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KUA's Efforts in Maintaining Harmonious Families in Families with Different Religions Based on the Value of Religious Moderation (Case Study of Manik Maraja Village, Sidamanik District)

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Abstract: The purpose of this paper is to find out the efforts of the Religious Affairs Office (KUA) in maintaining a harmonious family in families with different religions based on the value of religious moderation. Basically, the KUA is an institution under the auspices of the Ministry of Religious Affairs that directly interacts in the scope of the community area. Where when Manik Maraja Village was dubbed as the village of religious moderation, due to the plurality of its citizens, both religion and ethnic culture. This is where the role of the KUA is needed in maintaining a harmonious family in families with different religious backgrounds based on the value of religious moderation. In describing this study in detail, it is formulated How does the value of religious moderation affect maintaining a harmonious family in families of different religions? How are the efforts of the KUA in maintaining harmonious families in families of different religions based on the value of religious moderation? The purpose of this formulation is to know the value of religious moderation influences in maintaining harmonious families in families of different religions, and to know the efforts of the KUA in maintaining harmonious families in families of different religions based on the value of religious moderation. The method used by the author in this research is qualitative with an empirical approach. The conclusion of this research is that the KUA is a very important institution in maintaining harmonious families in families of different religions based on the value of religious moderation as evidenced by the holding of various counseling with constructive material as well as direct interaction by religious and community leaders at events in Manik Maraja Village. This aims to achieve the maintenance of a harmonious family in families with different religious backgrounds.

Keyword: KUA, Harmony, Families of Different Religions, Religious Moderation.

INTRODUCTION

The Office of Religious Affairs (KUA) is one of the institutional units under the Ministry of Religion that directly adapts to the community in everyday life. As an institution that is directly involved in community life, of course the KUA has a very significant role in

creating harmony in society and families in their lives. But in reality, we still see a lot of disharmony or disharmony in the family and society. Therefore, the KUA as a forum that has the authority to do so is expected to be able to create a harmonious atmosphere in the family or community so that life in an area becomes peaceful and serene without any friction that divides people because of differences, be it due to differences in religion or ethnicity and culture.

The value of religious moderation is one of the most important components for the realization of harmony in a family or society, especially for families with different religions or ethnicities and cultures. Through the value of religious moderation, which provides understanding for families or communities of different religions or ethnicities and cultures, namely tolerance and mutual respect for existing differences so that there is no social friction between families or communities of different religions that have the potential to create divisions between families or communities. Therefore, the KUA as a forum / institution that is directly involved in the daily life of the community is expected to be able to provide efforts that can prevent disharmony in it.

Based on the description above, this study aims to describe the efforts made by the KUA institution to maintain harmony in families or communities of different religions in order to create a family that is *sakinah, mawaddah, warahmah* through the values of religious moderation. So that the nickname of the village of religious moderation is in accordance with the application and reality in the family and society.

METHOD

This research uses qualitative research in the field (Field Research) and uses a library (Library Research), and by using analytical descriptive methods and techniques. According to Nana Syaodih (2011: 60), qualitative research is a study that aims to explain or explain a situation, event, social activity, behavior, beliefs, and thinking alone and together. Qualitative research is a study that seeks to know a phenomenon experienced by the study section, such as attitudes, support, and others, both holistically and through verbal descriptions of speech and language in a certain natural context or by using different naturalistic methods (Harris, 2010: 9). Furthermore, the technique of collecting data for this study was carried out in various ways or from various inputs. It can be seen with a data collection method used in an observation that uses a research, interview, or document. Qualitative data analysis methods used in a study are data reduction, data determination, or drawing a conclusion.

RESULTS AND DISCUSSION

The Value of Religious Moderation in Maintaining a Harmonious Family

The value of religious moderation is one of the efforts to prevent disharmony in the family, which is very important to know. First, the value of religious moderation teaches to always show tolerance and mutual respect for family members even with different beliefs and creeds. This can create a peaceful atmosphere when respecting each other's beliefs, differences in the family which in essence can prevent and minimize the occurrence of conflicts and social gaps between family relationships, which in turn have the potential to damage the harmony that occurs in the family.¹ Second, the values of religious moderation also encourage practices that can strengthen the bonds of relationships in the family despite different beliefs and creeds, by bringing up attitudes of helping each other in family relationships, supporting each other and respecting/appreciating each other's differences

¹ Fatmawati, "Harmonisasi Keluarga dan Adopsi Nilai Moderasi Beragama Dalam Upaya Pencegahan Keluarga Non-Harmoni", *Jurnal Al-Qadau Peradilan dan Hukum Keluarga Islam*, Vol. 10, No. 01, (Juni, 2023), h. 56-57.

among family members despite different creeds/beliefs.²

In this context, the value of religious moderation becomes a benchmark in directing members in the family to prioritize tolerance and unity, build an attitude of social cooperation among family members, and strengthen and strengthen family relationships in order to realize harmonious family relationships despite different beliefs and beliefs. But in reality, understanding the values of religious moderation is still considered a foreign thing for families and communities, so there are still many who do not understand it. Although in fact, in direct practice there is already a form of application, although a little. However, due to the lack of understanding, it is feared that there are still small frictions in society, especially religious people. If it is not resolved immediately, then the consequences will also be greater, such as the occurrence of chaos and confusion of differences, which results in division and even chaos in family members.³

The term religious moderation value according to Sheikh Wahbah Az-Zuhayliy defines balance in beliefs, attitudes and behavior, morality in family and social relationships, not too much / excessive in a matter, be it in religious matters, not extreme in each belief, and not haughty in every difference. From this opinion we can take the essence, that a moderate attitude produces a balance in his beliefs, both in the family and in society. This attitude teaches to be moderate, meaning not blind fanaticism in religion, especially in the family, be it differences of opinion or in our families who have different beliefs. Then Sheikh Yusuf Al-Qardawi also expressed his views on moderation, which is an attitude that seeks to take a middle way attitude that is not opposite and excessive, so that one of the two attitudes in question does not dominate in one's thoughts and attitudes.⁴ From this view, we can take the essence that the moderate attitude leads to tolerance and mutual respect between people, both in the family and in society when facing differences in opinion and belief.

The value of religious moderation in this case does not concern the issue of worship between the two religions, but in this context it concerns matters of good social relations in the family, muamalah, and in social society.⁵ It is intended that family members do not give rise to an attitude of blind fanaticism that causes disrespect for each other, even though the conditions are different beliefs. But with the understanding of the values of religious moderation that have been embedded in the members of each family, increasingly build intimacy, peace and coexistence in the family even with different beliefs.

The value of religious moderation also aims to face challenges and obstacles in the family in a wise way. The value of religious moderation provides a moral and ethical footing for each family member in taking decision steps, both when resolving conflicts/problems within the family and facing challenges that come from outside which can certainly destroy the harmony of family relationships. Understanding the value of religious moderation also strengthens a strong foundation for harmonious family life. Of course, this involves forming relationships in the family that respect and honor each other, establishing open communication within family members, resolving conflicts in the family that are constructive, and maintaining a balance between family members, both individual and overall needs in the extended family. As found in the Al-Quran surah Ar-Rum: 21 which describes a harmonious family is a family that is *sakinah*, *mawaddah* and *warahmah* and creates peace and tranquility in the family.

² Iqbal Anggia Yusuf, "Pendidikan Moderasi Beragama Dalam Keluarga", *Jurnal Pendidikan Agama Islam*, Vol. 01, No. 01, (Agustus, 2022), h. 26.

³ Hosan, dkk, "Penguatan Moderasi Beragama: Indonesia Harmonis Dunia Satu Keluarga", *Jurnal Ilmiah Mahasiswa Pendidikan Sejarah*, Vol. 08, No. 04, (2023), h. 5473-5474.

⁴ Agus Susanto, Peran Kepala KUA Dalam Membangun Moderasi Beragama di Kabupaten Majalengka", *Jurnal Diklat Teknis Pendidikan dan Keagamaan*, Vol. 07, No. 02, (Desember, 2019), h. 235.

⁵ Achmad Yusril Ihsan dan Naswa Amalia, "Internalisasi Nilai-Nilai Agama Islam Dalam Menumbuhkan Moderasi Beragama di SMAN 1 Sleman", *Jurnal Tawadhu*, Vol. 02, No. 02, (2022), h. 97.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٦١﴾

Meaning: "Among His signs is that He created mates for you from your own kind so that you may be at peace with them. He makes love and affection between you. Surely in that are signs (of Allah's greatness) for those who think."

In addition, the value of religious moderation builds an attitude of deliberation and consensus when wanting to carry out major events in the family such as family parties, family gatherings and gathering activities in the family.⁶ Therefore, the views of religious moderation according to Bakir, Othman and Yaakub are as follows:⁷

- a. Attitude of Balance, which is a moderate attitude as a middle and balance attitude. This attitude reflects and teaches the importance of avoiding extremism and fanaticism towards actions and beliefs within family members.
- b. The attitude of staying away from extremes and fanatics, which is an attitude that emphasizes staying away from these two attitudes, which is a basis for the formation of harmonization in the family and society. This means that with this attitude, emphasizing tolerance and mutual respect among others in the family or society, be it tolerance for differences in opinion or in terms of differences in beliefs.
- c. Wasatiyyah attitude, which is an attitude that illustrates that moderate Islam reflects concepts derived from the Koran, especially Q.S Al-Baqarah [2]: 143 which reads:

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

Meaning: "And likewise We have made you (Muslims) 'the middle people' that you may bear witness to the deeds of men and that the Messenger (Muhammad) may bear witness to your deeds"

Manik Maraja Village is a village located in Sidamanik District, Simalungun Regency, North Sumatra Province. This village is a village selected from a number of villages in Sidamanik Sub-district, Simalungun Regency and dubbed as the village of religious moderation. This is proven by the installation of religious moderation signposts carried out by the administrative staff of the KUA Sidamanik (Mr. Irwansyah Lubis) on July 27, 2023 coinciding in the arena of the location of the Manik Maraja village office. This is a proof that Manik Maraja Village, Sidamanik Sub-district, is a village chosen as a village of religious moderation, based on instructions from the Ministry of Religious Affairs through the KUA Sidamanik.⁸

Manik Maraja Village is a village consisting of 5 hamlets, spanning an area of 361 hectares, with a population of 2700 people, where based on percentages around 75 percent of Muslims are dominantly located in hamlets 1-4 of Manik Maraja Village and 25 percent of Christians are predominantly located in hamlet 5 of Manik Maraja Village.⁹ However, despite this, some Muslims and Protestant Christians are still related even though they are of different religions. Therefore, the nickname of the village of religious moderation is a heavy nickname to be attached to a village, if the community does not understand what is meant by religious moderation, and the reason why the village is dubbed as a village of religious moderation. This is where the importance of the role of the agency unit that has the authority

⁶ Taufiq Hasyim, "Pola Pendidikan Moderasi Beragama Sebagai Pilar Keharmonisan Keluarga" *Jurnal Od Islamic Studies*, Vol. 08, No. 02, ((Desember, 2023), h. 225.

⁷ Kalijunjung Hasibuan, "Moderasi Beragama Berbasis Keluarga", *Jurnal Riset Ilmiah*, Vol. 02, No. 11, (November, 2023), h. 4657-4658.

⁸ Results of Interview with Mr. Irwansyah Lubis, as Administrative Officer of the KUA of Sidamanik Sub-district, Located at the KUA Office of Sidamanik Sub-district, February 05, 2024, at 11:00 WIB.

⁹ Taken from "IDM (Village Development Index) of Manik Maraja Village, Sidamanik Sub-district, Simalungun Regency, Year 2023". Accessed February 07, 2024.

to provide an understanding of religious moderation for families or communities in Manik Maraja Village.

But in the reality that we see, the harmony has not been fully formed and maintained in every family with different religious backgrounds or in ordinary people in general. This may happen because of the lack of perfect understanding due to the low level of education, little knowledge, so that if there are differences that are actually small problems become big because of the lack of knowledge. Therefore, as an institutional unit that has that role, it is expected to be able to provide renewal of thought, share knowledge, and reform activities that can provide results of understanding and impact that have a positive effect on society, especially in the sub-district.

The understanding of religious moderation is still considered as an unfamiliar thing for the community, so there are still a lot of people, especially those who do not understand it. Although in fact, in direct practice there has been a form of application even though it is small. Because of this weak understanding, it is feared that there will be small frictions in society, especially religious people. If it is not resolved immediately, the consequences will also be greater, such as the chaos and confusion of differences, which results in division and even chaos in society. In families, especially in families of different religions, when a marriage occurs where one of the brides is a muallaf. Of course, the family left behind from one of the brides is still non-Muslim. This is where the disharmony arises. Starting from the in-law's relationship where there is a gap due to the difference in religion, as well as the married child where in their marriage there are often frictions due to the different religious family backgrounds. The conflicts that arise include the following:

1. There is a gap in opinion between the families (parents) of the husband and wife who interact and discuss within the family due to religious differences. This can be seen when at big events and gatherings in the family where families of different religions between one another consider their opinions more appropriate and must be followed. Vice versa, so that the gaps in opinion cause disharmony in the family in deliberation and discussion.
2. The occurrence of friction against the background of differences in customs and religion within the family. For example, in family events such as family gatherings, traditional parties, weddings and other large family events. Where of course differences of opinion are commonplace at every big event, but because the family has different religions, then both of them consider their opinions to be the most appropriate according to their beliefs, which in turn causes small frictions in the family.
3. Jealousy in family relationships. For example, when the child migrates and is far away from his parents, when he returns to his hometown, of course one of the parents is visited first. This is where jealousy within the family arises, especially based on religious differences. So between one parent and another, they consider a child to be in favor of one family only.
4. The occurrence of differences in social procedures in families with different religions. For example, in a big event in the family, of course, the procedures for socializing in the family are different because of these religious differences. From here, there are also limitations in interacting and communicating within the family because they cannot fully appreciate the social procedures in families of different religions.

KUA's Efforts in Maintaining Harmonious Families in Interfaith Families Based on the Value of Religious Moderation

The Office of Religious Affairs (KUA) is a unit of the work institution of the ministry of religion that is given the duties and authority of the government in the field of religion (especially Islam in the sub-district area). The KUA as an agency that interacts with the community directly, of course, is easier to provide a service in the field of religious affairs,

which of course the KUA is required to take its role directly in this matter.¹⁰ Apart from that, the KUA also has the performance to regulate the guidance of kepenghuluan, sakinah families, social worship, halal food, partnerships, zakat, waqf, hajj and family welfare in the community. Therefore, with the role and portion it has, the KUA is expected to be able to provide high understanding and awareness for the community in the sub-district. However, the reality that we see until now is of course that there are still many obstacles and challenges in carrying out this role.¹¹

Therefore, as an institutional unit that has this role, it is expected to be able to provide renewal of thought, share knowledge, and reform activities that can provide results of understanding and impact that have a positive effect on the community, especially in the sub-district. This is the importance of the role of the KUA as well as community/religious and cultural leaders in overcoming matters such as this, both in emphasizing religious and social values, which become a reference in the formation of a harmonious family, as well as being a forum that provides examples of tolerance in religious and social life towards a peaceful and harmonious society. The various efforts made by the KUA in maintaining harmonious families in families of different religions based on the value of religious moderation are as follows:¹²

1. Counseling Conducted by Religious Counselors of KUA Sidamanik

This counseling was conducted and sent from the KUA Sidamanik specifically for the Muslim community through perwiritan in Manik Maraja Village. From the data obtained by the author, there are five (5) perwiritan in Manik Maraja Village based on each hamlet in Manik Maraja Village. So in total there are 10 perwiritan, namely five women's perwiritan and five men's perwiritan. In this counseling, the KUA religious instructors delivered various materials including efforts to achieve a harmonious family in families of different religions. Where Manik Maraja Village is a village that has a multicultural religion and ethnic culture in the Manik Maraja Village community.

Through this counseling, it is hoped that the results obtained for the community will increase broad insight and influence the mindset for the community on the values of religious moderation in carrying out their lives in society in Manik Maraja Village.

2. General Counseling by the Chairman of the Religious Harmony Forum of Simalungun Regency

In this general counseling, as an implementation of the nickname of the village of religious moderation for Manik Maraja Village. This counseling was directly presented by Mr. Nurdin Panjaitan, M.A as the Chairperson of the Simalungun Regency Religious Harmony Forum. This counseling was also assisted by all KUA officials in Sidamanik Sub-district and all Manik Maraja Village officials. This counseling is clearly aimed at understanding religious moderation for the people of Manik Maraja as a village dubbed the village of moderation, as well as in an effort to form a harmonious family for families and communities of different religions, where we know that Manik Maraja Village is a village with multicultural religions and ethnic cultures.

Through this general counseling, it is hoped that the results obtained will be greater for the global community which unites both religions and ethnicities and cultures in one place as an effort to create a harmonious community and families of different religions. So that they can live their daily social and family life in peace and tranquility without major

¹⁰ Syah Ahmad Qudus Dalimunthe dan Mailin, "Penguatan Moderasi Beragama Melalui Peran KUA Perbaungan Dalam Menjaga Kerukunan Antar Umat Beragama Masyarakat Perbaungan", *Jurnal Komunikasi Islam*, Vol. 07, No. 01, (2023), h. 51.

¹¹ Agus Susanto, "Peran Kepala KUA Dalam Membangun Moderasi Beragama di Kabupaten Majalengka", *Jurnal Diklat Teknis Pendidikan dan Keagamaan*, Vol. 07, No. 02, (Desember, 2019), h. 233-234.

¹² Results of Interview with Mr. Suyanto, as KUA Kec. Sidamanik, Located at the KUA Office of Sidamanik District, February 06, 2024, at 09.00 WIB.

frictions that divide people, and become role models in accordance with the nickname for Manik Maraja Village, namely the village of religious moderation.

3. Internal Counseling within the KUA for Families that Lack Harmony

In this effort, based on data obtained by the author from the KUA of Sidamanik Sub-district, there are several families who internally come to the KUA to ask for direction if there is disharmony in the family. Actually, the efforts made by the KUA are more focused on efforts to prevent divorce between families who are in the turmoil of disharmony in their households. However, more or less there are also understandings related to harmony in families who have family relationships that are different in religion, ethnicity or culture. Basically, the Manik Maraja Village community has a diversity of religions, ethnicities and cultures in their daily social life.

On the other hand, religious instructors and community/religious leaders in Manik Maraja Village also have a very significant role in creating a harmonious community or family in families of different religions, namely through inviting non-Muslims to religious activities such as thanksgiving for Muslims in Manik Maraja Village. This is evidenced by the large number of non-Muslim community participation in the event.¹³

This condition proves that the efforts of the application of religious moderation have shown families or communities with multicultural religions and ethnicities and cultures, to uphold tolerance and mutual respect in families or communities as one of the values of religious moderation to form harmony in families or communities of different religions. Then at big events such as weddings, many families or communities are found side by side even though they are of different religions at these events. This proves that the efforts of community/religious leaders in shaping harmony in families and communities in Manik Maraja Village by prioritizing mutual tolerance and respect for every difference, be it religious or ethnic and cultural differences that can form harmony in families or communities in Manik Maraja Village.

CONCLUSION

The value of religious moderation is one form of creating harmony, both in families or communities of different religions, ethnicities and cultures. From the value of religious moderation, it teaches families or communities to uphold tolerance and respect for each other's differences in order to prevent friction that makes a family or community that is different in religion, ethnicity and culture disharmonious. The Manik Maraja Village community is a pluralistic community both in religion and culture. Which of course all differences arise from these conditions. Therefore, the role of the KUA as an institution that directly interacts with the community in general is needed to create harmony in the midst of existing diversity, and to mediate any differences that occur, so as not to cause major friction in the family or community in Manik Maraja Village. KUA as an institution under the Ministry of Religious Affairs that directly plunges and interacts directly with the community is expected to be able to maintain a harmony in families or communities of different religions and ethnicities and cultures through efforts that can be done, such as various kinds of counseling containing materials that build and invite families or communities that can form a harmony, be it globally or in general or specifically. Then the role of religious or community leaders is also needed to form harmony in the family or community with the approaches they take when interacting with the community at various family and community events.

SUGGESTIONS

The results of this study indicate that the KUA as an institution under the Ministry of

¹³ Results of Interview with Mr. Tau Aman Wahid, as the Religious / community leader of Sidamanik Sub-district, Located at Mr. Tau Aman Wahid's House, November 27, 2023, at 20.30 WIB.

Religion that is directly involved in the community is very influential in maintaining harmony in families and communities of different religions or ethnicities and cultures. Through the efforts it makes, it is expected to be able to form a harmony in families or communities of different religions, ethnicities and cultures, so as to create peace and tranquility in everyday life, and make a family that is *sakinah, mawaddah, warahmah* in the family even though different religions or ethnicities and cultures. In addition, religious or community leaders also play an important role as a supporter of the realization of harmony in the family and community through various approaches they take.

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