



## **Religious Moderation in Inclusive Village of Salamrejo, Kulon Progo, Daerah Istimewa Yogyakarta**

**Umi Qodarsasi**

*Institut Agama Islam Negeri Kudus, Kudus, Indonesia*

*Umiqodarsasi@iainkudus.ac.id*

**Nevy Rusmarina Dewi**

*Institut Agama Islam Negeri Kudus, Kudus, Indonesia*

*nevyrusmarina@iainkudus.ac.id*

### **Abstract**

Religious moderation is required in a multicultural society. One of the aspect of religious moderation is respect for minority rights. This study aims to identify a portrait of religious moderation in Salamrejo Village, Kulon Progo, DIY, where this village is also home to the Believers, namely the *Majelis Eklasing Budi Murko* (MEBM). This research uses a qualitative approach. Primary data collection was carried out through in-depth interviews towards the Salamrejo Village Secretary. While secondary data was obtained from *journals*, books, websites, news, and official social media of Salamrejo Village. This research results forms of religious moderation in Salamrejo Village consist of : 1) *Tasamuh* (Principle of Tolerance) includes freedom of religion, acceptance, and positive thoughts; 2) *Musawah* (Egalitarian Principles) includes access to services, facilitating social acceptance, and improving policies; and 3) *Syura* (deliberation principles) including relations with stakeholders and among religious leaders.

Keywords: Multiculturalism; Religious Moderation; *Majelis Eklasing Budi Murko* MEBM)

### **Abstrak**

Moderasi beragama sangat dibutuhkan di tengah masyarakat multikultural. Salah satu aspek dari moderasi beragama adalah penghormatan atas hak-hak minoritas. Penelitian ini bertujuan untuk mengidentifikasi potret moderasi beragama di Desa Salamrejo, Kulon Progo, DIY, di mana desa ini juga menjadi rumah bagi Penghayat Kepercayaan yaitu Majelis Eklasing Budi Murko (MEBM). Penelitian ini menggunakan pendekatan kualitatif. Pengumpulan data primer dilakukan melalui in-depth interview terhadap Sekretaris Desa Salamrejo. Sementara data sekunder diperoleh dari jurnal, buku, website, berita, serta official media social Desa Salamrejo. Penelitian ini menghasilkan potret dari moderasi beragama di Desa Salamrejo antara lain : 1) Tasamuh (Prinsip Toleransi) meliputi kebebasan beragama, penerimaan, dan pikiran positif; 2) Musawah (Prinsip Egaliter) meliputi akses pelayanan, memfasilitasi penerimaan social, dan memperbaiki kebijakan; serta 3) Syura Prinsip Musyawarah meliputi relasi dengan stakeholder dan pemuka agama.

Kata kunci : Moderasi Beragama; Multikulturalisme; *Majelis Eklasing Budi Murko* (MEBM)

## Introduction

Indonesia is a diverse country consisting of various ethnic groups, religions, and languages. Each ethnic group in Indonesia has its own customs and culture that become their identity. Multiculturalism in Indonesia is rooted in the 1945 Constitution which states that the Indonesian nation and society consist of various ethnic groups who are committed to building Indonesia as a nation-state. This commitment and recognition is expressed in the Garuda Pancasila symbol. This symbol states that national life requires prerequisites, namely tolerance as a form of appreciation for the existence of diverse Indonesian cultures (*Bhinneka Tunggal Ika*).

Multiculturalism is an attitude and understanding that accepts the existence of various groups of people who have different cultures and structures. This difference is not a threat to his existence either as an individual or a group, although it does not mean he is willing to adopt and consider the culture of the other party as good as his own ethnic culture (Lubis, 2006). In his writing entitled *Islam and Multiculturalism*, Samsul Rizal Panggabean provides an overview of the Islamic view of Multiculturalism. Rizal discusses multiculturalism in two directions of discussion, namely: the multiculturalism of the

Muslim community (Internal Multiculturalism) and the community of other religions (External Multiculturalism) (Mujiburrahman, 2013).

Indonesia officially recognizes six religions, namely Islam, Catholic Christianity, Protestant Christianity, Buddhism, Hinduism, and Confucianism. In addition to these six religions, there are adherents of belief in God Almighty. The existence of adherents of this belief is recognized by the government as stated in the 1945 Constitution article 29 paragraph 2 where the State guarantees the independence of every citizen to embrace their own religion and worship according to their religion and beliefs. The government's attention to the existence of religious beliefs continued to increase until the reform period. The government enforces a policy that recognizes the community of believers. The existence of a community of followers of Belief is found throughout the archipelago because Belief in God Almighty is a continuation of spiritual culture that historically existed before the arrival of major religions to Indonesia (Suwarno, 2005).

Adherents of Belief in God Almighty or often referred to as “Penghayat Kepercayaan” spread in various regions in Indonesia and they are members of various groups. The data shows that there are 187 groups of believers in Indonesia. Of this number, the majority of the Believers are in Java Island with the following details; 53 groups in Central Java; 50 groups in East Java; 25 groups in Yogyakarta; 14 groups in DKI Jakarta; 7 groups in West Java; and one group in Banten. Meanwhile, outside Java, 12 groups of Believers are found in North Sumatra; 8 groups in Bali; 5 in Lampung; 5 in NTT; 4 in North Sulawesi; 2 in NTB; and 1 in Riau (Nadhir, n.d.).

Java is the land where most groups or associations of Believers grow. It can be traced from its history that Java became a meeting point for many of the world's major religions such as Hinduism, Buddhism, Islam and Christianity, and at the same time this region is also an area with several local beliefs that existed before these religions entered this area. The meeting was later said by various groups to give birth to religious syncretism, for example between Islam and local beliefs, or between Islam and local culture (Suwarno, 2005).

One of the areas where the adherents of this belief are domiciled is Salamrejo Village. Salamrejo is a village located in Sentolo District, Kulonprogo Regency. Salamrejo is a home for Believers Paguyuban Eklasing Budi Murko (PEBM) or also called Majelis Eklasing Budi Murko (MEBM). MEBM was founded by Ki Mangun Wijaya in 1926. Currently MEBM is led by Mangun Wijaryo or commonly called Mbah Mangun, who is

also a spiritual advisor for MEBM followers. In its beliefs, MEBM emphasizes living three things, namely 1) living nature; 2) living human life; and 3) living God. In accordance with the beliefs of MEBM, Mbah Mangun develops a way of life with a spirit of togetherness in social life (Perdana, 2016). As a minority, MEBM experiences problems of social exclusion, among others. In general, believers in the Majelis Eklasing Budi Murko (MEBM) experience social exclusion at three levels, the first level being constitutional and policy exclusion; second, exclusion in public services, this is evidenced by access to public services, especially population administration which also results in exclusion at the third level, namely social exclusion in relation to the wider community. (Heraningtyas, 2020).

One of the policy exclusions has been overcome by the Constitutional Court Decision Number 97/PUU-XIV/2016 mandates the inclusion of trust status on the Identity Card. This policy eliminates the discrimination experienced by Believers, where previously they were forced to fill in the religion column on their ID cards with the official religion in Indonesia. In terms of public services, forms of exclusivity that occur include education, in carrying out marriage procedures and death processions, etc. Meanwhile, in social terms, Believers often get stigma from the community, where they are considered a deviant sect or are considered as shamans (Rahmawati, 2022).

In an effort to minimize the exclusion experienced by minority groups, one of them is followers Majelis Eklasing Budi Murko (MEBM), The Salamrejo Village Government seeks to achieve social inclusion and religious moderation. With the spirit of SDG's "no one will left behind" the Salamrejo Village Government wants to bring all levels of society from various groups to create harmony and prosperity. Currently, Salamrejo Village is a pilot project for an inclusive village. Lasiyo, one of the MEBM residents in Salamrejo said that the formation of an inclusive village started with a meeting of religious leaders and the appreciation of beliefs to build a harmonious life (Bagaimana Salamrejo Menjadi Desa Inklusi, 2020).

This research uses qualitative approach. The data collection techniques in this research used primary and secondary data. For primary data, researchers conducted in-depth interviews that addressed to the village secretary of Salamrejo, Sentolo, Kulon Progo region, DIY. Meanwhile, for secondary data, researchers conducted a literature review by collecting data from journals, books, websites and various sources related to the topic of this research. To find the results of the study, the steps that will be taken by

researchers are data collection, data analysis, report preparation, and drawing conclusions.

## Theoretical Framework

### *Multiculturalism*

Epistemologically multicultural is formed from the words "multi" (many) and "cultural" (culture), "ism" (stream/understanding). The word contains the recognition of human dignity in the community with each unique culture so that they can live according to their culture (Mahfud, 2009). Meanwhile, according to Azyumardi Azra, basically multiculturalism is a world view which is then translated into various cultural policies in which there is an emphasis on acceptance of the reality of diversity, plurality and multicultural reality contained in people's lives which is then referred to as the politics of recognition (Azra, 2007). Based on the understanding of multiculturalism from the experts above, it can be briefly concluded that what is meant by multiculturalism is a situation in which people consisting of various differences can live side by side and have mutual respect and respect for existing differences.

Looking at the various understandings of multiculturalism, Parekh distinguishes five kinds of multiculturalism, namely (Azra, 2007): First, "isolationist multiculturalism" which refers to a society where various cultural groups live autonomously and engage in minimal interaction with each other. The Samin community in Indonesia also adheres to an isolationist system of multiculturalism, this group of people accepting diversity, but at the same time trying to maintain their culture separate from the rest of society in general.

Second, "accommodative multiculturalism", namely a plural society that has a dominant culture, which makes certain adjustments and accommodations for the cultural needs of minorities. An accommodative multicultural society formulates and implements culturally sensitive laws, laws and regulations, and provides freedom for minorities to maintain and develop their culture. For example, in Indonesia, the decision of the

Constitutional Court No. 97/PUU-XIV/2016 has mandated the inclusion of trust status on the Identity Card.

The third is autonomous multiculturalism, namely a plural society in which the main cultural groups seek to achieve equality with the dominant culture and want an autonomous life within a collectively acceptable political framework. The main concern of these last cultural groups is to maintain their way of life, which has the same rights as the dominant group. For example, immigrant Muslim groups in Europe, who demand to be able to apply sharia, educate their children in Islamic schools, and so on.

Fourth, "critical multiculturalism" or "interactive", namely a plural society where cultural groups are not too concerned with autonomous cultural life; but rather demands the creation of a collective culture that reflects and affirms their distinctive perspectives. Dominant cultural groups tend to reject these demands, and even try to forcefully apply their dominant culture at the expense of the culture of minority groups. for example, championed by the black community in the United States, England and others. In Indonesia, in fact, these kinds of practices are still common in society.

Fifth, "Cosmopolitan Multiculturalism", which seeks to completely erase cultural boundaries to create a society in which each individual is no longer bound and committed to a particular culture and is instead freely involved in intercultural experiments and at the same time developing their own cultural life. The supporters of this type of multiculturalism are mostly diasporic intellectuals and liberal groups who have postmodernist tendencies which view all cultures as resources that they can choose and take freely.

### *Religious Moderation*

The principle of religious moderation is fair and balanced. To be fair means to put everything in its place while doing it well and as quickly as possible. While a balanced attitude means always being in the middle between the two poles. In terms of worship, for example, a moderate believes that religion is doing service to God in the form of carrying out His doctrines that are oriented towards efforts to glorify humans. Extreme people are often trapped in religious practices in the name of God only to defend His majesty while putting aside the human aspect. Religious people in this way are willing to kill fellow human beings "in the name of God" even though protecting humanity itself is part of the core of religious doctrines (Tanya Jawab Moderasi Beragama, n.d.).

The characteristics of moderation (wasathiyah) presented by Afrizal Nur and Mukhlis (Nur & Lubis, 2015) that are :

Tawassuth (taking the middle way), namely understanding and practice that does not ifrath (exaggerating in religion) and tafrith (reducing religious doctrines).

Tawazun (balance), namely understanding and practicing religion in a balanced way that covers all aspects of life, both worldly and hereafter, is firm in stating the principle that can distinguish between inhira (deviation) and ikhtilaf (difference). I'tidâl (straight and firm), which is placing something in its place and exercising rights and fulfilling obligations proportionally. Tasamuh (tolerance), namely recognizing and respecting differences, both in religious aspects and various other aspects of life. Musawah (egalitarian), namely not discriminating against others due to differences in one's beliefs, traditions and origins. Shura (deliberation), namely every problem is resolved by way of deliberation to reach consensus with the principle of placing benefit above all else. Ishlah (reform), namely prioritizing reformative principles to achieve better conditions that accommodate changes and progress of the times based on the general benefit (masalah 'ammah) while adhering to the principle of al-muhafazhah 'ala al-qadimi al-shalih wa al-akhdzu bi al -be alashlah (preserving old traditions that are still relevant, and implementing new things that are more relevant). Aulawiyah (putting priority on priority), i.e. the ability to identify things that are more important to be implemented than those of lower importance. Tathawwur wa Ibtikar (dynamic and innovative), which is always open to make changes for the better.

Meanwhile, the concept of religious moderation in Al-Ghazali's perspective is: a) commitment to moral values by; b) combinative cooperation between two different things; c) protection of the rights of religious minorities; d) humanist and social values; e) unity and royalty; and f) believe in plurality (Bashori, 2013). Moderation must be understood and developed as a shared commitment to maintain a complete balance, where every member of the community, regardless of ethnicity, ethnicity, culture, religion, and political choice is willing to listen to each other and learn from each other to practice the ability to manage and overcome differences between them. To achieve moderation, of course, an inclusive attitude must be avoided. not only limited to recognition of the diversity of society, but also must be actualized in the form of active involvement in this reality (Akhmadi, 2019).

The concept of tolerance is closely related to religious moderation. To create an atmosphere of religious tolerance in a multi-religious society, it is necessary to apply several principles in carrying it out, namely (Burhanuddin, 2016): 1) the principle of religious freedom: this freedom which includes individual freedom and social freedom. Individual freedom is concerned with the right of individuals to choose and practice their religion. Social freedom means that society is free from social pressures where conditions and situations in society provide as much space as possible for religions and other beliefs to grow and develop; 2) The principle of acceptance: accepting differences as they are is an attitude that is required to tolerate. One is not allowed to expect people of other religions to conform to what he imagines. Everyone must accept every difference and do everything according to their respective origins; 3) the principle of positive thinking and trust (positive thinking and trustworthy): instilling in each person to judge something new or positive against oneself (Burhanuddin, 2016).

### *Majelis Ekklasing Budi Murko (MEBM) at Salamrejo Village*

According to the Joint Regulation of the Minister of Home Affairs and the Minister of Culture and Tourism, the definition of a Believer (Penghayat) is anyone who recognizes and believe in the values of appreciation of belief in God Almighty. Belief in God Almighty is a statement and a practice personal relationship with God Almighty based on the belief that manifested by the behavior of piety and worship of God Almighty and the practice of nobility whose teachings are sourced from the nation's local wisdom Indonesia (Adzkiya & Fadhilah, 2020).

Therefore, Believer that develops in society is something that sourced from the noble culture of the Indonesian nation which contains noble values that entrenched in society as a result of reasoning, creativity, initiative and taste of human beings, which take the form or cultural beliefs, including mysticism, mental, spiritual or belief in God Almighty. Believe in God Almighty is not a religion and does not lead to the formation of a new religion, in the sense that the guiding identity adopted is the product of free interaction in living the involvement or intertwining of relationships or dependence of human life with God Almighty (Adzkiya & Fadhilah, 2020).

The Directorate General of Culture defines it as a spiritual culture that is lived by its adherents with a conscience in awareness and belief in God Almighty in which there are elements in the form of noble guidance in the form of behavior, law and sacred



knowledge, by fostering inner strength and vigilance as well as refining character. In the social order towards cleanliness of the soul and spiritual maturity, in order to achieve prosperity and perfection of life in this world and in the eternal world (Damami, 2011).

Characteristics inherent in the flow of belief, as follows (Rofiq, 2014):

Believers always try to get closer to God Almighty. Many adherents of faith then believe in the existence of a human unity with God which is then known as the term “manunggaling kawula Gusti” (Warsito, 1973).

Trust is accommodative to elements from other spiritual cultures. At the time of the spread of Islam in Java by Sultan Agung, it is believed that at that time the heritage of kejawen knowledge began to be pioneered which gave rise to the texts of a blend of spiritual culture between Islam and Javanese culture (Simuh, 2003). Javanese culture is not only influenced by Islam but is also influenced by Christianity and Catholicism brought by Europeans. This influence can be seen through the understanding of the trinity of divinity, for example in aliran Pangestu (Paguyuban Ngesti Tunggal). Divine doctrines contained in the kitab Sasangka Jati named as Tri Purusa, means the state of one which is three, namely Suksma Kawekas (True God / Allah Ta’ala), Suksma Sejati (True Master / True Messenger), and Holy Spirit (True Man / True human soul) (Rofiq, 2014).

Believers prioritize harmony. With so many religions in Indonesia, believers still uphold the values of Pancasila, especially tolerance. They have the concept of maintaining harmony in social life by participating in creating a harmonious, safe, peaceful society, and helping each other. Norms in society are upheld so as not to cause conflict in society because of differences in beliefs.

Majelis Eklasing Budi Murko (MEBM) is one of groups known as Believer in the one and only God, located in Yogyakarta. MEBM was established in 1926 by Mbah Kaki Mangunwijoyo. Etymologically, Eklasing Budi Murko means using the heart to symbolize their community. A symbol of the soul ‘Iklasno Budi Murkamu Agar Selaras’, which he gained from the meditation, suggests that “release the wrath of your heart to attain harmony” (Suheri, 2022). The principles of MEBM are: 1) there are 40 elements or organs that influence and can determine the way of life and human life; 2) Pakarti (pekerti) as well as the practice that must be done by asking for strength to God

Almighty to be able to control the lust of anger ; 3) Sangkan paraning dumadi origin of man and nature (Purwaningsih, 2014).

Like other kepercayaan (beliefs), MEBM doctrines are practical through ritual and mystical with intangible things. The PEBM adherents believe in God but do not worship like the religious adherents. They argue that God's substance is in every living thing. For them, the entire universe is their scripture or holy book. The form of ritual performed by MEBM members is sitting cross-legged, hands crossed, focusing on the feeling of silence in welcoming God's guidance. There is a prayer/mantra that focuses on building and unifying elements between humans and God (Suheri, 2022).

The most influential figure in PEBM currently is Mangunwiharjo (Mbah Mangun). Mbah Mangun, a Kepala Wargo (head of local citizens) or charismatic leader of MEBM, is the primary source of the histories, doctrines, and beliefs of PEBM. He has been subserving at PEBM for a long time, so he is considered a master of knowledge. As a leader of PEBM, Mbah Mangun has a simple life philosophy, which is to form a family life that is safe, peaceful, and harmonious with neighbors. He believes that he will not hurt others, which also wants to reassure his environment. He does not want to have any conflict with other believers. A view of life can be used as a benchmark for everyone in carrying out their role, like anything, in social life (Suheri, 2022).

### **Religious Moderation in Inclusive Villages Salamrejo, Kulon Progo, DIY**

Salamrejo Village is located in Sentolo District, Kulon Progo Regency, Yogyakarta Special Region Province. This village has an area of 421,362 ha. Salamrejo is located 13 km from the provincial capital. Geographically, Salamrejo Village is divided into 8 hamlet areas, namely: Klebakan, Dhisil, Kidulan, Mentobayan, Salam, Karang Wetan, and Ngrandu hamlets. Salamrejo village to the north is bordered by the Progo River; to the south it is bordered by Sukoreno Village; the west is bordered by Sentolo Village; in the east bordering the village of Tuksono (Profil Desa Salamrejo, 2019).

Community development in the field of religion is an inseparable part of overall development. The majority of Salamrejo's population is Muslim, while the other religions are Christianity, Catholicism, Hinduism, Buddhism and Hinduism Aliran Kepercayaan Majelis Ekhlasing Budi Murka (MEBM). Development in the field of religion and belief aims to foster a sense of solidarity between religious communities; Increased

understanding, appreciation and practice of religion; Optimizing the function and role of the family in instilling the noble values of the nation; and Maintain harmony, unity and integrity of religious communities. The following is a table of religious data in the Salamrejo Village area.

Tabel 1. Salamrejo Village Population Composition by Religion Semester II, 2021

No	Religion	Number of Followers	Number of Worship Facilities
1.	Islam	5938	22
2.	Christian	87	0
3.	Catholic	99	0
4.	Hindu	0	0
5.	Buddha	0	0
6.	Believer (Penghayat Kepercayaan)	1	0

Source : The Document of Salamrejo Village

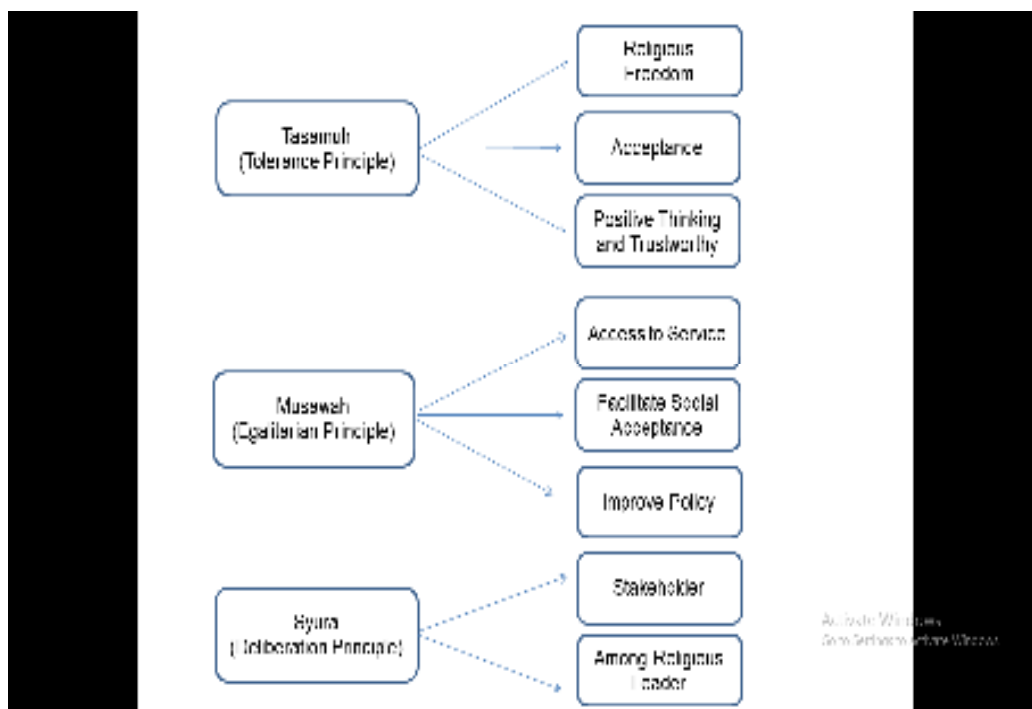
The number of believers in the table above is calculated based on the number of believers who have included their belief status on their ID cards. Based on information from the Village Secretary of Salamrejo Village, Wulan Rahmawati, data collection on the number of Believers in Salamrejo Village is still experiencing problems, namely some are still writing one of the six religions on their Identity Cards (KTP), and the majority are written on their identities as adherents of Islam.

This also happened at the district level, based on data from the Population and Civil Registration Service (Disdukcapil) of Kulon Progo Regency, there were 18 adherents of the belief. The details, as many as 11 men and 7 women. The data already covers 12 sub-districts in Indonesia Kulon Progo (Mustaqim, 2020). In fact, the decision of the Constitutional Court No 97/PUU-XIV/2016 has mandated the inclusion of trust status on the Identity Card. MEBM is also one of the recognized minorities in Kulon Progo Regency. Most of the adherents still feel worried that they will experience difficulties in carrying out their daily lives, such as education, marriage, death processions, and so on. Mangunwiharjo as the MEBM figure in Salamrejo Village stated that he did not think too

much about the legality of population data. The most important thing is how MEBM as a minority continues to try to contribute to the environment, society and country (Mustaqim, 2020).

To improve the harmonization of religious life, it is necessary to actualize religious moderation. The principles and forms of religious moderation in Salamrejo Village can be mapped as follows:

Figure 1. Forms of Religious Moderation in Salamrejo Village



### *Tasamuh (Tolerance Principles)*

To create an atmosphere of religious tolerance in a multi-religious society, it is necessary to apply several principles in carrying it out, namely the principle of freedom of religion; acceptance principle; and the principle of positive thinking and trust (Burhanuddin, 2016). The principle of religious freedom includes individual freedom and social freedom. Individual freedom is concerned with the right of individuals to choose and practice their religion. Social freedom means that society is free from social pressures where conditions and situations in society provide the greatest possible space for religions

and other beliefs to grow and develop. The principle of acceptance means that accepting differences as they are is an attitude that is required to tolerate. One is not allowed to expect people of other religions to conform to what he imagines. Everyone must accept every difference and do everything according to their own origin. While the principles of positive thinking and belief instill in each person to judge something new or contradicting oneself in a positive way (Burhanuddin, 2016).

As a minority, the existence of followers of Belief is still minimal, and the stigma of adherents of Belief as a deviant sect is still growing in the community, although this does not make the people of Kelurahan Salamrejo treat them badly. People can live side by side peacefully. However, efforts are needed to educate the public to get a better understanding of this Believer, in particular *Majelis Eklasing Budi Murko (MEBM)* in the village of Salamrejo. In addition to the 6 official religions in Indonesia, the existence of Penghayat Beliefs has been recognized by the constitution. Therefore, negative stigmas against Believers must be removed.

To increase community tolerance and acceptance of minorities. The Salamrejo Village Government designed various programs together with Gadjah Mada University, the SATUNAMA Foundation, and LKIS. As a first step, the Salamrejo Village Government continues to socialize the Constitutional Court Decision Number 97/PUU-XIV/2016 which mandates the inclusion of trust status on the Identity Card. The village government continues to encourage MEBM members to list their trust status. This is so that the identity of the followers can be recognized by stakeholders and the community. In addition, the inclusion of trust status can also be the basis for mapping village demographics and consideration for village governments in making policies. The village government also explained to the community not to worry about difficulties in carrying out daily life, such as education, marriage, death processions, and so on, because the village government would provide assistance in this regard.

To encourage community acceptance and positive thinking and trustworthy towards the minority of Believers, the Salamrejo Village Government and partners take a cultural and local wisdom-based approach. The cultural approach is carried out through understanding the Javanese ethical values that apply in Salamrejo Village and about the appreciation of Human Rights (HAM). The understanding of Javanese ethical values is an unwritten standard of behavior but is agreed upon by the people of Salamrejo Village according to Javanese culture. Such as through the principles of harmony and respect

when there are individuals who do not agree with the existence of MEBM believers. The cultural approach is then distributed by village officials throughout the community through formal or informal activities, considering that village officials have the privilege to be followed and heard by the community. Implementation of this is done through narratives built by village government in every activity such as social gathering, recitation, and others to respect each other's differences, such as religious minority groups. MEBM (*Heraningtyas, 2020*).

To bridge the interaction between Believers and the society in general, in 2018 the SATUNAMA foundation in collaboration with the Salamrejo Village government and other partners held a Local Wisdom Festival in Salamrejo Village, Sentolo District, Kulonprogo Regency. Festival activities have started with several art performances such as Jathilan, Macapat and Karawitan from Salamrejo Village. The series of Local Wisdom Festivals began to be attended by participants from faith communities from 5 provinces in Indonesia, including from: *komunitas Parmalim and Ugamo Bangso Batak (Medan, Sumatera Utara)*, *Sapta Darma (Brebes, Jawa Tengah)*, *Komunitas Masyarakat Bayan (Lombok Utara, Nusa Tenggara Barat)* and *Marapu (Nusa Tenggara Timur)*. They are partners of the SATUNAMA community in the Social Justice and Inclusion project for Marginal Groups (KISKM) under the coordination of the Peduli Program. In addition to the communities that are partners in the SATUNAMA program, other communities of worshipers are also present, including the community *Baduy and Sunda Wiwitan (Perdana, 2018)*.

Figure 2. Festival of Local Wisdom of Salamrejo Village in 2018



Source : @kalurahan.salamrejo

For the residents of Salamrejo Village, this festival is an opportunity for them to get to know the communities of believers, especially since these adherents live in several villagers' houses during the festival, so that social interaction among villagers, especially those whose houses become live-in places ( stay) with devotees becomes more common (Perdana, 2018). The festival was not held during the pandemic, and will begin to be held again in 2022.

The interaction between MEBM adherents and followers of other religions in Salamrejo Village occurs in rituals Tirta Sapta Pratala which became one of the series of events for the Anniversary of Salamrejo Village. Ritual Tirta Sapta Pratala is the process of taking water from 7 springs. This ritual is interpreted as a reinterpretation of the ritual symbols of believers who are used as a new role for local religions to encourage social inclusion. (Heraningtyas, 2020). The water from Sendang is proposed to get fertility from the plants that the people of Salamrejo village plant in their fields.

Figure 3. Ritual of Tirta Sapta Pratala In conjunction with the 86th Anniversary of Salamrejo Village in 2019



Source : @kalurahan.salamrejo

The village government chooses Mbah Mangunwiharjo as the elder of MEBM in Salamejo village to become the most responsible figure in the field of rituals. Mbah Mangun explained the process of taking water from the Medium. He started by asking permission from the caretaker of the Medium that we need rendang water extract for the interests of Salamrejo village for agriculture, livestock, and the

prosperity of Salamrejo residents. Then the water extract is put in the jar and then left in the area. The next day, he performs the ritual in an open field in the village of Salamrejo. This ritual is performed on the second Sunday of the week. Before the ceremony, on Friday nights, a recitation (*tahlil*) was held by inviting Kiai (Islamic religious figure), who understands the culture and character of the original Javanese. After that, there is a ritual tour; Javanese Islamic rituals are held at night. In the morning, they started with the Kenduri ritual (Suheri, 2022).

The Festival of Local Wisdom and the Ritual of Tirta Sapta Pratala is an activity that encourages tolerance, especially acceptance of religious minorities, both MEBM followers and adherents of other beliefs. These activities provide space for MEBM to be involved in the community. This involvement is expected to increase public acceptance of MEBM and foster positive thinking and trustworthy. Even though MEBM is still being stigmatized, social and religious life in Salamrejo Village is relatively conducive. The community does not discriminate against MEBM and they live side by side. With a lot of involvement, it is hoped that these stigmas will disappear.

### *Musawah (Egalitarian Principle)*

*Musawah* or the egalitarian principle is a non-discriminatory attitude towards other parties due to differences in one's beliefs, traditions and origins. This principle can be realized through social inclusion through access to services, facilitate social acceptance, and improving policies. In the service aspect, the Salamrejo Village Government provides opportunities for MEBM to be empowered in various fields. Population administration services continue to be provided by the Village Government, namely to include the status of trust in the Identity Card (KTP) in accordance with the 2016 Constitutional Court regulations.

In the economic aspect, the Believers in Salamrejo Village work in the informal sector, such as being a farmer, opening a repair shop, opening a grocery shop, and so on. For those who live in old age, some only receive education at a low level. Meanwhile, for young believers, on average they finish school up to high school. In order to improve the welfare of Believers, the Village Government provides access to participate in economic empowerment. The Village Government in collaboration with LKiS held training on processing Aloe Vera (aloe vera) into Nata De Aloe or aloe vera dawet (Heraningtyas, 2020).



This training has three objectives, including (1) increasing the economic value of aloe vera plants which are usually only used as ornamental plants, (2) increasing the skills of believers in food processing so that they can be economically independent and do not need to feel insecure, and (3) media to build relationships between belief groups and the majority group (Heraningtyas, 2020). This training is also supported to the marketing process, namely by providing access to participate in events and bazaars. This aloe vera processed product is an exclusive product from MEBM where this product is also the special product of Salamrejo Village which is marketed in various activities.

The involvement of MEBM residents in pioneering an inclusive village in Salamrejo is also evident in the program for publishing a history book for the village of Salamrejo. At that time MEBM together with the Karang Taruna of Salamrejo Village and accompanied by the LkIS Foundation and Satunama, compiled a history book. With this program, MEBM is recognized, accepted, and invited as an organization. Not finished with meetings of religious leaders and book publishing, MEBM also continues the habit of inviting each other between religions and believers in activities. If there are joint activities, different residents can mingle with each other in association. Especially cultural activities, community members are always involved (Bagaimana Salamrejo Menjadi Desa Inklusi, 2020).

As a pilot project for Inclusive Villages, MEBM is involved in Inclusive Village Technical Guidance. To make Salamrejo a truly Inclusive Village capable of supporting all marginalized communities, not only inclusive in the religious field, Technical Guidance (Bimtek) was carried out for 2 days, 7 and 8 December 2020. The technical guidance was attended by 30 participants consisting of elements of farmer groups, women's groups, people with disabilities, community leaders and religious leaders/believers. The first day of Bimtek focused on introducing the concept of inclusion, recognizing factors of isolation, and how the Village Law opens space for more inclusive development. Then on the second day the focus is on social analysis and community organizing. The Bimtek concludes with the preparation of a Follow-up Work Plan (RKTL). According to the plan based on the RKTL, it is hoped that it will serve as a guide in preparing the program along with technical steps in an effort to make the village able to implement the principle of inclusion in its development system for the next year. (Desa Salamrejo Bersiap Menjadi Desa Inklusif Yang Akan Mengampu Seluruh Masyarakat Rentan Dan Marjinal, 2020).

Figure 4. Inclusive Village Technical Guidance in Salamrejo Village in 2020



Source : (Desa Salamrejo Bersiap Menjadi Desa Inklusif Yang Akan Mengampu Seluruh Masyarakat Rentan Dan Marjinal, 2020)

Another form of providing access is the construction of the MEBM house of worship which is also connected to the residence of the elder Penghayat, Mbah Mangun. The Salamrejo Village Government built a road that is approximately 300 meters long. This area becomes the center of activity of MEBM. Along the road, there are also displays of processed aloe vera products produced by Penghayat. This House of Worship is not only accessed by MEBM followers, but also the surrounding community and guests from outside the village. Generally, these guests want to see the inclusiveness of Salamrejo Village (Rahmawati, 2022).

### *Syura (Deliberation Principle)*

*Syura* is that every problem is resolved by way of deliberation to reach consensus with the principle of placing benefit above all else. To strengthen harmonization between religious communities, deliberations are always carried out to produce policies that are beneficial to all levels of the Salamrejo Village community. MEBM as a minority group is also involved in the Village Development Plan Deliberation (*Musrenbangdes*). This

deliberation is one of the annual cycles carried out by the village government in the context of preparing village plans.

Musrenbangdes is conducted to discuss village problems and potentials so that they are well identified to provide clear directions for appropriate actions according to a priority scale and implemented in overcoming problems or maximizing their potential as the basis for the village government's work program to carry out budgeting and annual village activities. With MEBM's involvement in this forum, the articulation of minority interests will be accommodated.

Figure 5. Musrenbangdes activity at Kelurahan Salamrejo



Source: @kalurahan.salamrejo

Apart from *Musrenbangdes*, MEBM is also involved in various deliberation activities in Salamrejo Village. This village meeting opens the door for interaction between the MEBM minority with stakeholders and the community. In addition to building relationships with stakeholders, MEBM also build interfaith dialogue strengthens communication with religious leaders in Salamrejo Village. This interfaith discussion is expected to strengthen religious moderation in Salamrejo Village. MEBM adherents have annually been invited to the Christmas celebration in December. Vice versa, when the MEBM held a *Satu Suro* event (New Year's Eve for the Javanese community), members of other religious groups such as Islam and Christians were also invited. *Satu Suro* events are usually held in Mbah Mangun's yard. According to Izak

Y.M. Lattu, the community's commitment to the diversity of religions is a core value in non-formal interfaith dialogue. In the celebration of *Satu Suro*, all members of different religious groups can join with MEBM. In 2021, the Javanese New Year's celebration coincided with the *Hijri* New Year (Suheri, 2022).

## Conclusion

Majelis *Eklasing Budi Murko* (MEBM) is one of the sects of believers who are the part of the minority in Indonesia. Their presence in Salamrejo Village as a minority did not obstruct their enthusiasm to keep practicing their beliefs. Although there are many obstacles in everyday life, they can still develop in the community because the Salamrejo Village government is open to all religions and beliefs. The village government tries to build a community in the field of religion as part of a comprehensive development so that there is harmony in society. . Religious moderation is carried out, among others, through *Tasamuh*, (Tolerance Principles) by creating an atmosphere of religious tolerance in the community. *Musawah* (egalitarian principle), namely non-discriminatory attitudes towards other parties due to differences in beliefs, traditions and one's origins. This principle can be realized through social inclusion through access to service, facilitating social acceptance, and improving policy. *Syura* (Deliberation Principle), that is, with every problem being resolved by deliberation to reach consensus with the principle of placing benefit above all else. bring all levels of society from various groups to create harmony and prosperity.

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