

Social Behavior in Religious Moderation

(Study of Social Reality of Communities in Tohpati and Taliwang
in Cakranegara Utara Village, Cakranegara District, Indonesia)

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ABSTRACT

Purpose of this research is to determine the relationship between social behavior and religious conditions among adherents of each religion. Become a factor in religious moderation which has the potential for internal conflict, an atmosphere for creating social integration and reciprocal relations among the community, hopefully it will not happen again. The formulations of the problem are: 1). What is the social behavior in religious moderation in Tohpati and Taliwang, Cakranegara Utara sub-district, Mataram city? 2). What are the driving and inhibiting factors for religious moderation? The research method used in this dissertation is a qualitative descriptive method with a phenomenological approach. To support the method and build research findings in this dissertation, researchers used several supporting theories, namely: conflict theory, social theory, social behavior theory, peace architecture theory, and social change theory. Based on the findings of social behavior in social reality means living in peace, harmony and tolerance. Religious harmony is a condition in which religious communities can accept each other, respect each other's beliefs, help each other help, and work together in achieving common goals. In the context of reality, religious harmony means togetherness between religious communities and the government in order to build an attitude of mutual giving and receiving between religious communities. Several driving factors influence the wave of relations in the Cakranegara Utara village, Mataram City. Religious moderation behavior may not function if the presence of security forces is not functioning, this is due to inhibiting factors that occur as a tug-of-war of problems that cannot be resolved. To strengthen religious moderation as the foundation of religious perspectives, attitudes, and practices, the middle way is to strengthen tolerance, social harmony and harmony, on the basis of the values of justice, resentment and balance, which are in line with the principles of social behavior in religious moderation. Finally, the researcher recommends that there is a need to socialize with each religion about how social behavior as a reality in religious moderation immediately carries out intensive dialogue, and to empower the communication forum for existing propaganda religions.

Keywords: *Social behavior, Religious moderation.*

1. INTRODUCTION

West Nusa Tenggara Province is one of the provinces in Indonesia where the majority of the people are Muslim. The condition of the majority of religions is very vulnerable to problems of social behavior that vary, ranging from issues of love, religion, ethnicity, ethnicity, management of economic resources and even to political issues. No social behavior based on religion and its people is free from radical movements in world history and humanity. The behavior of religious people cannot be separated from the environment in which humans are located. Human history and humanity as well as religion recognize the graph of the fluctuation of conflict in life, humanity and civilization. To get to know forms of radical social behavior now and in the future, it is necessary to learn about the history of the birth of Islam (Zaenab, 2013) [1]. Furthermore, the conditions above are in accordance with the findings of research by Suprpto, et al. (2013) on communal conflict, which states that the relationship between the Sasak and Balinese ethnic groups in the city of Mataram is not always colored with harmony, but sometimes it is decorated with conflicts that raise cultural symbols [2]. which is mutually different between the two, both a symbol of Balinese ethnicity and the Islamic Sasak tribe. Suprpto (2013) explains that one of the triggers for conflict between the two ethnicities who coincidentally also adheres to different religions, such as cross-ethnic marriages, fights between youths, drunkenness and drinking, love relationships, cheerfully delivering bodies at crossroads, these are all became a source of conflict in the city of Mataram in general and Tohpati and Taliwang in particular [2]. In the era of regional autonomy through the Republic of Indonesia Law Number 32 of 2004 concerning Regional Government, the state's obligation to provide the basic rights of the people is also decentralized to the provincial and district or city governments. Furthermore, through Government Regulation (PP) Number 38 of

2007 concerning the Division of Government Affairs between the Government, Provincial Government and Regency / City Government, it is explained how and what regional obligatory functions are divided between these levels of government [3]. Furthermore, Tarmizi Taher, (2007) states that in recognition of the position and important role of religious moderation, this is reflected in the establishment of the principle of Almighty Godhead as the first principle of the state philosophy of Pancasila, which is also understood as the principle that animates other principles [4]. The phenomenon above is in accordance with the opinion of Patricia Hill Collins, (1998) which states the importance of a commitment to seek justice and to oppose injustice [5]. Critical social theory includes fields of knowledge that are actively grappling with central problems faced by groups of people who are in different places in political, social and historical contexts, which are characterized by injustice. However, the diversity at the religious and internal religious levels must be recognized. as a potential for conflict with a background of religious issues (integrating force). Luc Reychler, (2006) proposes a peace architectural theory which states that managing religious differences requires a number of conditions, namely: first, the existence of an effective and harmonious communication channel that allows a process of discussion, clarification and correction to the dissemination of information or rumors that have the potential to cause tension [6]. between 3 social groups: second, the work of institutions in resolving conflict problems, whether formal, such as courts or informal, such as customary and religious institutions, has not been going well: third, there are pro-peace figures who have great influence as resources and effective strategies preventing mass mobilization by pro-conflict figures: fourth, a socio-political structure that supports the realization of justice in society and fifth, a just socio-political structure for the survival of social integration. According to Elizabeth B. Hurlock (1978) to become a person who is able to socialize requires a process [7]. Each of these processes is separate and very different from one another, but interrelated. Failure in one process will reduce the level of socialization. The socialization process is learning to behave socially acceptable, playing an acceptable social role, and developing social attitudes. Efforts to revive the importance of heterogeneous national unity and unity, it is feared that the area of Cakra Utara Village, Cakranegara Subdistrict, Mataram City in particular and West Nusa Tenggara in general, will deteriorate further and further from its glory to the truth. Therefore, as a material for reflection for traditional leaders, community leaders and religious leaders, to be able to live in mutual acceptance, mutual respect, and mutual respect for existing religious differences, it is necessary to respect each other and abandon bad behavior. Contextually, the social behavior of the people in Cakranegara Utara Village, Cakranegara District, which leads to the principle (alIbratul bin umuumi al-Lafzhi laa bu khususi al-Sabab). Where the concept of moderation in this dissertation is expected to be: qoula ma'rufan (good expression), qaulan sadidan (correct expression), qaulan layyina (gentle expression), Qaulan Kariman (noble expression), Dunal jahri min al-Qoulu (a non-radical expression) contained in the Koran shows religious moderation in the foundation of Islam (Syarif Hidayatullah, 2014) [8].

2. METHODS

The qualitative research approach was carried out by researchers in different ways. Qualitative research begins its work by understanding the phenomena on which it is concerned. By immersing himself (doing participant observation) into the field with as open a mind as possible, and allowing various expressions to arise. Furthermore, the researcher conducts a check and recheck from one source compared to other sources until the researcher is satisfied and is sure that the information collected is correct. 4 The strategy chosen for this research is a descriptive qualitative research approach developed by Pidarta, (2006) as a data analysis tool [9]. Researchers learn more in social realities as in the title of this researcher. While the research subjects are community leaders, scholars, adults, adolescents and others. In order to obtain complete and detailed data on the subject under study, related to the focus and objectives of the study, exploration was carried out, both thoroughly and in a focused manner. For this reason, the most suitable approach used in this research is a qualitative approach, which means an approach that is oriented towards natural and basic symptoms. Given the importance of qualitative research with objects of social phenomena that are comprehensive and inseparable (holistic), the entire social situation which includes aspects of place, actor, and activity interacts in synergy, the better From the second informant is asked again. his opinion regarding the next informant. These informants were interviewed repeatedly, using information from previous informants to provoke clarification and more in-depth responses to the repeat interviews. And so on until the required data is deemed sufficient to solve the problem under study. Data collection was carried out using the following techniques, Observation or entering the research location, interviews were at the research location. Data analysis in this study used the developed method (Mathew B: Miles & Huberman, 1992) [10].

Zaenab (2015) explains that the challenge for all types of research in the end is the creation of valid, valid, correct, and ethical science production. However, the essence of the research must be true, reliable, and the objective is of course held as the strength of the research [11]. However, the terms and methods are very different from quantitative research. Furthermore, in quantitative research, according to Guba and Lincoln quoted in Zaenab (2015), there are terms of credibility, transferability, dependability, and confirmability. Credibility measures whether research results from various subject perspectives can be trusted [11]. Transferability relates to research results that can be transferred or used in other contexts or more specific contexts. Dependability related to research results can be repeated. In fact, emphasizing the researcher to report the context of any changes contained in the research.

3. DISCUSSION AND RESEARCH RESULTS

3.1. Definition of Social Behavior

Humans as social beings mean humans as creatures who have the dimension of being with other people. According to Zimmerman and Schank (2013), the theory of psychoanalysis states that humans have social moral considerations (super ego) when faced with a choice of social behavior [12]. Meanwhile, humanities explains social reality as a living organism in the form of social theories about human life in the form of society. According to psychosocial theory and cognitive development theory, it is stated that the behavior that exists in a person is based on cognitive moral considerations. Furthermore, the problem of rules, norms, values, ethics, morals and aesthetics are things that are often heard and are always associated with moral concepts when someone is about to make a behavioral decision.

According to Rober (2010) behavior or behavior is a very general term that includes actions, activities, responses, reactions, movements, processes, other operations or any response from organisms that can be measured [13]. According to Zimmerman and Schank (2013), behavior is an individual effort to self-regulate, select and utilize and create an environment that supports their activities [12]. Individuals choose, arrange and create a balanced social and physical environment to optimize the achievement of their activities.

Behavior according to Lawrence Erlbaum (1987), Behavior as the publicly observable activity of muscle or glands of external secretion, as manifested, for example, in movement of part of the body or the appearance of tears, sweat, saliva and so forth [14]. Behavior is the factual basis of psychology, and we do not include in the definition of anything that is not at least potentially observable.

Behavior as a general observable muscle activity, or external secretory glands that are manifested, for example, in the movements of parts of the body or the appearance of tears, sweat, saliva and so on. Behavior is the real basis of psychology and we do not include in any sense which is likely to be less observable. A person's behavior is motivated. At this point, motivation becomes the driving force for behavior (the energizer) as well as a determinant of behavior. Motivation can also be said as a theoretical construct regarding the occurrence of behavior.

3.2. Forms of Social Behavior

The shape and social behavior of a person can be shown by their social attitudes. Attitude is a way of reacting to a certain stimulus. Meanwhile, the form of social attitude is expressed by the same and repetitive way of activity towards social objects which causes the behavior of behavior 6 which is stated to be repeated towards one of the social objects. Islam balances the rights of individuals, the rights of others and the rights of society, so that there is no conflict. Instinctively, by nature or nature, humans need other people in their lives, so humans are born all need the instinct to communicate with their mothers, to be able to survive asking for protection and food assistance. Regarding how the relationship between individuals in society at large, namely the pattern or process of relationships that can lead to happiness in the world and the hereafter for all the individuals involved, Islam conceptualizes that life must be based on social behavior in society as follows.

3.3. Factors Affecting Social Behavior

According to Deswita (2006), humans are the most perfect living things compared to other living things. Because humans have reason as a differentiator and are an ability that is more than other creatures [15]. The factors that shape the behavior of political sociology in moderation of religion are power, which exist in community life and affect the pattern of life that exists in society. So the researchers can conclude that social behavior factors are a strategy as a basis for knowing the deeper maintenance of social relationships, so that various problems related to the phenomenon of social behavior in religious moderation in the Cakra Utara, Cakranegara sub-district, Mataram City can be addressed more thoroughly.

There are two main factors that can influence a person's social behavior, including.

a. Internal factors (Internal)

Internal factors according to Jalaluddin Rakhmat, (2008) are factors that exist in humans themselves or everything that has been brought under by children since birth, namely sacred fitrah which is an innate talent [16]. Human social behavior can be influenced by several factors, namely as follows.

- 1) Intellectual Intelligence Intellectual intelligence in human social behavior is very important in influencing social behavior in society. Therefore, emotional intelligence is often referred to as social intelligence, which in practice always carefully considers all the social aspects that accompany it. In behaving socially, emotional intelligence plays a very important role. The existence of empathy, motivating others and fostering relationships with others are the most important aspects of emotional intelligence and are an inseparable part of other factors that influence a person's social behavior in society (Saleh, AR, 2009) [17]. Humans believe that their behavior is not based on emotional strangeness but after surgery the intellectual factors that induce self-control activities are superior in their function of responses to emotional stimuli. Too often, human behavior is closely related to that given to a more basic and broad range of activities. Emotionalism must influence behavior but it does not have to be a determination in itself (Saleh Muwafik, 2012) [18].

2) Motivation

Based on the theory of needs according to A. Maslow (1970) the meaning of motivation is a reason that underlies an action performed by an individual [19]. Someone is said to have high motivation which means that person has very strong reasons to achieve what he wants by doing his current job. Motivation is the driving force that generates activity in living things and causes behavior and directs it towards certain goals. According to Muwafik (2012) provides a statement in this case motivation plays its role as a reason for someone to do something [18]. Motivation is an encouragement to do something. In behavior, motivation is important, because a person's social behavior is motivated behavior.

3) Religion

Izzuddin (2006) argues that religion plays an important role in influencing a person's social behavior [20]. A person who has a broad understanding of religion must also have good social behavior. a. External factors External factors are everything that is outside of the human being that can affect a person's personality and religious development.

b. The external factors are.

- 1) Family environment The family is the first and foremost environment. It is in this family that humans find their nature as social creatures. Because it was in that environment for the first time he interacted with other people. Domestic life is full of dynamic events. From there the children acquire their tendencies and emotions. His adaptation to himself and with members of the community was poor.
- 2) Community environment Abdusshomad (1993), Society is a place of living together of individuals who are intertwined and bound in social interactions and interrelationships [21]. In human life in society there is always conformity between individuals through the process of socialization towards relationships that influence the community environment and it is no less important in shaping the child's personality, because in society various social, cultural, economic, religious and other organizations develop. The factors that always encourage social behavior can be described as follows.
 - a) Desire based on the instinct of the biological will which is beyond the control of reason to seek a companion, first to fulfill sexual needs which are biological in nature as found in all living things.
 - b) Human weakness always urges to seek common strength, which is contained in associating with other people, so that they can take shelter together and can meet the needs of daily life with joint efforts. Aristotle argues that this human being is a zoon politicon, namely social beings who only like to live together, preferring to live alone.
 - c) According to Bergson, that humans live together not because of similarities, but because of the differences in nature, position and so on. He said that the reality of new life is felt by the differences between each human being in group life. According to Maslow, quoted by Slamet (2007) that human behavior is awakened and directed by certain needs [22]. These needs are what motivate one's behavior.

There are 6 categories of needs, namely.

- 1) Physiologically, this is the most basic human need, including the need for food, clothing, shelter, which are essential for sustaining life.
- 2) Sense of security, this is the need for certainty of circumstances and a predictable environment, uncertainty, threat, will cause anxiety and fear in the individual.
- 3) Love, this is a need for affection and connection with others.
- 4) Appreciation, this is a need to feel useful, important, valued, admired, respected by others. Indirectly this is a need for attention, fame, status, dignity and so on.
- 5) Self-actualization, this is an important human need to develop themselves fully and realize their potential.
- 6) Knowing and understanding, this is a human need to satisfy his curiosity, to get information and to know something that is in man.

Opinion Maslow, (1970) introduced a need that seems to greatly influence individual behavior, namely what he called aesthetics [19]. This need is manifested as the need for order, balance and completeness of an action. In addition, there are need factors that also influence, namely motivation, both intrinsic and extrinsic motivation. So in the process of learning Aqidah, Morals will directly or indirectly affect a person's behavior, including their social behavior.

3.4. Islamic Concept of Social Behavior

Human beings are personally responsible to God in matters relating to devotion (worship) vertically to Him. Because humans are individual beings as well as social beings in society (Kaelani HD, 2000) [23]. As social beings, humans are required to strive to establish harmonious relationships between fellow humans (hablum minannas) which are manifested in an atmosphere of respect, respect, value, help to help and help. This social relationship seems to be given priority in Islam (Hadari Nawawi, 1993) [24]. As Allah SWT says in QS al-Hujurat verse 13, which means: O people, we actually created you from a man and a woman. And make you nations and tribal so that you know each other. Indeed, the most noble of you in the sight of Allah, is the most pious. Allah is All-Knowing, All-Knowing. (Surah al-Hujurat: 13).

From the above verse it is clear that Allah SWT created many people to carry out their socialization by getting to know each other. On this basis humans live and carry out life and life together, so that a society is formed (Soenarjo et al, 1989) [25]. Social

behavior referred to in the hadith of Rasulullah SAW which can be implemented in everyday life: "From Abu Hurairah ra he said; Rasulullah SAW said. "Every joint of all human beings is obliged to give alms on every day at sunrise. Thou shalt reconcile people who disagree in a fair way is alms. Helping someone in his vehicle who then lifts him on top of the vehicle that is now lifting his belongings there, that too, good words are also alms, and every step he takes to go to prayer is also alms, removing dangerous objects from the road including alms too "(Muttafaq'alah). This relationship includes the fields of law (social manners), sports, arts, engineering, arts or culture and so on. The relationship that may be made between humans in this aspect of life, whatever its form, according to the Islamic educational philosophy, all of them cannot be separated from their responsibility to Allah in accordance with the opinion (Abdulsyani, 1994) [26].

3.5. Social Reality and the Construction of Social Behavior

The theoretical phenomenon in the social definition paradigm actually holds that humans are creative actors. This means that human action is not fully determined by norms, habits, values and so on, all of which are covered by social facts, namely actions that describe the structure and prenatal social. Social behavior is an atmosphere of interdependence which is a must to ensure human existence. As proof that humans in fulfilling the needs of life as individuals cannot do it alone but need help from others.

Likewise the occurrence of social behavior. Social behavior is a characteristic of the dynamics of the community, to get a better condition. Social behavior specifically aimed at other people. Weber, Max, (1970) argued that behavior affects social action in society which then creates problems [27].

3.6. Character of Social Reality

Every social phenomenon has a phenomenon that can be revealed by researchers. The social phenomenon in question is a phenomenon which indicates the existence of a social reality that is important to disclose. Soetandyo Wignyosoebroto, (2004) states that social reality which has a double reality, on the one hand has a social fact reality, namely a system composed of everything in fact [28].

Berger L. Peter and Luckmann Thomas, (1966) stated that there are three kinds of reality, namely objective reality, subjective reality and inter subjective reality [29]. Social reality is a defined process that takes place in the same vein: (1) externalization (self-adjustment) with the socio-cultural world as a human product, (2) objectivation, namely social interactions that occur in an institutionalized inter subjective world or undergo a process of institutionalization; (3) internalization, namely the process in which individuals identify themselves with social institutions or social organizations where individuals are members.

The problem of social science in this case sociology according to this paradigm is behavior or behavior and its repetition (contingencies of reinforcement). This paradigm focuses attention on individual behavior that takes place in an environment that causes consequences or changes to subsequent behavior.

Max Weber, (1970) made a distinction between two types of rational action, including (a) the act of rationality as a tool, goal or action determined by expectations regarding object behaviors in the environment and other human behavior [27]. (b) an act of value rationality or action determined by a conscious belief in the distinctive value of some form of ethical, aesthetic, religious, or any other form of behavior, regardless of the prospects for success.

3.7. Efforts to Establish Social Behavior Efforts

To form social behavior cannot happen by itself or just randomly. The formation of social behavior always takes place in human interaction and with regard to certain objects. According to Gerungan (2009), behavior can be formed due to internal factors and individual external factors that play a role [30]. Internal factors are factors that are contained in the human person itself, this can be in the form of a person's selectivity to accept and manage influences that come from outside. And external factors are factors that are outside the human person concerned, this can be in the form of social interactions outside the group (Walgito, 2010) [31].

3.8. Concept of Moderation of Religion

Fatwa of the Indonesian Ulema Council (MUI) Number 33 of 2018 concerning moderation in Islamic legal thought creates moderate fiqh, which when applied to the realm of inter-religious relations can build harmonious relations between religious communities [32].

a. Definition of Religious Moderation

The word moderation comes from the Latin moderatio, which means that sadness is not excess and not lacking. The word also means self-control from excessive attitudes and self-deprivation in religion. The definition and limitation of moderation is an attitude that is very strong and lacks. Although the religions adopted are used as a way of life by the Indonesian people, there are six religions, namely: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, but these religious beliefs and beliefs as Indonesians are also expressed in hundreds of ancestral religions and live out their beliefs.

Said Agil Husein Al-Munawwar (2004) stated that some religious leaders, especially those in Islam, want the same thing in religious life [33]. In fact, when mentioning Islam, someone who understands religion will automatically understand it as an indication of moderate life. Moderate in the sense of "equal" and not beyond the limits of natural humanity. In all aspects of its teachings, Islam has a moderate character.

Furthermore, on the other hand, everything that allows God to be associated with being is hermetically closed. God is "Ahad" (unique) which is "lam yakun lahu kufuwun ahad" (nothing like him). Even the depiction of God with any creature is wrong and forbidden. Perhaps what concludes all of this is the command to maintain "tawazun" (balance) in the Koran. "And Allah's sky has been lifted up and the scales are put down. So that you do not go over the scales (balance)" (ArRahman). The Hadith even reminded: "be careful with alghuluw (extremism). Because extremism brings you to destruction (attahlukah). The

Prophet sallallaahu 'alaihi wasallam contents of the Medina Charter which was declared by the Prophet sallallaahu 'alaihi wasallam contained 47 seven articles, which contained provisions governing the political system, security, freedom of religion, equality before the law, peace, and defense In the field of politics and defense, it is stated that:

- 1) All Muslims and Jews who are members of the Madina agreement are categorized as one people and are obliged to fight together in creating national security defend the country if at any time there is an enemy attack from outside.
- 2) All Muslims with various ethnic backgrounds, such as the Quraish, the Auf, Saidah, al-Hars, Jusyam, anNajjar, Amr bin Auf, are urged to remain compact together, as in paying diat and freeing prisoners.
- 3) Fellow Muslims and Jews who are members of the agreement are not allowed to make new alliances without the permission of the Prophet's government.
- 4) Fellow Muslims and Jews are in one line against the wrongdoers and do damage.
- 5) So the word Medina is a holy city so that war and bloodshed are prohibited, except for those who commit violations, threaten the stability of the country, and tear religious harmony. The religious moderation referred to here is to mutually reinforce people's understanding of the beliefs that modern society believes in Cakranegara, Mataram City. By strengthening religious beliefs for the community today, the strength of silatulrahmi becomes more harmonious in religious, state and religious life more harmoniously. Religious moderation is very urgent in a society that is very pluralistic. Especially when society seems to be divided as a result of political segregation. In fact, religious moderation seems to have become the inherent vision of the Minister of Religion Lukman Hakim Saifuddin (2019), who tries to embody various attitudes and policies that always try to stand in the middle of the road, even though at the risk of criticism from both sides [34]. The problem is, on a practical level, this call to practice religious moderation still faces many challenges.

b. Basic Principles of Fair and Balanced Religious Moderation

During the reign of the Minister of Religion of the Republic of Indonesia Alamsjah Ratu Perwiragara, (1980), the Government of Indonesia established an inter-religious communication forum on June 30, 1980, which was named: Forum for Inter-Religious Deliberation (WMAUB). [35] The opinion of Ismail Raji alFaruqi (d. 1968), elaborates on the meaning of the balanced meaning (tawazun) or "the golden mean" as an attitude to avoid two unfavorable extreme poles, while trying to find a finding point to combine them [36]. Likewise, always taking a balanced middle path (Kamali, HM 2015) [37]. So one of the principles in religious moderation is to always maintain a balance between two things, for example the balance between reason and revelation, between physical and spiritual, between rights and obligations, between individual interests and communal interests, between necessity and voluntarism, between religious texts and figures' ijtihad. religion between ideas and reality and the balance between the past and the future. Thus, the essence of religious moderation is fair and balanced in viewing, addressing, and practicing all the concepts that exist in social behavior in the Cakra Utara Village, Cakranegara District, Mataram City.

c. The Basis of Moderation in the Traditions of Various Religions

Every religion teaches complete surrender to God Almighty, the Almighty Creator. This servitude to God is manifested in readiness to follow His instructions in human life in accordance with the Government Regulations and Legislations that have been stipulated, namely: first, in order to regulate the procedures for broadcasting religion, the Government issues the SKB of the Minister of Religion and the Minister of Home Affairs Number 1 of 1979 regarding the procedures for implementing religious broadcasting and foreign assistance to religious institutions in Indonesia, dated 2 January 1979; Second, to provide protection against religion, since a long time ago, Presidential Decree Number I of 1965 concerning the prevention of religious abuse and blasphemy was issued as well as the Criminal Code Article 156a which stipulates a criminal sentence for religious blasphemy. Third, responding to the many conflicts in the establishment of places of worship, the Government has issued PBM Number 9 and 8 of 2006 concerning the duties of regional heads in maintaining and maintaining religious harmony, empowering FKUB and establishing houses of worship. Kamali HM, (2015) explains that the principle of fair balance (justice) in the concept of moderation (wasathiyah) means that in religion a person should not be extreme in his view, but must always seek common ground [37]. A moderate, fair and balanced mental attitude is the key to managing human religion. Therefore, every individual who is adherent to religion, regardless of ethnicity, ethnicity, culture, and political choices, must be willing to listen to one another, and learn from each other to train the ability to manage and overcome differences, understanding the diversity between them.

d. Indicator of Religious Moderation

Of Presidential Regulation Number. 57 of 2016 concerning the Establishment of the International Islamic University of Indonesia with the Grace of God Almighty the President of the Republic of Indonesia, Considering: a. that Islam has grown and developed into a religion that is embraced by most of the population of Indonesia, has a pluralistic, open and tolerant character, influences and provides inspiration for the nation's consolidation process and democracy, and has become the basis of culture and civilization in Indonesia; b. that in order to increase the international academic community's recognition of Islam in Indonesia and place it as an important element of world civilization, it is necessary to make Islam in Indonesia a center for research and development, alternative solutions to humanitarian problems, mosaics of world culture and civilization, as well as inspiration for the creation of a world order [38]. peaceful, friendly, democratic, and just. As stated also by John L. Esposito and Jhon O Vool, (1999) that democracy in Muslim countries where violence and wars in the name of religion is based on the rigor of religious doctrine accepted by a person and a group of people in the area of violence [39].

e. Characteristics and Moderate Characteristics

Lukman Hakim Saifuddin (2019) Integration of religious moderation as a mediator, moderate is an intermediate attitude that is far from excessive [34]. So to arrive at an understanding and attitude of moderation, it is important to describe what are the characteristics of moderation itself. Law Number 17 of 2007 concerning the 2005-2025 national long-term development plan [40]. The 2020-2025 RPJMN itself is the final phase of the long-planned National Long-Term Development Plan (RPJMN). The characteristics referred to are mainly in the context of understanding and practicing religious text. These characteristics and characteristics are important to know, so that moderation will always be the personality that we work for together.

f. Moderation Between Extreme Left and Extreme Right

Message from the Minister of Religion of the Republic of Indonesia Lukman Hakim Saifuddin (2019), which is meant by extreme leftist religious moderation is how to draw an incomplete understanding of religious moderation so that it becomes intact, because in fact religious moderation does not only aim to mediate those who tend to have ultraconservative religious understanding, but also groups that have religious perspectives, attitudes and behaviors that are liberal, or what are often referred to as the extreme left [34]. Referring to the Regulation of the Minister of Religion (PMA) RI Number 40 of 2016 concerning procedures for the formation of ministerial and ministerial regulations, the Minister of Religion Regulation (PMA) on Religious Moderation needs to be prepared [41]. Referring to Article 5 PMA Number 40 of 2016, regulations on strengthening religious moderation can be made on the grounds that this is a necessity in accordance with the authority of the Minister of Religion [42].

g. Experience of Empirical Behavior in Religious Moderation

Socially and politically, Indonesia has a strong foundation to develop the idea of religious moderation. In the period prior to the last Strategic Plan of the Ministry of Religion in 2014-2019, it reads the realization of Indonesian people who are religious, harmonious, intelligent, and physically and mentally prosperous in order to create a sovereign, independent, and personable Indonesia, based on mutual cooperation. The success of compiling the Strategic Planning 16 of the Ministry of Religion 2020-2024 is to bring the vision of the Ministry of Religion, namely "Indonesian people are religious, moderate, intelligent, and superior". As stipulated in article 3 of the PPN / Bappenas Regulation number 5 of 2014.

1) Conflict Theory

Simmel wrote an essay entitled 'The Sociology of Conflict' (1903) [43]. According to him, conflict is an inseparable part of society and as a destructive factor in public relations. According to Simmel, conflict as a form of "sociation", conflict can occur because of "dissociating" factors, such as hatred, jealousy, needs, desires that cause conflict. Conflict occurs because of differences and conflicts of interest between individuals and groups, so conflict is used as a form of interaction to solve dualism.

Long before that KH Abdurrahman Wahid, (2007) formulated that moderation in Cosmopolitan Islam must be able to encourage efforts to realize equitable and balanced social justice [44]. From a religious perspective it is known as al-Maslahah Al-Ammah. Therefore, in the aspect of state and nationality, religious moderation in Indonesia must be able to become the foundation of public policy, so that every leader has a high moral responsibility to translate the essence of religion in the public sphere.

The theory used to analyze this problem is to use the Rational Choice theory of James S. Coleman (1989) in its concept which needs to be emphasized there are two main elements, namely actors and resources, the actor itself is a young person who commits deviations, where the young person considers deviations [45]. behavior is rational according to him, while the resource itself is to achieve the actor's goals, namely the Gank Power Maniac, which is shaded by young people in two villages with religious moderation and there must be efforts to overcome it.

2) The theory of Social Action

Peter M. Blau, (1977) states that social structure is the quantitative distribution of community members in various different social positions which affects the relationship between those around the environment [46]. Social action theory sees that between behavior and the environment there is a reciprocal relationship. In this relationship, there are elements of reward (reward), sacrifice (cost) and profit (profit). Exchange theory is part of 17 paradigms of social behavior. The social behavior paradigm focuses its attention on the interrelationships between individuals and their environment.

Max Weber in Ritzer, (2012) distinguishes between social actions that involve interference with thought processes and reactive behaviors that just appear without involving a long thought process [47]. Reactive behavior is not the focus of discussion. Action occurs when individuals attach subjective meanings to their actions. The task of sociology includes the interpretation of actions in terms of their subjective meaning. Action in the sense of behavioral orientation can be understood subjectively, there is only someone's behavior or more as an individual human being.

Furthermore, regarding the relevance of Vita Activa in the world of work so that there is a deep philosophical perspective on human work. Discusses in terms of using Vita Activa to form an understanding of professionalism that has a civilian perspective to make individuals ready for change. On the other hand, Haba, (2012) describes the interaction of the Sasak, Samawa and Mbojo people in the Cakranegara conflict area, Mataram City, which continues to gradually improve [48].

Talcot Parsons, (1951) every social system required functional requirements [49]. Among the requirements, it is explained that the social system must be able to adapt to the environment with the demands of transformation in every condition of citizen action (adaptation). Relevant to be used as a basis for structural and functional analysis of local conflicts; and based on the concept of Talcot Parsons, (2006), knowledge of social conflict will be more adequate [50]. In this connection, Coser Lewis (2003) states that conflict is an important component in any social interaction or social process between two or more people [51].

According to Coser Lewis, (2003) conflict does not need to be avoided, because conflict cannot always be said to be bad or divisive or destructive. In other words, conflict can contribute a lot to the preservation of social life, and even strengthen relationships between members [51].

3) Social Behavior Theory

According to Compbel, (1994) in social behavior theory tries to show the appropriateness of ideas about people's opinions so that they are easily traced and researched [52]. In this study, the community is considered as a unified group and has a social concept that can provide an outline of society as a system composed of parts of society.

Meanwhile changes in the social system generally occur gradually, and through adjustments. According to Robert K. Merton in Ritzer, (2005) functional structural analysis focuses its attention on groups, organizations, society, and culture [53]. Merton stated that every object that can be subjected to functional structural analysis certainly reflects a standard thing, which means patterned and repetitive.

According to Geogre Simmel, (2004) states that the interactions that occur both between individuals and between groups sometimes lead to conflict, and conflict is a separate subject described by Simmel [54].

4) The theory of architecture

Luc Reychler (2006) suggests a peace theory which states that managing religious differences requires a number of conditions, namely: first, there is an effective and harmonious communication channel that allows discussion, clarification and correction to the dissemination of potential information or rumors [6]. which raises tensions between social groups: second, the operation of formal problem-solving institutions such as courts or informal institutions such as traditional and religious institutions: third, the existence of pro-peace figures who have influence, resources and effective strategies in preventing mass mobilization by pro-conflict figures: fourth, socio-political structures that support the realization of justice in society: and fifth, just socio-political structures for the survival of social integration.

5) Theory of Social Change

Peter L. Berger (1990) describes the dialectical scheme of social change in the form of externalization, objectivation and internalization. Externalization means the outpouring of human effort into the world, both in mental and physical activities [55]. Objectivation means the results that have been achieved both mentally and physically from human externalization activities, where the objectivation of society includes several elements such as intuition, role and identity.

This study is intended to analyze perceptions of social behavior in religious moderation with economic indicators in the city of Mataram. Perception is defined by views, images or assumptions. This is because in the perception there is a person's response to one thing or object. In language, perception is defined as a process of observing someone's environment by using their senses so that they become aware of everything in their environment.

Religion is seen as a belief system by a group of people and they make it a supernatural or sacred system (Johnstone, 1975) [56]. The definition of religion is also given by other experts as belief in God accompanied by a commitment to live the principles that are believed and commanded by God (David, 1991) [57]. In economics, the study of economics and religion has been carried out from generation to generation. Economic and religious studies begin by understanding economic problems from a religious perspective. Several concepts about economics such as morale are studied from a religious perspective. The

religious ethics of Protestants have a strong influence on the birth and development of the spirit of capitalism in Western countries. Max Weber's research on Protestant Ethnicity and Spirit of Capitalism places religious teachings at the source of the rise of capitalism in the Western world.

Max Weber (1979) found that company leaders, company employees, capital owners and laborers have different religious backgrounds: Hindu, Buddhist, Catholic and Protestant. Owners of capital and workers in companies are not extravagant and boastful, thrifty, honest. This is because of the calling of religion and then animating Western economic actors [27].

According to Luc Reychler's (2006) Peace Architecture Theory supports social behavior in managing religious differences [6]. This requires a number of conditions, namely: first, the existence of an effective and harmonious communication channel that allows a process of discussion, clarification, and correction to the dissemination of information or rumors that have the potential to cause tensions between social groups: second, the operation of formal problem-solving institutions such as court or informal such as customary and religious institutions: third, the existence of pro-peace figures who have influence, resources and effective strategies in preventing mass mobilization by pro-conflict figures: fourth, socio-political structures that support justice in society: and fifth, a just socio-political structure for the survival of social integration.

4. CONCLUSION

From the findings, social behavior and religious moderation are positioned in a central position to understand what actually happens which is only on the surface, but will better understand everything implied if social behavior in religious moderation will be harmonious and harmonious. The point of view of social behavior and religious moderation is interesting to reveal because that way social behavior and religious moderation can assess what is actually being experienced and happens can be analyzed and revealed objectively in the field.

Social behavior in an ideal life can be described with confidence. What is felt by individuals at this time has found good social behavior, the findings of social behavior are in fact economically still not making society stable in their lives. The happiness that has been coveted so far is directly proportional to the economic capacity that society considers important. The proof is that people are still looking for permanent jobs but they do not bring up the expected social behavior.

Substantially, social behavior in religious moderation can be drawn from a new theory that all events in Tohpati and Taliwang flowed tolerance that knit the harmony of Hindus and Muslims in the Cakranegara Utara village. The reality of society living in harmony side by side. In order to strengthen harmony, an active tolerance is built which must be lived by the two groups. On the other hand, when Muslims observe fasting, Hindu neighbors respect it by issuing a prohibition against eating, drinking and smoking in front of Muslims observing fasting. And when Muslims celebrate Eid al-Fitr, Hindus come to stay in touch. This indicates that mutual respect is a space for meeting harmony as well as a social institution that can be used as a dialogue room when there are social problems involving both parties, and this is what is called the social theory of tolerance.

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