



The leadership of the village head in implementing the values of religious moderation in the village of harmony in Sorong district, Southwest Papua

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ABSTRACT

Kampung Kerukunan has a diverse population background, such as religious diversity, houses of worship, ethnicity, and culture. The leadership of the village head in implementing the values of religious moderation in the village of harmony is very good and has received appreciation from the local government and made the village of harmony a pilot for implementing religious moderation values such as (1) National commitment, namely working together to create harmony and strengthen relationships. (2) Tolerance: All residents can understand the essence of tolerance and its limits well, such as understanding each other in carrying out their respective religious orders and not suspecting each other (disturbing). (3) Anti-violence: The people of Kampung Kerukunan are able to control themselves and their egoism. (4) The value of acceptance of traditions: Each resident of the Harmony has its own traditions, especially Papuan traditions and religious traditions that exist in the Harmony village. This research is descriptive-qualitative field research. This research data is analyzed using narratives to describe the results of observations and interviews.

Keywords: Leadership; implementation, moderation; tolerance; religion

1. INTRODUCTION

Bhinneka Tunggal Ika is an Indonesian motto and philosophy that shows the diversity in Indonesia. Diversity in religion, ethnicity, culture, race, language, and so on, so the motto describes the unity of diversity throughout the territory of the unitary Republic of Indonesia. Evidence of Indonesia's cultural diversity is a. Diversity of ethnic

groups: Javanese, Ternate, Toraja, Bali and Lombok, Ambon, Irian, and many others. b. Diversity of arts and culture: diverse ethnic groups produce arts and culture. Be it in literature, dance, and others. c. Language diversity: such as Javanese, Sundanese, Balinese, Sumba, and others d. Religious diversity: Islam, Catholicism, Protestantism, Hinduism, Confucianism and Buddhism (Lintang & Najicha, 2022). Indonesia has several features in the form of diversity in everything related to Indonesia; even Indonesia consists of several islands or archipelagic countries from Sabang to Marauke.

This diversity becomes a positive force and potential if it is managed wisely and responsibly by allelements of the nation, including the community, who can take part and play an active role in maintaining the integrity of the unitary state of the Republic of Indonesia. One of the efforts made by the government through the Ministry of Religion has formulated religious moderation. The formulation aims to maintain the consistency of the strength of diversity owned by Indonesia. The points of religious moderation are national commitment, tolerance, non-violence, and acceptance of tradition. These four components are known as the values of religious moderation in Indonesia.

A series of violence that reveals disharmony in inter-tribal, inter-religious, and indigenous and migrant relationships proves that managing diversity is not enough just through the beautiful motto *Bhinneka Tunggal Ika* and cultural displays. The Indonesian people still face crucial problems in grounding diversity in real social relations at the level of inter-individual and inter-group relations. The threat of disharmony and disintegration due to differences is a ubiquitous symptom, both manifest and latent in plural societies (Budiwanti, 2022).

Sorong Regency is located in Southwest Papua Province, the youngest province in Indonesia. It consists of seventeen districts/sub-districts. Aimas district has a population of 23,000 people, according to the data contained on the website of the central statistics agency of Sorong district, the district that oversees the Harmony Village. The state of diversity in religion in Sorong district is very dynamic according to the statistics presented by the central statistics agency, which states that Christian 53.47%, Protestant 43.30%, Catholic 10.17%, Islam 46.11%, Hindu 0.42%. Seeing this reality, the religious diversity in Sorong Regency is very diverse. This situation makes the local government maintain and make this diversity into a force that can increase productivity with good management. However, if this diversity cannot be controlled and does not get attention from the government, it is feared that it will become a conflict between citizens.

Kampung Kerukunan is set against a background of population diversity such as religious diversity (Islam, Christianity, Protestantism, Hinduism) and houses of worship such as mosques/mushollahs, churches, and monasteries. Indigenous Papuans, Makassar Bugis, Javanese. As well as cultural and racial diversity. This diversity becomes a positive potential and a strong and positive force if it can be appropriately managed and wisely with local wisdom. Nevertheless, it will be a threat and a disaster if poorly organized.

The leadership of the village head in managing cultural, ethnic, tribal, religious, and linguistic diversity in *Kampung Kerukunan* has gained the attention of the people of Sorong Regency because *Kampung Kerukunan* has become a model village in maintaining the conduciveness of diversity.

The values of religious moderation in *Kampung Kerukunan* (the village of harmony) are well implemented in relation to national commitment, namely working together to realize harmony and strengthen relationships between residents with diverse backgrounds, such as doing community service or social service in the village environment. Another moderation value implemented in *Kampung Kerukunan* is tolerance. All residents can understand the essence of tolerance and its limits well, such as understanding each other in carrying out their respective religious orders and not suspecting each other (disturbing).

Another value is anti-violence; the people of *Kampung Kerukunan* are able to control themselves and their egoism so that all forms of violence can be avoided, and even all causes of violence can be anticipated early on by not allowing liquor to circulate freely in *Kampung Kerukunan* environment because the community understands that the main source of violence is liquor of any kind. Then, the value of acceptance of tradition: each resident of *Kampung Kerukunan* has its own traditions, especially Papuan traditions and religious traditions in the harmony village. This research aims to reveal the success of *Kampung Kerukunan* in implementing and maintaining religious moderation values so that it inspires other community members. The output target is to be published in a nationally accredited journal.

2. METHODS

The research method used in this research is the descriptive qualitative method. According to Djam and Satori (2011), qualitative research, also called naturalistic research, is a research approach that answers its research problems and requires an in-depth and comprehensive understanding of the object under study to produce research conclusions in the context of the time and situation concerned. Another opinion is expressed by Sanjaya (2013) that the descriptive method is research conducted to describe or explain systematically, factually, and accurately the facts and characteristics of a particular population.

The results of the researchers' analysis of the two views and opinions show that qualitative research prioritizes understanding an event that occurs with comprehensive observations from various points of view to get a narrative conclusion. Based on the opinions of the two experts, The researcher will describe the leadership of the head of *Kampung Kerukunan* in implementing the values of religious moderation in *Kampung Kerukunan* in accordance with the existing realities and facts. In other words, the explanation above shows a view of the research using a qualitative approach in the sense that a qualitative approach is an approach that produces research data in the form of a series of written words in a thorough manner.

The subjects in this research are the head of *Kampung Kerukunan* of Sorong district, Southwest Papua, as an informant related to this research. This research's data sources are primary and secondary data sources. Data sources are obtained directly through interviews conducted between researchers and informants. A descriptive method is research conducted to describe or explain systematically, factually, and accurately the facts and nature of certain populations (Januarti & Zakso, 2017). This research data analysis technique consists of 3 stages: data reduction, data presentation, and conclusion drawing. Therefore, it can be formulated that what and how can the residents of *Kampung Kerukunan* live in peace? What are the infrastructure facilities that can support the implementation of religious moderation values in *Kampung Kerukunan*?

3. RESULTS AND DISCUSSION

Leadership has several definitions; according to the Big Indonesian Dictionary, leadership is about leading and how to lead. Leadership is a person's ability to influence others to work together under his orders to achieve the vision, mission, goals, and objectives set (Olifiansyah et al., 2020).

The discourse on leadership and the problem of leaders has never been quiet from the conversation from time to time. No exception to the past, present, and future, the conversation about leaders is widely discussed and analyzed from various perspectives. Everything depends on which side a person views and reviews the problem of leaders in an object of study. Of course, everything refers to the benchmark of Shari'a in order to avoid the interests of individual passions, groups, and other isms that can make the weak commitment of a leader in fighting for truth and justice in order to realize the benefit of the people he leads (Yusuf et al., 2022).

Humans were created by Allah subhanahu wata "ala on this earth, as Khalifah (leader). Therefore, humans are inseparable from their role as leaders; the leadership dimension plays a central role in every coaching effort. This has been widely proven and can be seen in the steps of every organization. The role of leadership is so decisive that it is often a measure in finding the causes of the ups and downs of an organization. In highlighting the meaning and nature of leadership, the actual dimension of leadership has broad aspects. It is a process that involves various components and influences each other. Leadership here is not a position or title but rather the birth of an extended change process within a person. When a person finds his vision and mission in life, when there is *inner peace* and forms a solid character building, when every word and action begins to influence his environment, and when his existence encourages changes in his organization, that is when a person is born to be a true leader. So, a leader is not just a title or position given from outside but something that grows and develops from within a person. Leadership is born from an internal process within a person. The process takes place through the concept of leadership it has (Munandar, 2017).

According to Mac Gregor Burns in Setiawan and Muhith quoted by Muhammad Taufik, transformational leadership is a process where leaders and subordinates try to

achieve high morality and motivation. This transformational leadership will make leaders oriented toward change by inspiring organizational members to strive to achieve the vision or goals that have been set. Transformational leadership is leadership that seeks to transform *values* to increase awareness, motivation, and performance in order to achieve common goals even beyond what is expected. This means that this leadership transforms or changes something into a different form, for example, transforming vision into reality, potential into actual, and others.

Transformational leadership is a leadership style carried out by leaders by motivating and empowering people responsible for working together to realize the vision or organizational goals that have been set. The characteristics or characteristics of transformational leadership, according to Robbins, are:

a. Charismatic Influence

A transformational leader must have charisma that can bewitch subordinates to react to follow the leader. In concrete form, this charisma is shown through understanding the organization's vision and mission, having a firm stance, commitment, and consistency to every decision, and respecting subordinates. In other words, transformational leaders become *role models* that are admired, respected, and followed by their subordinates.

b. Inspirational Motivation

Inspirational motivation is the behavior of leaders who can communicate high expectations, attractively convey a shared vision by using symbols to focus the efforts of subordinates and inspire subordinates to achieve goals that produce important progress for the organization. In other words, transformational leaders always inspire and motivate their subordinates.

c. Intellectual Stimulation

The character of a transformational leader who is able to encourage subordinates to solve problems carefully and rationally. In addition, this character encourages subordinates to find new, more effective ways of solving problems. In other words, transformational leaders are able to encourage (stimulate) subordinates to always be creative and innovative.

D. Individualized Consideration

The character of a leader who is able to understand the individual differences of his subordinates. In this case, a transformational leader is willing and able to listen to the aspirations and educate and train subordinates. In addition, a transformational leader is able to see the potential achievements and development needs of subordinates and facilitate them. In other words, transformational leaders are able to understand and appreciate subordinates based on the needs of subordinates and pay attention to the desire to achieve and develop subordinates (BK, 2019).

The leadership of the village head in the researchers' observations and the results of observations in the field show that the type of leadership applied is transformational leadership because he has a leadership spirit that can lead to changes and achieve the goals proclaimed previously together. The characteristics of transformational leadership proposed by Mac Gregor Burns show that the leadership of the village head of harmony has realized these characteristics, including the charismatic possession of *Kampung Kerukunan*. With his charisma, he can influence others, in this case, the residents of the harmony village, to follow the directions, instructions, and calls of the leader to maintain the harmony and peace that has been achieved by all residents brought by the leadership of the head of the harmony village.

The leadership of the head of *Kampung Kerukunan* can inspire the villagers because he can communicate everything related to harmony to create religious moderation in *Kampung Kerukunan* with a unified language, namely Indonesian, straightforwardly and firmly so that he always provides motivation and inspiration to residents who want the realization of harmony among them.

Transformational leadership of the village head in resolving all matters can be seen in the character of *Kampung Kerukunan*, who always pays high attention to all problems faced by the residents of *Kampung Kerukunan* by providing the right solution. Transformational leadership provides opportunities for residents to solve problems in their environment and make conclusions and solutions to them. This attitude makes residents creative, innovative, and successful in *problem-solving*.

A transformational leader is required to be able to understand the differences and characteristics of his subordinates. In this case, the leadership of the head of *Kampung Kerukunan* is manifested in the fact that he is able to understand the various differences, cultures, religions, languages, and cultures found in his territory, namely *Kampung Kerukunan*. It is not limited to the ability to identify differences. However, the leader of *Kampung Kerukunan* is also able to empower the potential of its citizens by educating, fostering, training, and improving the achievements of its citizens.

Indonesia's diversity is the principal capital in building a progressive civilization in all social, individual, environmental, educational, and household life fields. This capital must be treated wisely with the applicable legal umbrella in accordance with the applicable fundamental law. Religious moderation is needed by all elements of the nation and society with a balanced understanding and implementation to avoid conflicts that can hamper development and even damage the governance being built. Diversity can be a positive energy and strength if appropriately managed, thoughtfully, and wisely. Nevertheless, on the contrary, it will backfire in the form of conflict if left unchecked by all citizens.

The word "moderation" comes from the Latin word "*moderatio*," which means moderation (neither excessive nor deficient). In the Big Indonesian Dictionary (KBBI), moderation is defined by two meanings: the reduction of violence and the avoidance of

extremes. In English, the word moderation is often used in the sense of average, *core*, *standard*, or non-aligned. From some of the words mentioned, moderation means prioritizing balance regarding moral beliefs and dispositions, whether when treating others individually or dealing with state institutions. Meanwhile, in Arabic, moderation is known as *wasath* or *wasathiyah*, which has the equivalent of the words *tawassuth* (middle), *al'Adl* (fair), and *tawazun* (balanced). The antonym of the word *wasath* is *tatharruf* (excessive), which in English is called *extreme*, *radical*, and *excessive* (Agama, 2019).

Wasathiyah, or religious moderation, is the essence and substance of religious teachings that are not excessive in perspective or attitude. The principle of religious moderation (*wasathiyah*) is an attitude and perspective full of values of *balance* and *justice* (Blumi, 2015).

With this concept, it can be understood that a person in religion should not be extreme in his views but must always look for common ground. Religious moderation can be understood as a perspective, attitude, and behavior in the middle position without exaggeration in religion, which is not extreme. What is meant here is to place one understanding at a high level of wisdom by paying attention to religious texts, state constitutions, local wisdom, and mutual consensus. When religious moderation is upheld and enforced in every breath of life, it will at least reduce prejudice, giving birth to conflict and opposition (Hefni, 2020).

Religious moderation in this context is the first step to fostering tolerance and unity between one group, between one religious adherent and another, and between one community and another. This means that rejecting extremism and liberalism is a wise middle way to create harmony. Religious moderation is treating others respectfully by accepting differences as a diversity feature. Religious moderation is actually an implementation of the values of tolerance (*tasamuh*).

Religion firmly upholds egalitarian values (*musawah*) by not taking a discriminatory view of others. Differences in beliefs, traditions, religions, languages, and ethnicities, as well as between groups, do not become the cause of igniting the axis of arbitrariness that can erode the rope of brotherhood. In this context, religious moderation can be understood as a middle way to create a peaceful and harmonious life, especially in this multicultural country (Busyro et al., 2019). Moderation in Islam directs people to address differences between themselves and others related to beliefs, ethnicity, race, and culture to be more tolerant (Nur, 2016).

Harmony between fellow humans becomes more realizable as we all know that Islam is a religion that brings mercy to the universe or *rahmatan li al 'alamin*. Being wise in responding to every difference that exists without contradicting it is one of the things that is based on the revelation of Allah SWT (Musyafangah et al., 2019).

Realizing the achievement of religious moderation it is by inviting religious leaders and religious people to socialize on the importance of religious moderation by providing

religious insights to each community to avoid attitudes of radicalism, exclusivism, and religious sentiment, which are more likely to rest on the distortion of religious teachings (Hardianti, 2021).

Therefore, the paradigm of religious moderation is one of the methods in addressing religion (not extreme/middle way). The Indonesian people have not used this term for a long time, but the spirit and idea of religious moderation have long grown in the midst of Indonesian society (Monang et al., 2022). Religious moderation in Islam is explained in the Qur'an, which shows that applying it in our daily lives is very important. This is because the Qur'an is the guide of life for Muslims worldwide. Of course, the benefits obtained by applying it in everyday life will bring blessings to life. One of the benefits is the maintenance of religious peace and harmony in the midst of religious heterogeneity. Religious moderation can improve good relations between individuals or groups in a positive climate. It can also maintain and establish social cooperation between religious communities (Akbar, 2020).

The long-term output of religious moderation is the establishment of unity and integrity among fellow human beings in the life of the nation and state. This means that there is a good relationship between fellow living beings and their surroundings, as well as a good relationship with Allah *SWT*, so that what is promised by Allah for happiness and safety both in the world and in the hereafter can be achieved (Musyafangah et al., 2019).

Religious moderation must be understood as a balanced religious attitude between practicing one's religion (exclusive) and respecting the religious practices of others with different beliefs (inclusive). This balance or middle way in religious practice will undoubtedly prevent us from excessive extremes, fanatics, and revolutionary religious attitudes. As previously hinted, religious moderation is a solution to the presence of two extreme poles in religion: the ultra-conservative or extreme right pole on the one hand and the liberal or extreme left on the other (Sutrisno, 2019).

The principles of moderation are grouped into five things that must be upheld and implemented in implementing religious moderation, as follows:

1. Justice (*Al-'adl*)

Al-'adl means that Allah *SWT* commanded this, and it was revealed to the Prophet Muhammad with justice, namely *al-insaf*. Allah *SWT* commands your people, on average, to have or be balanced (fair) in all aspects of life: neighbor, religion, country, and most importantly, with your Lord. While justice in the context of moderation is a balanced behavior by respecting and upholding the rights of everyone with various aspects as follows:

- a. He does not exceed or subtract from what is due.
- b. He prefers and does not make ordinary decisions

- c. According to capacity or position
- d. For the truth
- e. Not arbitrary

The leadership of the head of *Kampung Kerukunan* has done this by being fair and implementing it to all residents of *Kampung Kerukunan* without discrimination, not exaggerating and reducing the rights of each citizen, decisions taken in every decision. Problems are decisions that make all citizens feel valued, decisions that do not put others at a disadvantage, and are not arbitrary.

2. Tolerance (*tasaamuh*)

Tolerance comes from the Latin "tolerate," which means patience. Tolerance in the Big Indonesian Dictionary means being tolerant, letting go, and keeping silent. The concept of tolerance is not new to Indonesian society. The attitude of tolerance is highly upheld and is the key to peace for the survival of society. Michael Walzer defines tolerance as a condition needed in humans or society to achieve its goals, namely living peacefully amid differences in history, religion, identity, and culture. Whereas in the Qur'an, tolerance behavior is clearly emphasized in His word QS Al-Hujarat:13:

"O mankind, indeed We created you from a male and a female and made you into nations and tribes that you may know one another; indeed, the noblest of you in the sight of Allah is the most merciful among you."

The value that can be quoted from the verse is that:

- a. Humans are a unit;
- b. Basic principles of human relations, and
- c. The existence of differences is not to cause controversy but to get to know each other well so that there is closeness, cooperation, and mutual help.
- d. Man's highest value in the sight of Allah SWT is piety.

The residents of *Kampung Kerukunan* with different cultural, ethnic, religious, and linguistic backgrounds are an asset in implementing the values of religious moderation because humans are one unit (*ummah wahidah*) that respects each other with humanitarian principles. Differences in backgrounds do not make the residents of *Kampung Kerukunan* fight each other, hate each other, and become enemies. Because the leadership of the head of *Kampung Kerukunan* can understand the importance of living in harmony side by side, the difference (multicultural) will be a powerful force when it can be appropriately managed. However, on the contrary, it will be a disaster if multiculturalism becomes a source of conflict between citizens.

3. Balance (*al-tawaazun*)

In Islamic moderation, *at-tawaazun* balances beliefs, practices, materials, meanings, and even worldly and *ukhrawi*. In Q.S Al-Qashash: 77 explains the balance of moderation of experience for this world and the hereafter:

"And seek what Allah has given you (happiness) in the Hereafter, and do not forget your happiness through (worldly) pleasures and do good (to others) as Allah has done good to you, and do no evil on the Earth. Verily, Allah does not like those who cause mischief."

If examined carefully, the verse contains several notions of a balanced attitude in simplicity, namely:

- a. Balance cultic preparation for the afterlife with happily earned blessings.
- b. Repaying the kindness and favors Allah SWT bestows on humans by doing good to others.
- c. Balancing the preservation of natural creation by not destroying the earth. Demanding a balanced attitude in religious moderation is like realizing peace in creating a peaceful environment.

4. Diversity

Diversity is a social condition consisting of many differences confirmed in our lives. Not only in Indonesia but in some countries, we certainly find diversity, but in principle, no religion wants division, hatred, or violence against humans and living beings because often you only find a wrong understanding of the religion it adheres to. The form of moderation needed for multicultural life is an approach and recognition of the other side's existence, an attitude of tolerance, not imposing one's will, and respecting differences of opinion.

5. Exemplary (*al-uswah*)

Exemplary is the attitude or action of someone who sets an example for those who know him, intentionally or not. As Muslims, we need to be role models for others. Because what is attached to a Muslim is *da'wah*. As our example, the great Prophet Muhammad SAW, who succeeded in inviting the ignorant people to God, succeeded in spreading the wings of Islam in various directions and became the greatest role model of all time by sticking to *tawhid* and *Akhlaqul Karimah* attitude (Winata et al., 2020).

The *Kampung Kerukunan* is a role model in implementing religious moderation values, especially in Sorong district, Southwest Papua. The village, with its diversity, is able to become a village of harmony among the villages in the Sorong region. The first point contained in the values of religious moderation is national commitment. This commitment can be realized if all elements of society realize they are a valuable part of a society filled with

peace and prosperity. National commitment can be realized through community service or deliberations in the *Kampung Kerukunan*.

The fact that the society is very plural and multicultural. Heterogeneity of religion, tribe, ethnicity, language, and culture is the face of our nation. These differences have the potential to create friction and conflict, which has an effect on the instability of the life of the nation and state (Junaedi, 2019). In addition to the national commitment that must be built together is building a commitment to tolerance. In the sense that tolerance is one of the keys to peace and peace among citizens. Therefore, the residents of *Kampung Kerukunan* highly uphold the value of tolerance among them. Each religious adherent carries out religious obligations by their respective beliefs and guidance and stays away from intolerance.

Tolerance emphasizes the importance of a paradigm and an open attitude in respecting and appreciating while accepting differences as a natural fact (*sunnatullah*). Therefore, tolerance is a very urgent foundation for realizing a democratic society in Indonesia. This is because the democratic system can only be realized when individuals (groups) tolerate each other. In other words, the higher the tolerance for differences in a country (nation), the more democratic it will be, and vice versa.

Indicators of tolerance in the life of religious moderation in Indonesia emphasize the intensity of inter-religious tolerance and intra-religious tolerance, both related to social and political life aspects. Tolerance education values can be cultivated by forming mindsets and social attitudes based on the spirit of religious tolerance. Therefore, through an attitude of tolerance in relations between people of different religions, it is hoped that an attitude of mutual dialogue and cooperation between them in the context of social life can be realized. Meanwhile, intra-religious tolerance is expected to respond wisely to various minority sects that are considered to deviate from the mainstream in certain religious communities (Agama, 2019).

Tolerance is an attitude of giving space and not interfering with the rights of others to believe, express their beliefs, and express their opinions, even if they are different from what we believe. Thus, tolerance refers to an open, airy, voluntary, and gentle attitude in accepting differences. Tolerance is always accompanied by respect, accepting different people as part of ourselves, and thinking positively (Jamaluddin, 2022).

The House of Harmony is a place for *Kampung Kerukunan* residents to strengthen the love bond between people. As a means that all residents can utilize to do activities, build communication, and respect each other against a background of diversity. All have the opportunity to get the right to be together, and no one feels excluded or mistreated (discrimination).

The attitude of tolerance shown by the residents of *Kampung Kerukunan* is an inspiration that can be emulated because they can be called successful in building tolerance among fellow citizens. With an open attitude, the residents of *Kampung Kerukunan* can understand what happens around them in terms of religion, culture, and

even race and skin color. They gracefully accept what happens around them and realize that it cannot be avoided from the land of Indonesia. This attitude can keep away from the seeds of conflict that can occur at any time and a natural attitude towards violence. Among the values of religious moderation is anti-violence, meaning that every citizen is guided to avoid all forms of physical violence. And psychological. Violence and conflict can be avoided and even shunned if all citizens strongly commit to social peace, tranquility, and security.

The leadership of the village head with strategic steps taken, then *Kampung Kerukunan* is formed naturally, and the establishment of harmony institutionally administration must be fulfilled because the village has created harmony between citizens, but institutionally not yet verified in the ministry of religion. For example, in the celebration of the feast day in the village, there are up to four events in accordance with the implementation of the feast day of each religion in the village. Maintaining harmony in diversity is an obligation for all residents of *Kampung Kerukunan*, including when celebrating the holidays of each religion.

The steps to maintain *Kampung Kerukunan* to involve all residents in events that have been programmed by the village head, such as the celebration of holidays they are committed to respecting each other and giving freedom in celebrating each other's holidays which are private rights in worship and cannot be mixed up in the implementation of these rights.

The next step is to unite them in a common meal while maintaining the halal standards of the food. For example, Muslims prepare a cow on Eid al-Qurban, which is slaughtered according to Islamic procedures. Then, it is cooked and served to be enjoyed by all residents of *Kampung Kerukunan* in a place (hall) provided by the Hindu residents.

The next step is a commitment to be active in the pos kamling, which is called the house of harmony, where all residents are given rations and schedules to be active in night watch activities (ronda). The activeness of residents in these activities makes them respect each other and strengthens family relationships as residents of the village of harmony.

Among the values of moderation that are constantly maintained are avoiding violence in the village environment of harmony and all things that cause violence, such as alcohol. Liquor should not be consumed in public places, and people who consume liquor are strictly forbidden to get drunk in public places forbidden to drink alcoholic beverages in public places.

The information provided by the village head indicates that those who consume alcohol in the Kerukan neighborhood are not natives of the village. However, other residents who live elsewhere come to the Kerukunan neighborhood. The information provided by the village head is that those who consume alcohol in the neighborhood of Kerukan village are not natives of the village. However, other residents who live elsewhere come to the place of the residents of Kerukunan village.

The village head admitted that being a village head is very difficult because of the many inputs from the residents. However, everything is carried out according to the rules set by the village head so that the leadership can run according to the criteria of transformational leadership. The village head of Kerukunan himself is not a native Papuan, but he is also a migrant from Pinrang Regency, South Sulawesi; he migrated to Sorong in 2007.

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