sekar Gendhing Asmaradana as a Javanese song with the theme of love for the motherland, cultural preservation, and activities to protect the environment as a form of implementing the content. QS. Al Qashash: 85 dan QS. An-Nisa': 66. *Second*, tolerance education in the Luberaning culture can be seen through interactions between Muslim and non-Muslim residents to organize events and the habits of people who exchange food and give each other. *Third*, the study on peaceful Islam shows the integration of QS al-mumtahinah verse 8 as a model of anti-radicalism and non-violence education. Besides that, the participants, who also consist of children, will learn that religion does not teach violence through the tolerance shown by their parents.⁴⁵

This study has limitations on aspects of data and data analysis. The data only involved three districts in Kebumen as informants. Data limitations have an impact on the limitations of the analytical techniques applied. Furthermore, the limitations of these two aspects lead to less comprehensive generalization formulations. For this reason, further research is needed, which involves more informants, participants, and respondents from various schools and regions with a down-to-earth research approach, so sufficient data can be generated to formulate generalizations that are more comprehensive and approach the actual conditions that occur in the field. In line with that, the results of this follow-up research can be used as a reference for authorities in formulating policies to strengthen religious moderation in facing the challenges of the industrial era 4.0.

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⁴⁵ Nasikhin, Nasikhin, Ikhrom Ikhrom, and Agus Sutyono. "Sekolah online di masa pandemi COVID-19, bagaimana tanggapan guru dan siswa sekolah dasar?." *Jurnal Muara Pendidikan* 7.1 (2022): 47-59

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