

The Relationship of Religious Moderation of The Malay Islamic Community of South Sumatra to Democratic Stability

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ABSTRACT

This research entitled "The Relation of Religious Moderation in the Malay Muslim Community of South Sumatra to Democratic Stability" aims to analyze the relationship of religious moderation in the Malay Muslim community in South Sumatra and its impact on democratic stability in the region. In the context of a religiously and ethnically heterogeneous society, religious moderation is an important factor influencing the stability of a democratic system. This research methodology includes surveys, interviews and content analysis regarding the understanding and practice of religious moderation in the Malay Muslim community. The resulting data was then analyzed to determine the relationship between religious moderation and democratic stability, taking into account other factors that might influence this relationship. Research findings show that in the Malay Muslim community in South Sumatra, the practice of religious moderation can make a positive contribution to democratic stability. Religious moderation can play an important role in encouraging interfaith dialogue, reducing opportunities for conflict, and increasing inclusive political participation. In this context, understanding and implementing the values of religious moderation in the Malay Muslim community of South Sumatra can be considered as social capital that supports sustainable and stable democratic development. These results have important implications for developing policies and strategic approaches that encourage religious moderation as an integral part of the social and political dynamics of society.

Keywords: Religious Moderation, Malay Islamic Community, South Sumatra, Democratic Stability.

INTRODUCTION

Indonesia is a majority Muslim country as much as 86.93% of Indonesia's population is Muslim as of 31 December 2021 based on data from the National Statistics Agency (BPS), in the long journey of Indonesia's national history, the issue of democracy has always been close to the view of religious issues, democratic stability is certainly in line with the view of religious moderation which upholds religious values, tolerance and pluralism. One of the greatest contributions of Malay culture is to realize and shape the identity of the Indonesian nation. Cultural assimilation and acculturation also color the Malay tradition along with the entry of Islamic teachings through trade, marriage, cooperation in government in the form of kingdoms, and other social life (Firmansyah, 2021). The Malay world is close and familiar with Islam as a spiritual, political, cultural, and educational authority. The geographical and political connection between Islam and Malay is inevitable so the Islamic network on the Sumatra and Java peninsulas depends on the Malay world. (Hanif & Dwi, 2021).

The Malay Islamic community in South Sumatra (South Sumatra), has a character and culture that is moderate and tolerant of differences in beliefs and cultures, this can be seen from the history of the Malay Islamic community entering the island of Sumatra, Islam was preached

by scholars in the past with the face of Islam that is peaceful, tolerant, plural, compassionate, and accommodating to diverse cultures in Indonesia (Qautsar, 2023). The Malay Muslim community in South Sumatra (South Sumatra) constitutes the majority of the population in the province. According to data from the Central Statistics Agency (BPS) in 2023, the percentage of South Sumatra's population who are Muslims reached 97.39%. The majority of Malay Muslims in South Sumatra come from the Malay ethnicity, but there are also those from other ethnicities, such as Minangkabau, Javanese, Bugis, and Batak. Moderate religious understanding is the most important part of harmonizing the stability of social life and the life of the nation and state (Mardinana et al., 2017). Social religion in the perspective of religious moderation with democratic stability in Indonesia, (Azmi, 2016). Especially in South Sumatra, which also has historical roots of attachment to surrounding provinces including Lampung, Bengkulu, Jambi, and even including from the provinces of West Sumatra, Aceh, and North Sumatra, and even Kalimantan, this can be traced from the Nusantara ulama network, the relationship between Palembang ulama and other Malay ulama.

In every regency / city in South Sumatra there is a phenomenon of unique religious traditions, there is assimilation with immigrant communities from transmigration from outside the island of Sumatra which are scattered in several regions of Musi Banyuasin, Musi Rawas, Banyuasin, East Ogan Komering Ulu, South Ogan Komering Ulu, Ogan Komering Ilir, Ogan Ilir. The arrival of transmigration communities who have lived for decades affects religious traditions and culture so that differences in the tradition of carrying out religious rituals become interesting, coupled with various religions that are not only Islam, as is the case in East Ogan Komering Ulu Regency, there are very diverse religious differences adopted by Hindu, Buddhist, Catholic and Protestant transmigration communities.

Connected to religious moderation in South Sumatra. Conceptually, it is in line with Yusuf Al-Qordhawi's view that Wasathiyah Islam means the nature of balance and moderation that makes Muslims united and an example for other nations (Hakim Tafuzi Mu'iz & Bahruddin, 2023; Samsudin et al., 2023). Yusuf Al-Qordhawi also stated that moderation in an Islamic perspective is a view or attitude that always tries to take the middle position of two opposing and excessive attitudes so that it does not dominate in one's thoughts and attitudes. So it can be interpreted that a moderate Muslim is a Muslim who gives each opposing value or aspect a certain part no more than its proper portion.

Religious moderation in the Malay Islamic community of South Sumatra refers to a more tolerant, inclusive and moderate approach to religious practice and religious understanding

(Bujuri et al., 2023). This is a distinctive feature of Malay Islam in South Sumatra. Some factors that influence religious moderation in this area include: 1) Long Islamic tradition; 2) multicultural life; 3) open religious education; 4) Malay customs, and 5) the role of religious leaders. The above explains that the level of religious moderation can vary among individuals and communities within the region, as well as global influences on social change can also affect religious understanding and practice, but in general, religious moderation in the Malay Islamic community of South Sumatra is characterised by an open and inclusive attitude.

Based on the results of previous research that religious moderation has existed since the time of the Prophet Muhammad SAW. The Prophet Muhammad has taught the concept of religious moderation through the Qur'an and His sunnah. This is supported by the thoughts of Yusuf Al-Qardhawi, Quraish Shihab, and Salman al-Farisi in research conducted by (Khalida An Nadhrah et al., 2023). The results of this study indicate that Yusuf Al-Qardhawi, Quraish Shihab, and Salman al-Farisi agree, that: first, religious moderation becomes a middle way between religious understandings without losing its ash-shalah identity. Second, religious moderation can mediate differences in understanding in religion, avoiding radicalism and excessive fanaticism in religion for adherents. This research is important as a basic reference in practising the essence of religious teachings that emphasise human values and spread the common good.

Seeing the phenomenon and development of religious understanding in society is an important part that can affect democratic stability, therefore through a survey to see public perceptions of the objective conditions of society about the understanding of religious moderation to be harmonized towards the creation of conditions of democratic stability, efforts to prevent radicalism are an important part of maintaining harmonization of moderate religious understanding with democratic stability, community development will be carried out with a harmonious society in a stable democratic atmosphere.

RESEARCH METHODS

This research uses a quantitative survey approach with qualitative descriptive deepening. This approach focuses on an in-depth understanding of views and perceptions, religious practices, tracing the development of social life, culture, democratic stability that occurs in the Malay Islamic community of South Sumatra. While the methods used are individual or small group interviews, observation, or document analysis with regard to statistical data. This survey is more flexible and can provide an in-depth understanding of the motivations, attitudes, and perceptions and religious practices of respondents historically,

sociologically and politically. The type of research used is field research. With the object of research is the Malay Islamic community in South Sumatra.

The population in this study is the people of South Sumatra whose total population is Muslim 8,004,213 people as the data from the National Statistics Agency (BPS) of South Sumatra. A sample of 600 people was taken, a confidence level of 95% and a margin of error of 4% using the technique Determination of the sample was carried out by multistage clustered random sampling technique. Based on certain considerations with the population and diversity of the population and the representation of the population which in this study involves the representation of Islamic religious leaders in each of the 17 Districts / Cities part of the respondents by providing equal opportunities to become respondents, the determination of the sample starts at the provincial level as an accumulation of the population of Muslim communities spread across 17 Districts / Cities, then each District / City is clustered with the sum of the percentage of each District / City based on the number of Muslim residents by setting respondents 70% of the Malay Islamic community and 30% of religious leaders who are considered to have influence and role in the community.

$$n = \frac{P(1-P)}{\frac{\Sigma^2}{z_{99\%}^2} + \frac{P(1-P)}{N}}$$

Where

- n = size of the sample (number of eligible voters)
- P = suspected level of homogeneity of the population (between 0 and 1, so 50% = 0.5)
- Σ = margin of error (between 0 and 1, so 0.32% = 0.0032)
- z_{99%} = level of confidence in the case of normal distribution (99% in this case)
- N = size of the total population

Furthermore, from each Regency/City, it was derived based on the population at the Kecamatan level to then determine respondents at the Village/Kelurahan level to be randomly selected. The selection of the Primary Sampling Unit (PSU) at this stage was conducted randomly and proportionally with reference to BPS ruralurban categorisation data. The next stage was to select ten household members randomly within the selected villages using the Kish Grid method. The proportion of gender taken for each Village/Kelurahan was 5 men and 5 women, with a search based on consideration of area and population density as well as representation from local community leaders objectively and systematically using open-ended

interview techniques with questionnaires, in-depth interviews with Islamic religious leaders in 17 Kabupaten/Kota. With the following sample:

ISLAMIC POPULATION OF SOUTH SUMATRA PROVINCE

No	Province/District/City	Total Population 2022	Confidence 95% and margin of error 4%	Sample Quantity 600	CRITERIA OF RESPONDENTS	
					Religious figure	Malay Islamic Society
1	Sumatera Selatan	8.004.213	600	100%	30%	70%
2	Ogan Komering Ulu	362.467	27	5%	8	19
3	Ogan Komering Ilir	722.346	54	9%	16	38
4	Muara Enim	593.301	44	7%	13	31
5	Lahat	434.992	33	5%	10	23
6	Musi Rawas	416.924	31	5%	9	22
7	Musi Banyuasin	522.514	39	7%	12	27
8	Banyuasin	784.458	59	10%	18	27
9	Ogan Komering Ulu Selatan	415.125	31	5%	9	22
10	Ogan Komering Ulu Timur	635.013	48	8%	14	33
11	Ogan Ilir	419.505	31	5%	9	22
12	Empat Lawang	257.315	19	3%	6	14
13	Pali	183.755	14	2%	4	10
14	Musi Rawas Utara	193.805	15	2%	4	10
15	Palembang	1.530.559	115	19%	34	80
16	Prabumulih	153.779	12	2%	3	8
17	Pagar Alam	153.454	12	2%	3	8
18	Lubuk Linggau	224.901	17	3%	5	12

The survey in this study was conducted using a questionnaire by providing alternative answers 1, 2, 3 and given a question and answer room for respondents to provide answers in a qualitative descriptive manner by providing essay answers. The number of interview officers deployed was 20 male and female students before being deployed to the field, training (couching) of interview officers (enumerators) was carried out by the research team with competency standards that must be possessed by enumerators to understand the contents of the questionnaire, the ability to ask questions to provoke respondents' answers both quantitatively and qualitatively, provide an understanding of the regional and geographical conditions of the

area to be visited so that the 20 enumerators deployed to the field can work in accordance with the interview guidelines.

THEORETICAL CONCEPTS

1. Malay Islamic Society

Islam teaches mankind to obey and obey Allah SWT, Islam has the ability to improve and improve human life. Allah SWT gives humans the opportunity to see everything that He created in this world. Islam, as a religion of rahmatan lilalamin, has the ability to bring mercy to all nature (Wahab Syakhrani & Rivaldi Yudistira, 2022). This explains that Islam reconciles and makes human life have a clear and true purpose. The term Malay for the people of Indonesia has several meanings that it gives. First, melayu means the Malay nation that uses the Malay language and the family of the Malay nation. Furthermore, melayuan means the identity and role model of the Malay nation (Ashsubli, 2018).

Malays in Malaysia interpret the word Malay as the name of their Southeast Asian country and archipelago. Nonetheless, Malay land means the Malayan and Malay islands. In addition, the Malays retain their customs and speak the Malay language. They also say that they originated from Srivijaya (Zami, 2019). Ethnically, Malay is derived from Malaya, which means "hill" or "high land". Conversely, it is known that the term Malay comes from one of the Jambi rivers. However, some people say that Malay comes from a tributary, the Malay river upstream of the Batang Hari river, where the Malay kingdom was established. According to another opinion, the Malays are the indigenous people who live in Malaya, they live in Malaya, which is located in the Malay Peninsula. Based on the information above, it can be concluded that Malay Islam is an identity owned by Malay communities originating from Southeast Asia such as Indonesia, Brunei, Malaysia, Southern Philippines, and Southern Thailand, where the majority of the population is Muslim (Agusti, 2018; Aliyas, 2020; Hakim, 2017).

As for the characteristics of Malay Islamic society that distinguish them from other societies, Malay Islamic society has several characteristics. Moain describes three such traits: he is religious, well-mannered, and of high morals. These seem to have good manners and are able to use words carefully and appropriately in daily life. Koentjaraningrat also stated that the Malay people have certain characteristics, namely (1) trying not to have conflicts in their social relations, (2) having good and refined manners, and some use parables, pantun, and poetry, (3) not wanting to make themselves more prominent, especially in terms of money and wealth, and (4) being very sensitive to the feelings of others (Sumarto, 2019).

Meanwhile, in his theory Piotr Sztompka states that the Sociology of Social Change states that, the basic concept of social change includes three ideas: (1) differences; (2) at different times; and (3) between states of the same social system (Inayah et al., 2020; Sztompka, 2007). It can be interpreted that social change can be divided into several types, depending on the observation system: whether from the aspect, fragment or dimension of the social system. In the development of Malay Islamic community life in South Sumatra, it is also due to the state of the social system that is not only single-dimensional, but appears as a combination or combination of the results of the state of various components.

1. Religious Moderation

Religious moderation mainly promotes balance in beliefs about religion in morality and practice in positioning others as individual beings, who socialise with state institutions (Hilmy, 2022; Sudarmin, 2022). The underlying meaning of religious moderation is not extreme behaviour and thoughts that take away social rights, such as the equivalent of the word *al-guluw*, and *tasyaddud*. The meaning of the word *tasyaddud* is literally not mentioned in the Quran, but its interpretation can be found in other forms of words, such as the words *syadid*, *syidad*, and *ashadd*. These words emphasise and point to the original word which means hard and firm, so none of the three can be perceived as a translation of extreme or *tasyaddud*. In religious conception and tradition, the meaning of "excessive" can be interpreted to lead to people who are extreme, and excessive in the limits and provisions of religious law which tend to be narrow and do not consider the context of *maslaha mursalah* (Mayatik, 2023; Rahmawati, 2022; W, 2022).

According to Azyumardi Azra, the tradition of *wasathiyah* Islam in Indonesia was formed through a long historical process, starting with the warless Islamisation process carried out by scholars with an inclusive, accommodating and acculturative style towards local culture (Putra et al., 2021). It can be interpreted that religious moderation actualises the values of moderation that already exist in the Qur'an, contributing and peace to a civilised and progressive civilisation. This is in line with Yusuf Al-Qordhawi's concept which states that moderation in an Islamic perspective is a view or attitude that always tries to take the middle position of two opposing and excessive attitudes so that it does not dominate in one's thoughts and attitudes (Hasan, 2013; Zimmerman, 2022; Zulkifli, 2013). So it can be interpreted that a moderate Muslim is a Muslim who gives each opposing value or aspect a certain part no more than its proper portion..

Religious moderation is an approach to practising religion that prioritises a balance between beliefs, religious practices and social interactions (Setia, 2022; Suryosumunar et al., 2023). In the context of Malay Islamic society, perceptions of religious moderation can vary. Some Malay Islamic communities see religious moderation as an important foundation for creating harmony between religion and daily life. Moderation is seen as a middle way that avoids extremism and fanaticism in the interpretation of religious teachings. However, there are also Malay Islamic communities who are more inclined to a more conservative or orthodox understanding of practising religion. For them, moderation is often perceived as a sacrifice to religious values that should be carried out firmly and without compromise. It is important to note that these perceptions can be influenced by factors such as cultural background, religious education, personal experience, as well as socio-political context.

Religious moderation is a perspective, attitude and religious behaviour that is fair and balanced, tolerant of differences, and upholds human values. Religious moderation also means religion that is not extreme, not excessive, and does not impose its will on others (Prakosa, 2022). Religious moderation has several basic principles, namely:

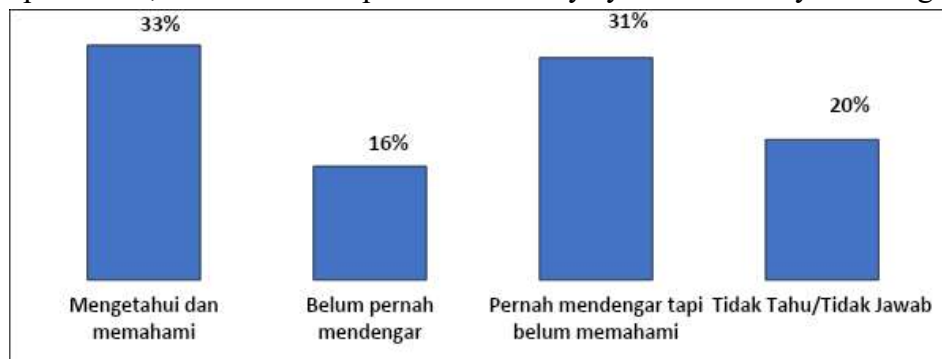
- a. Nationality, which is a commitment to maintain national unity and integrity.
- b. Openness, which is an open attitude towards differences and diversity.
- c. Tolerance, which is an attitude of mutual respect and appreciation of differences.
- d. Justice, which is an attitude that does not discriminate based on religion, ethnicity, race and class.
- e. Humanity, which is an attitude that upholds human values (Sudarmin, 2022; Yudi Latif, 2020).

Religious moderation plays an important role in maintaining religious harmony in Indonesia (Fransiskus Visarlan Suwarni & Anselmus D. Atasoge, 2021; Sumarto & Kholilah Harahap, 2021). Religious moderation can prevent conflict and violence between religious communities. Religious moderation can also strengthen tolerance and mutual understanding between religious communities..

RESEARCH RESULTS AND DISCUSSION

1. Religious Moderation in the Malay Islamic Community

The results of the survey data on the perception of the South Sumatra Malay Muslim community regarding religious moderation are quite interesting and unique. This is because the term "moderation" is still considered a new term, even though the life of religious moderation is also widely practiced by the South Sumatra Malay Muslim community. Indeed, there are many interpretations, and can be interpreted differently by various Malay Islamic groups. Apart



from that, factors such as level of education, religious denomination, and local context also influence this perception. A positive trend figure was obtained regarding public knowledge about the term religious moderation. With direct questions in the questionnaire. Do you know and understand the concept of Religious Moderation? It was found that 33 percent of respondents stated that they knew and understood the concept of religious moderation, in addition, 31 percent of respondents stated that they had heard of but did not understand the concept of religious moderation. Meanwhile, 36 percent have never heard of it and don't know. This data shows that conceptually not many people know about the concept of religious moderation.

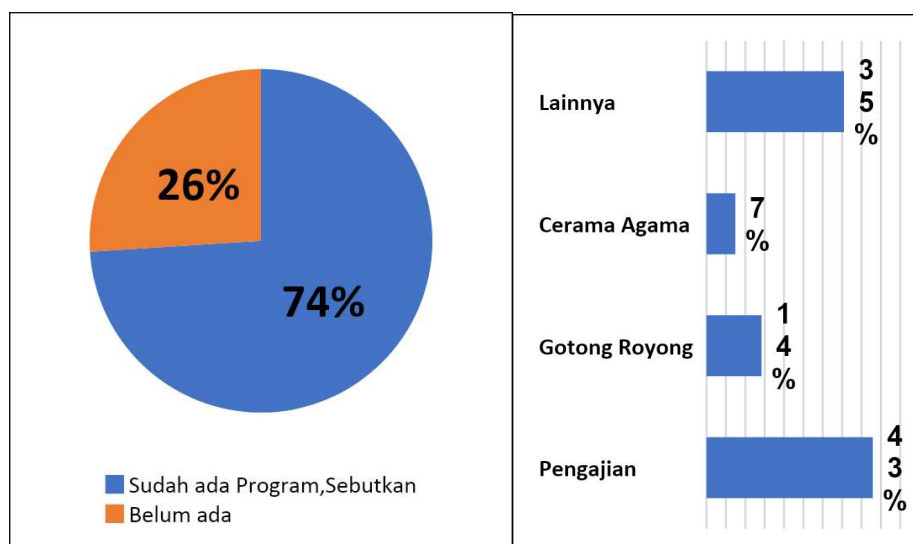
Next, from the data of respondents' answers to religious moderation, it is quite accepted by the public, this is evident from the majority of Malay Muslim communities in South Sumatra who believe that and believe that the concept of moderate Islam can provide efforts to create harmonisation among Muslims and interfaith social relations. With the question Do you believe that Religious Moderation can help build harmony and tolerance in Malay Islamic society.



Malay Muslims see moderation as an attempt to adapt Islamic teachings to the realities of the changing times. They consider it a middle way that avoids extremism and is in line with Islamic values, such as justice, compassion and tolerance. Understanding social harmony Malay Muslims who live in a multi-religious and multi-ethnic society understand the importance of moderation to maintain social harmony. They see it as a way of avoiding conflict and building interfaith co-operation. Economic and intellectual progress is also associated with openness to science and technological advancement. the community views moderation as a driving factor in the economic and intellectual development of Muslims.

However, there are still many who do not know the concept and substance of religious moderation with negative judgements. Compromise on Islamic teachings The Malay Muslim community fears that moderation could mean compromise on fundamental Islamic teachings. They see it as an attempt to weaken religious values and eliminate Islamic identity. This group criticises moderation as a concept that originated in the West and does not fit the Indonesian Islamic context. This group is predicted to be within 6 per cent. It is possible that with respondents who do not know and have never heard of the concept of religious moderation, this group considers religious moderation as an effort to secularise and conform to Western values. More conservative Islamic groups may view moderation as being soft and less persistent in upholding Islamic teachings.

The government's efforts have been good enough to create a programme of activities towards religious harmony, peace, tolerance. However, it has not been systematic and massive towards the spread of religious moderation. When the question was posed directly to the respondents. What is your opinion? Has the government implemented programmes/activities in your neighbourhood to direct people to live in harmony, peace, tolerance among religions and between religions?



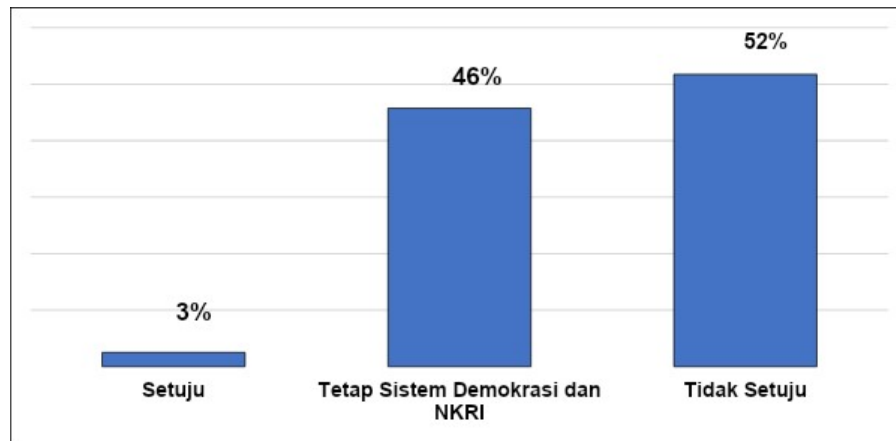
It can be analysed from the respondents' answers, assessed by the Malay Muslim community of South Sumatra the government's efforts to direct the community to live in harmony, peace, tolerance among religions and between religious communities are still limited to religious recitation activities, religious lectures. 35 per cent of respondents' answers stated that there were already activities carried out by the government for religious harmony, it can be interpreted that this figure shows that there are still many other activities made by the government but they are not systematic and are sporadic or incidental. The government's effort to build religious harmony in the concept of religious moderation is an important step in maintaining harmony between citizens who have different religious beliefs. Religious moderation refers to a moderate and tolerant approach to differences in beliefs, with the aim of creating a peaceful and respectful society.

1. National Commitment of the Malay Islamic Community

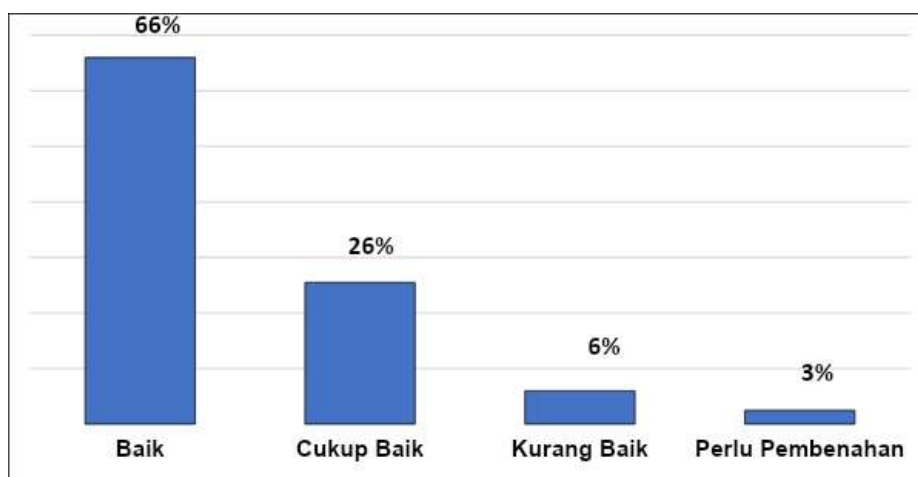
National commitment is an attachment with full responsibility to be loyal and foster self-awareness as a citizen of Indonesia. This commitment includes a sense of love for the country, awareness of nation and state, and determination to defend and advance the nation and state. The Malay Islamic community of South Sumatra has a strong commitment to the ideology of Pancasila, the majority of respondents answered 99 per cent that Pancasila is in harmony with Islamic values. Through a questionnaire with questions. What do you think, does Pancasila conflict with the teachings of Islam?



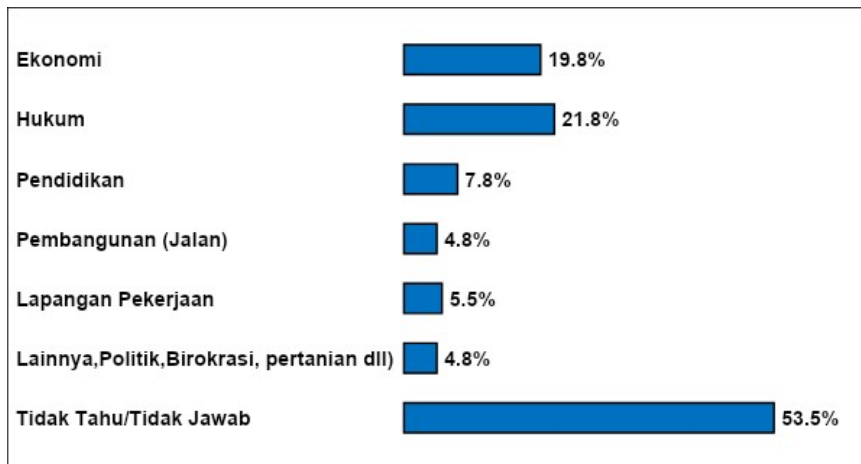
The Malay Islamic community generally accepts Pancasila as the foundation of the state. Pancasila encompasses universal values such as social justice, democracy, unity and humanity. In the perspective of Malay Islam, these values do not contradict the teachings of Islam, and therefore, Pancasila is considered as a foundation that can unite the community in diversity. The questionnaire continually tested the consistency of responses by offering questions about the former system of government in the Malay community of Sumsel Palembang Darussalam royal system and the system of government organised in the clan or tribe system. The Sultan holds the supreme power. He is titled Paduka Sri Sultan, and is considered the heir to the throne of the royal dynasty. The Sultan was assisted by several royal officials, such as Panglima Besar (military head), Pangeran Ratu (second in command), and Penghulu (religious officials) with a tiered government structure. The kingdom was divided into regions led by Demang under which there were penghulu kebenaran (hamlet heads) and penghulu kepala (tribal heads). This structure ensures government control of all corners of the country. Society is governed by customary law and the Islamic religion. Customary law is known as the Palembang adat and is implemented by the Penghulu Chief and Demang. The clan system is a matrilineal kinship system, where the bloodline is passed down through the mother's side. Clans have an important role in social and political life. Each clan is led by a Demang Marga who regulates internal life and represents the clan in the royal government. To test national commitment, questions were asked. Do you agree that the Indonesian government system is returned to the royal system like in the past? Only 3 percent of people want to return to the royal system that was previously implemented in the Malay Islamic community of South Sumatra.



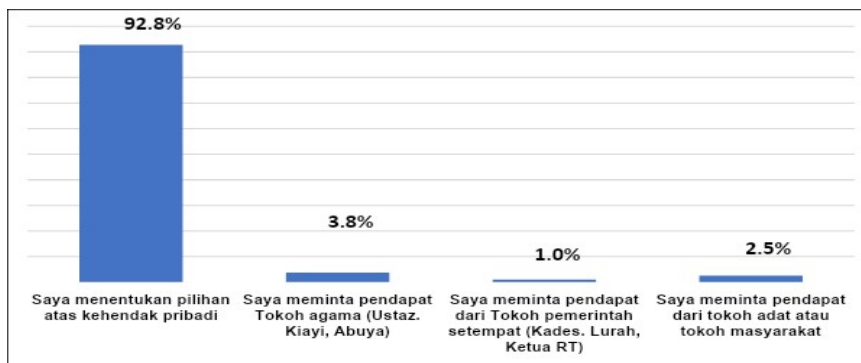
National commitment is closely related to the assessment of government performance. Furthermore, a questionnaire was given to assess the extent of public perception of the current Indonesian government system. Can be explained using various research methods such as direct interview surveys. With questions. What is your assessment of the current Indonesian government system?



In the data above, respondents' answers stated that they were good and quite good, with a figure of 92 percent. This shows that the government system has a positive trend, the public assesses that the current government's performance is generally good. When the public states that the majority believes in the government's performance, it can improve democratic stability. However, further from the respondents' answers, 9 percent of respondents stated that the government system was not good and needed to be improved, so the respondents asked for improvements in the legal and economic systems. Here's the question. If it is necessary to improve the current Indonesian government system in what areas? Please state more than one answer



Regarding the commitment to friendship which is linked to the behavior of the Malay Islamic community which is also linked to the democratic system in determining the choice of leaders in the government system, voters or the more independent Malay Islamic community are not too strongly aligned with certain figures. This is proven by open questions. In determining the choice of potential leaders in government. Do you follow and ask whose opinion?



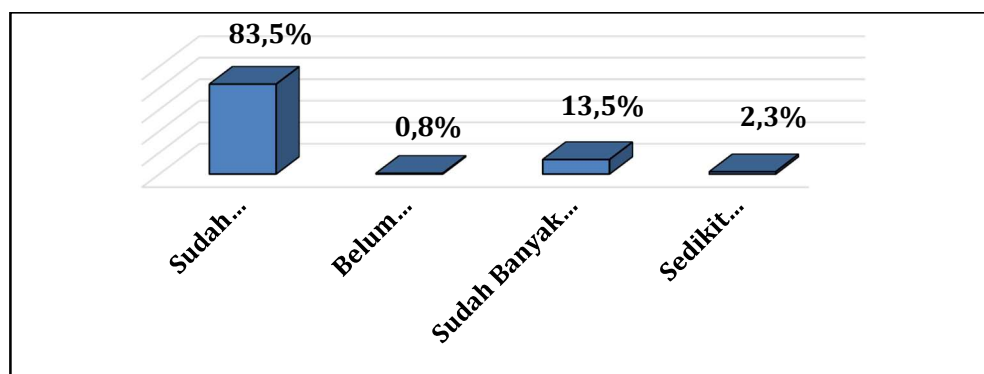
Followed by questions linking commitment, nationality and tolerance. What do you think about the views below?



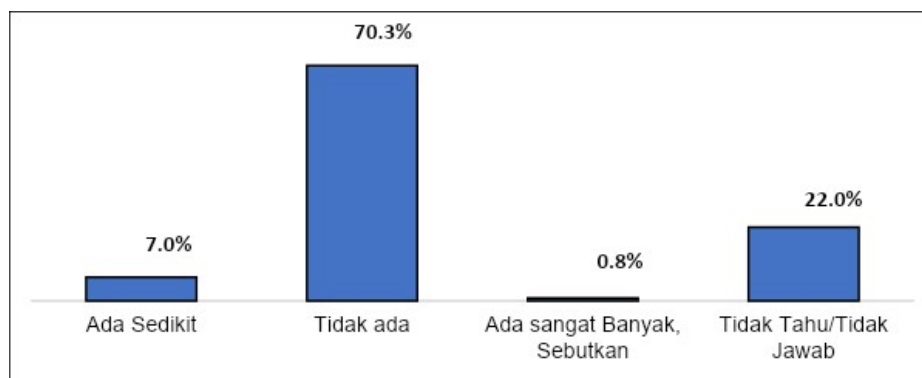
This data shows the very strong commitment, and dedication, of the Malay Muslim community, South Sumatra, and obeys the constitution of the country, and respects differences and tolerance. However, the interesting data to explain is that the South Sumatra Malay Islamic community still prioritizes that prospective leaders must come from the Islamic religion. This is understandable due to the influence of Islamic law which is deeply rooted in the lives of the South Sumatra Malay Muslim community, as well as the majority of Muslims who live in South Sumatra. Customary and legal systems. Historically, Malay Islamic society was governed by Islamic customary and religious law. Customary law is known as adat clan and is carried out by the headman and demang. Islamic law is applied in certain civil and criminal trials.

1. Democratic Stability of the Malay Islamic Community

Tolerance is an important value in the life of the Malay Islamic community, with roots based on the Islamic religion and combined with local wisdom. The concept of tolerance has complex meanings and manifestations, it can be analyzed from various theoretical perspectives and examples of implementation in real life. The theory underlying tolerance for the Malay Islamic community is Islam Rahmatan Lil'Alamin, Islamic teachings that emphasize mercy for the entire universe, upholding the value of diversity and the right to life of every human being, regardless of their beliefs. Customary law and local wisdom. Malay traditions, such as the Palembang Adat, often emphasize the values of deliberation, cooperation, and tolerance, fostering harmony and mutual respect between citizens. From the data obtained, 90 percent of the South Sumatra Malay Muslim community stated that religious life was conducive and implemented tolerance. As in the question. What is your opinion, on whether the Islamic community in the environment where you live today has implemented the values of tolerance, and mutual respect for differences between religions and between religions?



Mapping religious tolerance in the South Sumatra Malay Islamic community is very important as an effort to strengthen religious moderation. The division of religious sects/schools of thought is a common phenomenon in various religions, including Malay Islam. This division can be caused by various factors, such as differences in understanding of religious teachings, differences in interpretation of religious texts, and differences in political or social interests. In Islam, there are various schools and schools of thought that have developed among Malay Muslims. General sects are groups that have the same understanding of Islamic teachings, while mazhabs are groups that have a more specific understanding of Islamic law (fiqh). So that appears in the question. According to your views. Are there divisions between sects/schools in the surrounding area?



The data above shows that religious conflicts between Muslims are very few, only 7 percent. However, this conflict must be managed so that it does not spread. To overcome divisions between sects/schools, systematic and sustainable efforts are needed. These efforts include; Quality religious education can help Muslims to understand Islamic teachings more deeply and completely. Dialogue between sect/school groups can help to increase understanding and tolerance between Muslims. Collaboration between sect/school groups in various fields can help to strengthen relations and build unity among Muslims.

The South Sumatra Malay Islamic community has strong characteristics of tolerance. This is based on Islamic teachings which emphasize the importance of tolerance and respect for differences. Apart from that, the Malay Islamic community is also influenced by local wisdom which upholds the values of togetherness and deliberation. Several characteristics of the tolerance of the South Sumatra Malay Islamic community.

The Malay Muslim community of South Sumatra generally lives peacefully side by side with followers of other religions, such as Christians, Hindus and Buddhists. They are often involved in joint activities between religious communities, such as celebrating religious holidays and social service work. Respect for tradition respects local traditions and customs,

even though not all of them are in line with Islamic teachings. For example, traditional ceremonies are still carried out, such as washing heirlooms and harvest thanksgiving, while maintaining Islamic values.

Freedom of expression. Even though the majority are Muslim, the Malay Islamic community is tolerant of diverse cultural and artistic expressions, as long as they do not violate religious provisions and customs. The Sumatran Malay Islamic community often displays traditional arts performances, dances, which often involve non-Islamic elements. Dialogue between ideas, Ulama and Malay Islamic community leaders often engage in dialogue between ideas and discussions with other religious figures, promoting understanding and respect for each other's teachings. Inter-religious discussion forums are often held to discuss various current issues. Survey data shows acceptance of different understandings and thoughts. In the questionnaire asks. If someone came to your village or neighborhood with a different religious understanding, how would you respond?



The Malay Islamic community of South Sumatra has a fairly moderate attitude towards religion, an attitude of tolerance and an open attitude towards differences of opinion in matters of furu' (branch of religion). However, it will become a conflict when it enters the realm of differences in Aqidah and beliefs. Therefore, religious teachings from a more moderate Fiqh perspective will be easier to accept.

The attitude of tolerance towards religious views shows that the Malay Islamic community in South Sumatra is very good and conducive, so that democratic stability which is an attachment between moderate religious understanding can be developed and strengthened by all parties, both among the community, government, educational institutions so that they continue to provide education and campaign on issues. Religious moderation with democratic stability among the Malay Islamic community of South Sumatra

CONCLUSION

1. Malay Islamic Society Against Religious Moderation

It was found that 33 percent of respondents stated that they knew and understood the concept of religious moderation, in addition, 31 percent of respondents stated that they had heard of but did not understand the concept of religious moderation. Meanwhile, 36 percent have never heard of it and don't know. This data shows that conceptually not many people know about the concept of religious moderation. The concept of religious moderation is highly accepted by the South Sumatra Malay Islamic community, as can be seen from the figure that 67 percent of the Malay Islamic community accepts and believes that religious moderation brings peace, harmony, tolerance among religious communities and between religious communities. The public assesses that the government has not systematically created a religious moderation program in society.

2. National Commitment of the Malay Islamic Community

The Malay Islamic community of South Sumatra has a strong commitment to the Pancasila ideology. The majority of respondents answered that 99 percent of Pancasila is in line with Islamic values and still maintains the integrity of the Unitary State of the Republic of Indonesia (NKRI). However, the government is expected to improve the government system in the legal and economic fields.

3. Democratic Stability of the Malay Islamic Community

The South Sumatra Malay Islamic Community stated that 90 percent of religious life was conducive and the community had implemented tolerance among Muslims and between religious communities. Meanwhile, 70 percent stated that there was no religious conflict, but 7 percent had the potential for conflict over small matters in matters of jurisprudence that were not principles. So what must be ensured is that there is no conflict in the field of Aqidah and belief because the answer from 77 percent of respondents was tolerance as long as it is not a matter of Aqidah and beliefs of Muslims.

POLICY IMPLICATIONS

This research has significant implications for religious tolerance, national commitment, accommodation of local culture and democratic stability in line with regional and national development directions. The following are some implications that may arise from the research:

1. Encourage religious moderation as a factor strengthening democracy. Research can provide a deeper understanding of society's views on religious moderation as a factor

that can strengthen democratic principles. The implication is that societies that value religious moderation tend to be more open to democratic principles, such as pluralism, religious freedom, and citizen participation in political life.

2. Contribute to an understanding of inter-religious tolerance. Research can help contribute to the understanding of the level of inter-religious tolerance in the Malay Islamic community of South Sumatra. The implication is that religious moderation can play a role in forming an attitude of tolerance, which in turn supports democratic stability by creating a climate of harmony and harmony between citizens.
3. Strengthening local identity in a democratic context. Research can explore how religious moderation is related to local identity and Malay Islamic culture in South Sumatra. The implication is that strengthening local identity can be a strong basis for supporting community participation in a stable democratic process.
4. This research has the potential to provide an in-depth view of the balance between religious values and democratic principles, so that it can help design more effective strategies in building a stable and democratic society in South Sumatra.

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