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JURNAL STUDI AGAMA-AGAMA

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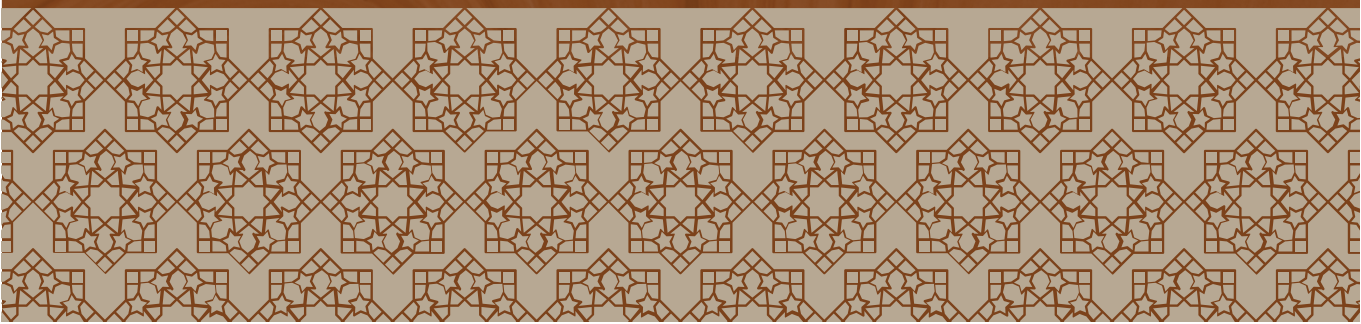
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RELIGI

Jurnal Studi Agama-Agama

ISSN 1412-2634 (p); 2548-4753 (e)

Volume 22, Nomor 1, Januari-Juni 2026

RELIGI: Jurnal Studi Agama-agama is an academic journal on the religious studies, published twice a year (January-June and July-December) by the Religious Studies Department, Faculty of Ushuluddin an Islamic Thought, State Islamic University (UIN) Sunan Kalijaga Yogyakarta in collaboration with Asosiasi Studi Agama Indonesia (ASAI). The Journal was launched in 2002 by the Religious Studies, Faculty of Ushuluddin and Islamic Thought, State Islamic University (UIN) of Sunan Kalijaga Yogyakarta. This journal was accredited by the Ministry of Education of the Republic of Indonesia based on the Decree of the Directorate General of Higher Education, No. 36/E/KPT/2019.

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Abstract

Religious moderation has become a significant theme in socio-religious academic discourse, particularly in discussions of religious practices intertwined with local culture. Nevertheless, studies examining the implementation of religious moderation values within death rituals remain limited, especially among Minangkabau indigenous communities. This study aims to examine and interpret the values of religious moderation manifested in funeral ceremonies in Nagari Aia Dingin, Solok Regency, and to analyze their contribution to maintaining social harmony within the community. The research employs a qualitative approach using a field study method. Data were collected through participatory observation, in-depth interviews with traditional leaders, religious figures, and local community members, as well as documentation. Data analysis was conducted using a descriptive-interpretative technique through the stages of data reduction, data presentation, and conclusion drawing. The theoretical framework of this study is grounded in the theory of religious moderation, which emphasizes the principles of balance (*tawassuth*), tolerance (*tasamuh*), and justice (*i'tidal*), along with an integrative perspective on the relationship between custom and religion within Minangkabau society. The findings reveal that funeral ceremonies in Nagari Aia Dingin reflect religious moderation values through mutual respect among community members, the harmonization of customary practices and Islamic law, deliberative decision-making processes, and strong social solidarity. These values function not only as religious guidelines but also as social mechanisms for preventing conflict and strengthening social cohesion. This study underscores that local traditions can serve as strategic mediums for the actualization of religious moderation at the community level.

Keywords: religious moderation, funeral ceremonies, custom and religion, Minangkabau society

Abstrak

Moderasi beragama merupakan tema penting dalam diskursus akademik sosial-keagamaan, khususnya dalam pembahasan praktik keagamaan yang berkelindan dengan budaya lokal. Meskipun demikian, penelitian yang mengkaji penerapan nilai-nilai moderasi beragama dalam



ritual kematian masih belum banyak dilakukan, terutama pada komunitas adat Minangkabau. Penelitian ini bertujuan untuk mengkaji dan menginterpretasikan nilai-nilai moderasi beragama yang terwujud dalam pelaksanaan upacara pemakaman di Nagari Aia Dingin, Kabupaten Solok, serta kontribusinya dalam menjaga keharmonisan kehidupan sosial masyarakat. Penelitian ini menggunakan pendekatan kualitatif dengan metode penelitian lapangan. Pengumpulan data dilakukan melalui observasi partisipatif, wawancara mendalam dengan tokoh adat, tokoh agama, serta masyarakat setempat, dan didukung oleh dokumentasi. Data dianalisis menggunakan teknik deskriptif-interpretatif melalui proses reduksi data, penyajian data, dan penarikan kesimpulan. Kerangka teoritik yang digunakan dalam penelitian ini adalah teori moderasi beragama yang menekankan nilai keseimbangan (*tawassuth*), sikap toleransi (*tasamuh*), dan prinsip keadilan (*i'tidal*), serta pendekatan integratif antara adat dan agama dalam masyarakat Minangkabau. Temuan penelitian menunjukkan bahwa pelaksanaan upacara pemakaman di Nagari Aia Dingin mencerminkan nilai-nilai moderasi beragama melalui sikap saling menghormati antarwarga, harmonisasi antara adat dan syariat Islam, pengambilan keputusan berbasis musyawarah, serta kuatnya solidaritas sosial. Nilai-nilai tersebut berfungsi tidak hanya sebagai pedoman keagamaan, tetapi juga sebagai instrumen sosial dalam mencegah potensi konflik dan memperkuat kohesi sosial. Dengan demikian, penelitian ini menegaskan bahwa tradisi lokal memiliki peran strategis dalam mengaktualisasikan moderasi beragama di tingkat komunitas.

Kata kunci: moderasi beragama, ritual pemakaman, adat dan agama, masyarakat Minangkabau

INTRODUCTION

Religious moderation has emerged as a crucial topic in contemporary socio-religious discourse, especially in pluralistic societies characterized by diverse traditions, cultures, and religious expressions, such as Indonesia. The concept of religious moderation refers to a balanced approach to practicing religion, rejecting extreme tendencies while upholding the values of tolerance, justice, and respect for differences.¹ In the academic sphere, religious moderation is understood not merely as a normative-theological concept but also as a social practice actualized in the daily life of communities. Nevertheless, most studies on religious moderation to date have tended to focus primarily on state policies, religious education, formal religious discourse, and efforts to counter radicalism.² Studies that examine the rituals of indigenous communities as a means of actualizing the values of religious moderation remain relatively limited. Meanwhile, socio-religious rituals rooted in local culture often serve as strategic spaces where religious teachings, customary values, and social dynamics intersect. The lack of empirical research in this area constitutes the primary academic problem that underpins the conduct of this study.

¹ Dian Andesta Bujuri et al., *NILAI-NILAI MODERASI BERAGAMA DALAM PERADABAN ISLAM MELAYU DI SUMATERA SELATAN*, 16, no. 1 (2023).

² Jhon Daeng Maeja and Paskalis Edwin I. Nyoman Paska, "Nilai Resiprositas Dan Moderasi Beragama Dalam Tradisi Rambu Solo," *PROSIDING PENELITIAN DAN PENGABDIAN KEAGAMAAN* 1 (December 2023): 130–40.

Funeral ceremonies constitute a form of socio-religious ritual encompassing interconnected religious, social, and cultural dimensions. In addition to serving as an expression of religious practice, death rituals also function as a means of fostering social solidarity, strengthening community cohesion, and managing social relationships in times of bereavement.³ In the context of Minangkabau society, the implementation of funeral ceremonies is closely linked to the principle of integration between custom and religion, as expressed in the adage “*adat basandi syarak, syarak basandi Kitabullah*” (custom based on Islamic law, Islamic law based on the Qur’an). This principle reflects a harmonious and mutually reinforcing relationship between customary values and Islamic teachings in the social life of the community.⁴ Islam is believed as a goodness, or *rahmatan lil’alamin*, teaching of life.⁵ However, the manifestation of this principle in concrete practice, especially within the framework of religious moderation, still calls for more comprehensive and systematic empirical investigation.

The theoretical framework of this study is based on the concept of religious moderation, which emphasizes the values of balance (*tawassuth*), tolerance (*tasamuh*), justice (*i’tidal*), and deliberation as fundamental principles in religious life.⁶ This framework is integrated with a sociological and anthropological perspective, which considers religious rituals as social practices rich in symbolic meaning and involving processes of value negotiation.⁷ Thus, religious moderation is positioned as a social construct, as well as psychological one,⁸ that is actualized through the collective actions of the community in the performance of ritual practices.

Previous studies have examined religious moderation from various perspectives. One such study, conducted by Putri, emphasized that religious moderation serves as a crucial foundation for religious life in pluralistic societies and plays a strategic role in maintaining social stability.⁹ Furthermore, Anggraini’s study, which focused

³ Muhammad Yunus, “Eksistensi dan Nilai-Nilai Moderasi Beragama dalam Kearifan Lokal Suku Sasak (Krame Banjar) di Desa Sepit,” *Jurnal Manajemen dan Budaya* 4, no. 1 (2024): 93–104, <https://doi.org/10.51700/manajemen.v4i1.601>.

⁴ Martinus Aripin and Silpanus Silpanus, “Nilai-Nilai Moderasi Beragama Dalam Tradisi Syukur Panen Masyarakat Dayak Aoheng Di Provinsi Kalimantan Timur,” *Gaudium Vestrum: Jurnal Kateketik Pastoral*, December 9, 2022, 90–99, <https://doi.org/10.61831/gvjkp.v6i2.157>.

⁵ Roni Ismail, *Menuju Muslim Rahmatan Lil’alamin*, (Yogyakarta: Suka Press, 2016), 4-5.

⁶ Ni Wayan Rasmini and I. Wayan Karta, “Penyuluhan Berbasis Nilai-Nilai Tri Hita Karana Untuk Meningkatkan Moderasi Beragama Umat Hindu Di Kota Mataram,” *Dharma Sevanam : Jurnal Pengabdian Masyarakat* 1, no. 01 (2022): 55–67, <https://doi.org/10.53977/sjpkm.v1i01.598>.

⁷ Galuh Rukmana Nilam Sari et al., “Eksistensi Kearifan Lokal Dayak dalam Mendukung Moderasi Beragama di Desa Tumbang Liting Kabupaten Katingan,” *Journal of Comprehensive Science (JCS)* 3, no. 5 (2024), <https://doi.org/10.59188/jcs.v3i5.705>.

⁸ Roni Ismail, “Konsep Toleransi dalam Psikologi Agama (Tinjauan Kematangan Beragama),” *Religi: Jurnal Studi Agama-Agama*, Vol. 8, No. 1, 2012. 1-12: Roni Ismail, et.al. “Religiosity to Minimize Violence: A Study of Solo Indonesian Society”, *Revista de Gestao Social e Ambietal*, 18 (6), e05426-e05426, 2024

⁹ Siska Elasta Putri et al., “Simbolisasi Mati Baghorai Dalam Upacara Kematian Di Minangkabau,” *Islamika : Jurnal Ilmu-Ilmu Keislaman* 23, no. 2 (2023): 196–211.

on Minangkabau society, revealed that the relationship between custom and Islam is dynamic and adaptive. However, the study did not specifically examine death rituals as a space for the actualization of religious moderation.¹⁰ In addition, Yunus's research highlighted the role of socio-religious rituals in strengthening solidarity and social cohesion among Muslim communities in Indonesia. However, the study did not explicitly position religious moderation as the main focus of its analysis.¹¹

Based on a review of these studies, it can be concluded that research on religious moderation in the context of funeral rituals rooted in local customs remains limited. This highlights a research gap that requires further in-depth exploration. This study employs a qualitative approach using a field study method. The research site was selected in Nagari Aia Dingin, Kabupaten Solok, which is one of the Minangkabau customary communities that has strongly preserved local traditions in its religious practices. Data were collected through participatory observation, in-depth interviews with customary leaders, religious authorities, and local community members, and supported by document analysis. The collected data were analyzed using a descriptive-interpretative approach through the stages of data reduction, data presentation, and drawing conclusions to reveal the meaning of religious moderation in the implementation of funeral ceremonies.¹²

Based on the foregoing, the research questions of this study are: how are the values of religious moderation manifested in the implementation of funeral ceremonies in Nagari Aia Dingin, Kabupaten Solok; and what is the role of these values in maintaining social harmony and community cohesion? In line with these research questions, this study aims to examine the forms of religious moderation actualized in funeral practices and to explain their contribution to the social life of the Minangkabau customary community.

Theoretically, this study is expected to contribute to the development of research on religious moderation by providing a perspective on socio-religious practices grounded in local culture. Practically, the findings of this study are anticipated to serve as a reference for academics, community leaders, and policymakers in formulating strategies to strengthen religious moderation that are both contextually relevant and rooted in local wisdom.

¹⁰ Tuti Anggraini et al., "Makna Simbol Upacara Kematian: Suntiung Bungo Sanggua Dan Saluak," *Jurnal Socius: Journal of Sociology Research and Education* 7, no. 1 (2020): 45–53, <https://doi.org/10.24036/scs.v7i1.179>.

¹¹ Yunus, "Eksistensi dan Nilai-Nilai Moderasi Beragama dalam Kearifan Lokal Suku Sasak (Krame Banjar) di Desa Sepit."

¹² Ajat Rukajat, *Pendekatan Penelitian Kualitatif (Qualitative Research Approach)* (Deepublish, 2018).

FUNERAL TRADITION PRACTICES IN AIA DINGIN

Ritual Structure and Main Stages

The funeral tradition in Nagari Aia Dingin is carried out through a series of rituals that reflect the integration of Islamic teachings and Minangkabau customary values. Generally, the process begins from the moment a person is declared deceased and continues through several post-burial activities conducted in stages. The initial stage involves the participation of the immediate family and community members to ensure the proper handling of the deceased, followed by the bathing and shrouding of the body in accordance with Islamic law (*syariat*). This stage is understood as a final act of respect for the deceased, emphasizing the sanctity of the body and its wrapping in a shroud as prescribed in Islam. Subsequently, the funeral prayer (*salat al-janazah*) is performed collectively at the village *surau* or mosque, led by a local religious figure.

The burial process is carried out in a family cemetery or *tanah pusako* (ancestral land). At this stage, relatives and community members take turns providing assistance, both in the form of physical support, such as carrying the coffin, and spiritual support through the recitation of prayers and *dhikr*. Several studies in other Minangkabau regions have also reported similar patterns of funeral stages, including the management of the deceased, the *Manigo Ari* prayer on the third day, and commemorations on the seventh, fortieth, and hundredth days, which have become integral components of Minangkabau Muslim funeral traditions.¹³ These ritual aspects reflect the integration of Islamic teachings and Minangkabau customs, where *syariat* provisions serve as the primary foundation for the care of the deceased, while post-burial activities, such as *tablilan*, provide social and cultural spaces for the community to express solidarity and a sense of togetherness.

Attributes and Symbolism in the Funeral Procession

The attributes used in funeral ceremonies in Aia Dingin serve not only as ritual implements but also carry strong symbolic meanings, representing the community's beliefs and social values. Common symbols include the white shroud, which signifies purity and submission to the will of God; the use of an umbrella above the deceased as a sign of respect; and various other local customary attributes that indicate social status and kinship ties. These findings are consistent with other studies on the symbolism of funeral rituals among Minangkabau communities, which note that ceremonies such as *mati baghorai* in Taluak involve the use of specific ritual implements, including the

¹³ Siti Humairoh and Wildan Zulza Mufti, "AKULTURASI BUDAYA ISLAM DAN JAWA DALAM TRADISI MENGUBUR TEMBUNI," *Khazanah: Jurnal Studi Islam Dan Humaniora* 19, no. 2 (2021): 264–78, <https://doi.org/10.18592/khazanah.v19i2.4384>.

ghorai (coffin carrier), white cloth, umbrellas, and head coverings, each representing social respect and inter-family solidarity.¹⁴

These symbols help the community to interpret death not merely as a physical loss, but as a spiritual transition that is collectively understood and experienced within the framework of local culture. Similar uses of symbols have also been observed in other communities, as demonstrated by research in Sumpur Kudus (West Sumatra), which notes the utilization of various local symbols in burial ceremonies as markers of respect for the deceased and as expressions of active community participation.¹⁵

The Social Function of Death Rituals

Death rituals in Nagari Aia Dingin are not merely understood as ritual obligations for the bereaved family, but also function as a social arena that strengthens solidarity, communal identity, and kinship networks. Observations in Aia Dingin indicate that from the moment the deceased is declared *mati bajanguak* that is, when the body begins to be visited by family members and neighbors through the performance of post-burial *tahlilan*, community members are actively involved in various forms of support, both material and social. Such support is evident in the provision of food for mourners, the distribution of roles during funeral processions, and the presence of relatives who travel from outside the nagari. This pattern of social engagement aligns with research findings on *tahlilan* and death feasts, which emphasize that post-death rituals function as significant spaces for social interaction within the lives of Indonesian Muslim communities.¹⁶ This social role demonstrates that death rituals also serve as moments for strengthening social networks, while simultaneously representing values of mutual cooperation, solidarity, and collective responsibility within community life elements that are fundamental to Minangkabau culture.

The Interaction between Customary Traditions and Religious Teachings

In the practice of death rituals in Aia Dingin, the community demonstrates an effort to maintain a balance between customary traditions (*adat*) and religious teachings. The principle of *adat basandi syarak, syarak basandi Kitabullah* emphasizes that customary practices should be aligned with the provisions of Islamic law, while religious practices are also carried out with due consideration of the local cultural context.¹⁷

¹⁴ Putri et al., “Simbolisasi Mati Baghorai Dalam Upacara Kematian Di Minangkabau.”

¹⁵ Anggraini et al., “Makna Simbol Upacara Kematian.”

¹⁶ Anggraini et al., “Makna Simbol Upacara Kematian.”

¹⁷ Anggraini et al., “Makna Simbol Upacara Kematian.”

One concrete manifestation of the integration between customary traditions and religious teachings can be seen in the practice of *tablilan* on specific days following a death. Although some Islamic scholars view *tablilan* as lacking explicit references in classical Islamic texts, the majority of the community understands it as a spiritual practice aimed at praying for the deceased while simultaneously strengthening ties between the bereaved family and the wider community. Similar phenomena have been identified in studies on the relationship between custom and religion within Nahdliyyin communities, which indicate that death rituals are performed through generational transmission despite diverse interpretations of Islamic law.¹⁸ This integrative approach demonstrates that the people of Aia Dingin do not practice either custom or religious teachings in a rigid manner; rather, they seek to contextualize both harmoniously in order to sustain cultural traditions and maintain social harmony within communal life.

The Transformation of Traditional Practices in the Modern Era

As religious knowledge and social mobility within the community increase, several practices within Minangkabau death traditions have undergone processes of contemporary adaptation. Studies on the deconstruction of post-death traditions in Linggo Sari Baganti indicate that certain ritual elements perceived as less religiously aligned have been adjusted or reduced as part of an effort to accommodate the values of Islamic law and the dynamics of social change within the community.¹⁹

In Aia Dingin, this process of adaptation is reflected in the choice of some families to conduct death rituals in a more simplified manner, taking into account economic conditions as well as religious understandings that emphasize the value of modesty. For instance, some families choose not to hold large-scale commemorations on the fortieth or hundredth day after death, either due to financial constraints or considerations based on more minimalist religious interpretations. Such transformations indicate that local traditions are neither rigid nor static, but rather continue to evolve in response to the social, religious, and economic dynamics of the community. This pattern of change is consistent with broader developments among Muslim communities in Indonesia, particularly in regions where customary traditions remain strong yet open to the reinterpretation of socio-religious practices within contemporary contexts.

¹⁸ Lalu Ahmad Busyairy, "AKULTURASI BUDAYA DALAM UPACARA KEMATIAN MASYARAKAT KOTA SANTRI KEDIRI LOMBOK BARAT," *Harmoni* 17, no. 2 (2018): 228–43, <https://doi.org/10.32488/harmoni.v17i2.328>.

¹⁹ Cia Novia Sari et al., "Dekonstruksi Tradisi Pasca Kematian Di Linggo Sari Baganti Dalam Perspektif Kajian Budaya," *Satwika : Kajian Ilmu Budaya Dan Perubahan Sosial* 8, no. 2 (2024): 575–91, "Tradisi Pasca Kematian di Kecamatan Linggo Sari Baganti, Pesisir Selatan, Sumatera Barat," <https://doi.org/10.22219/satwika.v8i2.36725>.

The Educational Dimension of Socio-Religious Values

Post-death rituals also function as a medium for educating socio-religious values among the younger generation in Aia Dingin. Activities such as *tahlilan*, Qur'anic recitation, collective prayers at the bereaved family's home, and direct involvement in funeral processions provide empirical experiences that instill values of compassion, social responsibility, tolerance, and solidarity. These findings are consistent with various studies indicating that death-commemoration rituals often serve as spaces for social and religious learning, where cultural norms and religious teachings are internalized within the life of the community.²⁰

The practice of death ceremonies in Nagari Aia Dingin involves a series of rituals that integrate Islamic teachings with Minangkabau customary values, ranging from the management of the deceased to the implementation of various post-death activities. These ritual sequences reflect the integration of religion and culture, the strengthening of communal solidarity, the internalization of socio-religious values, and the dynamic adaptation of tradition within the context of modern life. The symbolic expressions accompanying these death rituals are not only understood as forms of respect for the deceased but also play a crucial role in maintaining social cohesion among community members.

THE VALUES OF RELIGIOUS MODERATION IN DEATH TRADITIONS*The Integration of Religious Values and Local Traditions in Death Ceremonies in Nagari Aia Dingin*

Death within the society of Nagari Aia Dingin constitutes a socio-religious event that demonstrates a harmonious integration between Islamic religious rituals and Minangkabau customary cultural practices. The process of managing the deceased generally begins with ritual washing, shrouding, the performance of the funeral prayer, and burial in accordance with Islamic law. Following the burial, the extended family together with the local community organizes collective prayers or *tahlilan* on specific days, such as the third, seventh, fortieth, and hundredth days, as is also found in other Minangkabau communities as part of post-death socio-cultural traditions.²¹

Field observations indicate that the people of Aia Dingin carry out the sequence of death rituals without rigidly separating religious prescriptions from customary norms. This practice is consistent with the principle of *adat basandi syara', syara' basandi Kitabullah*, which affirms the integration of Islamic values into the cultural life of the community.

²⁰ Anggraini et al., "Makna Simbol Upacara Kematian."

²¹ Busyairy, "AKULTURASI BUDAYA DALAM UPACARA KEMATIAN MASYARAKAT KOTA SANTRI KEDIRI LOMBOK BARAT."

For example, the performance of collective prayers or *tablilan* at specific times is not understood as a secular activity; rather, it is interpreted as a form of collective supplication that represents social solidarity as well as spiritual aspirations for the well-being of the deceased.

Interviews with customary leaders (*niniak mamak*) indicate that the community collectively understands death not merely as an individual event, but as a shared moral responsibility. One *niniak mamak*, Buyung Kumbang, explained that the management of the deceased is first carried out in accordance with Islamic legal provisions, such as ritual washing and the performance of the funeral prayer, followed by community involvement in *tablilan* and collective prayers. According to him, these practices are not understood solely as customary traditions, but also as expressions of compassion and social support among fellow Muslims and members of the Minangkabau community. In this context, religious moderation is articulated through a balanced approach between the fulfillment of normative religious obligations and customary practices that serve to strengthen social cohesion. Such an approach reflects a pattern of religiosity that is neither extreme in its narrow interpretation of religious teachings nor in the preservation of cultural traditions detached from religious foundations, but rather proportionally integrated.

The Values of Balance and Openness in Ritual Practices

The practice of religious moderation is also reflected in the way the people of Aia Dingin respond to rituals that contain local elements without disregarding the normative teachings of Islam. For example, although the *tablilan* procession is often viewed as lacking explicit references in classical *fiqh* literature, the community continues to observe it with the understanding that its essence lies in offering prayers for the deceased and fulfilling social responsibilities toward the bereaved family. This attitude demonstrates an openness toward local practices insofar as they do not substantively contradict the core values of religious teachings.

Studies of other communities in West Sumatra indicate that various attributes accompanying death ceremonies, such as the collective recitation of prayers and the observance of commemorations on specific days, function as means of enculturation and the internalization of religious values within the framework of Minangkabau custom. When these customary elements are practiced based on the community's religious understanding, the symbols employed do not merely represent cultural practices but also reinforce spiritual and social bonds within Muslim communities²²

Interviews with a member of the bereaved family indicate that community participation in assisting grieving families is carried out voluntarily, whether in preparing

²² M. Ali Ramdhani et al., *Moderasi Beragama Berlandaskan Nilai-nilai Islam*, n.d.

food for guests, welcoming mourners, or facilitating communication among family members. These actions are not driven by coercion, but rather stem from values of solidarity understood as an integral part of Islamic teachings on mutual assistance (*ta'awun*) as well as Minangkabau customary values that emphasize mutual support within the community. One informant stated that helping a family in mourning is perceived as an expression of compassion taught by both religion and local culture. Theoretically, these findings are consistent with studies on death commemoration traditions in Nagari Manggopoh, which demonstrate that collective prayer practices serve not only a function of religious education but also reinforce values of togetherness within Islam and Minangkabau custom.²³

Religious Moderation: Social Harmony in Socio-Religious Practices

Religious moderation is also reflected in efforts to avoid extreme attitudes in the performance of rituals and in the appreciation of diversity in religious practices among Muslims themselves. In Aia Dingin, the community tends to avoid organizing death ceremonies that are considered excessive or potentially burdensome for the bereaved family. A family's decision to hold or not to hold additional activities, such as *kenduri*, does not generate stigma or social pressure that might lead to social disintegration. This condition aligns with the view that death rituals in various Muslim communities in Indonesia are not understood solely as formal religious practices, but also as mechanisms for the formation and maintenance of social cohesion. In several Muslim regions of Indonesia, death-related practices have undergone adjustments that take social sensitivity into account particularly economic conditions and community contexts allowing ritual procedures to be simplified for the sake of collective well being.²⁴

Thus, the values of religious moderation in this context are reflected in efforts to maintain a balance between commitment to the observance of Islamic law in the core ritual processes and an awareness of the local socio cultural context. The people of Aia Dingin are able to understand post death rituals not only as religious obligations, but also as strategic spaces for strengthening collective cohesion without neglecting respect for religious values.

²³ Irsyadul Ubad et al., "Nilai Edukatif Tradisi Peringatan Hari Kematian Di Kenagarian Manggopoh, Sumatra Barat," *Jurnal Fuaduna : Jurnal Kajian Keagamaan Dan Kemasyarakatan* 4, no. 1 (2020): 30–41, <https://doi.org/10.30983/fuaduna.v4i1.3182>.

²⁴ Ainun Wonopatih, "TRADISI HILEIYA SEBAGAI MANIFESTASI NILAI-NILAI MODERASI BERAGAMA: Studi Analisis Pemikiran Edmund Husserl," *Philosophy and Local Wisdom Journal (Phillon)* 4, no. 01 (2025): 1–19.

The Social Function and Values of Tolerance in Ritual Practices

Furthermore, death ceremonies in Aia Dingin also function as spaces for social reflection as well as means of strengthening relationships among community members across generations and social statuses. In activities such as *tablilan* and gatherings at the bereaved family's home, the presence of customary leaders, the deceased's family, and local residents serves as a medium for social interaction and dialogue that reinforces local bonds. This process encourages the practice of religious moderation not only at the individual level, but also as a collective dimension of community life. This phenomenon is consistent with patterns found in other Minangkabau ritual traditions, which integrate values of togetherness and mutual cooperation as integral components of religious and cultural practices transmitted across generations.²⁵

THE ROLE OF CUSTOMARY LEADERS AND ULAMA IN MAINTAINING RELIGIOUS MODERATION

Religious Moderation as a Social Necessity in Plural Societies

Religious moderation is a crucial concept in maintaining social harmony, particularly in societies that are religiously, culturally, and ethnically heterogeneous. Religious moderation does not imply reducing religious commitment; rather, it emphasizes balanced, just, and tolerant religious practices that respect differences. In Indonesia, religious moderation functions as a cultural and social strategy to prevent religious conflict while simultaneously strengthening social cohesion.²⁶

Various recent studies indicate that contemporary religious challenges arise not only from interreligious differences, but also from exclusive and extreme forms of religious practice. Therefore, efforts to promote religious moderation cannot rely solely on state policies; rather, they must also emerge from the grassroots level of society. In this context, customary leaders and *ulama* play a strategic role as local actors who possess both social and religious legitimacy.²⁷

Customary Leaders as Guardians of Social Harmony and Local Values

Customary leaders play a central role in the social structure of traditional and semi-traditional societies, possessing the authority to uphold customary norms, resolve conflicts, and regulate interactions among community members. Within the framework

²⁵ Ubad et al., "Nilai Edukatif Tradisi Peringatan Hari Kematian Di Kenagarian Manggopoh, Sumatra Barat."

²⁶ Yeni Huriyani et al., *Buku Saku Moderasi Beragama untuk Perempuan Muslim* (Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung, 2022).

²⁷ Edi Junaedi, "MODERASI BERAGAMA DALAM TINJAUAN KRITIS KEBEBASAN BERAGAMA," *Harmoni* 21, no. 2 (2022): 330–39, <https://doi.org/10.32488/harmoni.v21i2.641>.

of religious moderation, customary leaders act as guardians of social harmony, ensuring that differences in religious beliefs and practices do not escalate into open conflict.²⁸ Anthropological and sociological studies indicate that customary mechanisms such as deliberation (*musyawarah*), consensus (*mufakat*), and social sanctions are effective in mitigating the potential for religious conflict, as customary leaders prioritize collective interests and social stability over the interests of particular groups. This dynamic positions custom (*adat*) as a strategic instrument in the implementation of religious moderation grounded in local wisdom²⁹

In many customary communities in Indonesia, local values such as mutual cooperation (*gotong royong*), solidarity, and respect for others constitute the fundamental basis of social life. These values are substantively aligned with the principles of religious moderation, thereby positioning customary leaders as mediators between cultural heritage and the religious practices of the community.³⁰

Ulama as Religious Authorities and Agents of Moderation

Ulama hold a strategic position within Muslim societies as religious authorities who serve as primary references in the understanding of Islamic teachings. Their role in upholding religious moderation is reflected in contextual interpretations of religious texts and an emphasis on the principle of *wasathiyah* (balance). Moderate *ulama* do not focus solely on the normative aspects of doctrine, but also take into account the social and cultural conditions of the community.³¹ Recent studies indicate that sermons, Friday sermons (*khutbah*), and religious study sessions (*pengajian*) delivered by *ulama* have a significant influence on shaping public religious attitudes. Ulama who emphasize tolerance, dialogue, and non-violence play a crucial role in preventing the spread of extreme religious ideologies.³²

In addition, *ulama* also function as mediators between religious teachings and local traditions. They persuasively evaluate cultural practices, allowing traditions that do not conflict with the fundamental principles of Islam to be preserved. Such an approach

²⁸ Siti Mariyatul Koimah et al., “Peran Tokoh Adat Dalam Sistem Sosial Dan Budaya Tolaki Di Tengah Tantangan Globalisasi,” *Jurnal Ilmu Sosial Dan Budaya Indonesia* 3, no. 2 (2025): 150–57, <https://doi.org/10.61476/tm4c1a77>.

²⁹ Akmal Akmal and Jamaluddin Hos, “Peran Tokoh Adat Dalam Mengatur Kehidupan Sosial Masyarakat Desa Lasuai Kecamatan Tinanggea Kabupaten Konawe Selatan,” *The Journalish: Social and Government* 7, no. 1 (2026): 70–76, <https://doi.org/10.55314/tsg.v7i1.1090>.

³⁰ Putri et al., “Simbolisasi Mati Baghorai Dalam Upacara Kematian Di Minangkabau.”

³¹ Muhammad Riski Arifin et al., “Peran Tokoh Agama Dalam Memperkuat Moderasi Beragama Terhadap Khilafiyah Dan Perbedaan Mazhab Di Indonesia,” *Journal of Golden Generation Religions* 2, no. 1 (2026): 59–69, <https://doi.org/10.65244/jggr.v2i1.337>.

³² Nafisah Azka Sabila et al., “Bayang-Bayang Kolonial Dan Digital : Model Dakwah Moderasi Ulama Nusantara , Tradisi, Dan Ketahanan,” *Advances In Education Journal* 2, no. 3 (2025): 1196–206.

reflects the implementation of religious moderation that is inclusive and adaptive in nature.³³

The Synergy between Customary Leaders and Ulama in Maintaining Religious Moderation

The effectiveness of religious moderation is highly dependent on the synergy between customary leaders and *ulama*, each of whom possesses distinct yet complementary bases of legitimacy. Customary leaders bring cultural and structural legitimacy, while *ulama* hold theological and moral authority. Their collaboration forms a strong system of social regulation within the community.³⁴ In practice, this synergy is evident in various village or *nagari* deliberative forums, the resolution of family conflicts, and decision-making processes related to religious practices. Customary leaders ensure that decisions are socially accepted, while *ulama* guarantee their conformity with Islamic teachings. This model of collaborative leadership represents a distinctive feature of community-based religious moderation.³⁵

Research on religious conflict resolution indicates that settlements carried out collaboratively by customary leaders and *ulama* tend to be faster and more sustainable. These findings affirm that religious moderation is not merely a normative concept, but a tangible social practice that is actively lived and experienced within society.³⁶

The Educational and Preventive Roles in Addressing Extremism

In addition to regulating social life, customary leaders and *ulama* also function as educational agents in instilling the values of religious moderation, particularly among

³³ Asep Shodiqin et al., “Journalistic Digital Literacy Training in Promoting Religious Moderation in Pesantren Cibiru District: Kesalahan Digital dan Moderasi Keagamaan: Negosiasi Otoritas Islam di Kalangan Santri di Sebuah Pesantren di Kabupaten Bandung,” *Journal of Society and Development* 5, no. 2 (2025): 98–109, <https://doi.org/10.57032/jsd.v5i2.344>.

³⁴ Raufan Syiddik and Zainal Efendi Hsb, “LEGITIMASI ULAMA DALAM KONTEKS POLITIK STUDI KASUS: PADANG LAWAS UTARA,” *Al-Mubajirin: Jurnal Pendidikan Islam* 2, no. 1 (2025), <https://doi.org/10.63911/890xyt88>.

³⁵ Yazkiyyah Yatasha et al., “PERAN NAHDLATUL ULAMA DALAM PENGUATAN NILA-NILAI MODERASI BERAGAMA,” *Studia Sosia Religia* 6, no. 2 (2023): 49–59, <https://doi.org/10.51900/ssr.v6i2.18916>. placing NU and all its citizens to be active in the nation-building division towards a just and prosperous society that is blessed by Allah SWT. In North Sumatra, NU is one of the largest and most influential organizations for Muslims. NU with its Ahlussunnah Wal Jama’ah understanding, which is known as moderate, stands at the forefront and becomes a bulwark for the integrity of the nation by developing the notion of moderation. However, the fact is that the application of religious moderation is still a discourse for Islamic organizational institutions, especially Islamic institutions in the city of Medan, because until now there has been no real evidence of Islamic institutions implementing religious moderation. The questions in this research are; 1

³⁶ Achmad Tohari and Neneng Mujlipah, “Moderasi Beragama Pada Portal Keislaman:,” *Meyarsa: Jurnal Ilmu Komunikasi Dan Dakwah* 5, no. 1 (2024): 34–47, <https://doi.org/10.19105/meyarsa.v5i1.8665>.

younger generations. Community-based education through customary activities, religious study circles (*pengajian*), and religious traditions has proven to be an effective means of transmitting values of tolerance and mutual respect.³⁷ In the context of preventing radicalism, the preventive role of customary leaders and *ulama* is particularly crucial. They are able to identify early signs of emerging extreme attitudes in religious practice and apply persuasive approaches before such tendencies develop into open conflict. This approach, grounded in local wisdom, has been shown to be more effective than repressive methods.³⁸

Various studies indicate that communities supported by active customary leaders and *ulama* tend to be more resilient to the influence of radical religious ideologies. These findings underscore that religious moderation rooted in local social structures possesses strong resilience.³⁹

Contemporary Challenges and the Dynamics of Social Change

Although the roles of customary leaders and *ulama* are highly strategic, they face significant challenges in the era of globalization and digitalization. Broad access to religious information through social media often weakens the authority of local leaders, as many individuals place greater trust in online religious figures who are not necessarily moderate.⁴⁰ This situation requires customary leaders and *ulama* to adapt, including enhancing digital literacy and expanding inclusive spaces for religious outreach (*da'wah*). Public policy support and the strengthening of customary and religious institutions are therefore crucial to ensure that their roles remain relevant in maintaining religious moderation.⁴¹

Implications for Strengthening Religious Moderation

Based on the foregoing discussion, it can be concluded that customary leaders and *ulama* constitute the primary pillars in maintaining religious moderation at the local level.

³⁷ Mahmuluddin Mahmuluddin et al., “EDUKASI LITERASI ANTI-RADIKALISME DAN EKSTREMISME BAGI REMAJA DI MA-UF-NW, LOMBOK TIMUR,” *Prosiding PEPADU* 7, no. 1 (2025): 167–74.

³⁸ Sutardjo Atmawidjoyo et al., “PKM Pondok Pesantren Mambaul Ulum Cirebon dalam Mencegah Radikalisme dan Ekstrimisme Beragama,” *Jurnal PkM (Pengabdian kepada Masyarakat)* 7, no. 1 (2024): 83–91, <https://doi.org/10.30998/jurnalpkm.v7i1.21183>.

³⁹ Teresia Anin et al., “Peran Media Sosial Dalam Mencegah Bahaya Radikalisme Di Kalangan Generasi Muda,” *JURNAL PENDIDIKAN IPS* 15, no. 4 (2025): 1469–76, <https://doi.org/10.37630/jpi.v15i4.3667>.

⁴⁰ Anin et al., “Peran Media Sosial Dalam Mencegah Bahaya Radikalisme Di Kalangan Generasi Muda.”

⁴¹ Ludfi et al., “EDUKASI MODERASI BERAGAMA UNTUK MENCEGAH RADIKALISME PADA SANTRI,” *Jurnal Ilmiah Penelitian dan Pengabdian Masyarakat* 3, no. 2 (2025): 1–8, <https://doi.org/10.47731/jipm.v3n2.2025.1>.

Strengthening their roles not only contributes to social stability but also supports the creation of peaceful and inclusive religious life. ⁴² An approach to religious moderation that integrates religious values, customary norms, and social contexts has proven to be more effective than purely normative approaches. Therefore, customary leaders and *ulama* should be positioned as strategic partners in all efforts to strengthen religious moderation in Indonesia.

CONCLUSION

The findings of this study demonstrate that the implementation of funeral ceremonies in Nagari Aia Dingin, Solok Regency, reflects deeply rooted values of religious moderation within the community's social life. These values are evident in the tolerant attitudes displayed among community members, both in responding to differences in religious understanding and in the social practices accompanying the funeral process. The community is able to carry out death rituals in an inclusive manner by upholding mutual respect, thereby minimizing the potential for social tension or conflict. This finding confirms that religious moderation is not merely understood at a conceptual level but is concretely manifested in everyday social practices.

Furthermore, the findings indicate that a balance between customary values and Islamic law serves as a fundamental basis for the organization of funeral ceremonies in Nagari Aia Dingin. The integration of custom and religion is reflected in deliberative processes that involve traditional leaders, religious figures, and the bereaved family in decision-making. This pattern of practice not only strengthens the spirit of mutual cooperation and social solidarity within the community but also functions as a social mechanism for maintaining harmony and reinforcing social cohesion in the Minangkabau indigenous community.

Based on the findings of this study, further research is needed to develop more in-depth and comparative analyses of religious moderation practices within various socio-religious rituals in other regions, both within Minangkabau society and among other indigenous communities in Indonesia. Future studies are also encouraged to adopt interdisciplinary approaches to more comprehensively examine the dynamics of religious moderation from social, cultural, and theological perspectives. Additionally, the findings of this research are expected to serve as a reference for stakeholders and community leaders in formulating policies and strategies to strengthen religious moderation grounded in local wisdom.

⁴² Marde Christian Stenly Mawikere et al., "Religions, Religious Moderation and Community Development and the Role of Higher Education to Strengthen It," *International Journal of Education, Information Technology, and Others* 6, no. 3 (2023): 368–79, <https://doi.org/10.5281/zenodo.8351423>.

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