

THE PATTERN OF RELIGIOUS MODERATION AMONG DAYAK MERATUS CONVERT FAMILY IN PARAMASAN DISTRICT, BANJAR REGENCY

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Abstract

This study examines the pattern of religious moderation (*Wasatiyyah* and *Tawazun*) among the Dayak Meratus Muslim convert (*mualaf*) family in Paramasan District, a multi-religious area. Converts maintain strong kinship ties and live harmoniously with non-Muslim family members, practicing high tolerance and social values. They actively assist in community preparations and customary ceremonies of other religions through collective work (*gotong royong*) and providing aid, while maintaining religious boundaries by avoiding sacred rituals. Supporting factors for this moderation include the shared Dayak tribe and open-mindedness. Inhibiting factors are the economic, educational, and accessibility issues for routine religious guidance.

Keywords: *Religious Moderation, Wasatiyyah, Tawazun, Dayak Meratus, Mualaf(Convert), Interfaith Harmony*

INTRODUCTION

The Dayak tribe is the name for the indigenous people of Kalimantan Island. Historically, the Dayak tribe once established a kingdom called "Nansarunai Usak Jawa," which was the Dayak Nansarunai kingdom that was destroyed by Majapahit, predicted to have occurred in 1309-1389. This phenomenon caused the Dayak tribe to scatter and become marginalized, with many moving into the interior regions. Initially, the Dayak tribes did not embrace Islam but adhered to their ancestral religion, Kaharingan. However, as time went on and the teachings of Islam expanded, many of them eventually converted to Islam, or what is often known as being a *mualaf* (convert). At that time, Dayak people who converted to Islam preferred to be called Orang Melayu (Malay people) rather than Dayak people. With the advancement of insight and the development of social society, the Muslim Dayak began to label themselves as "Dayak Muslim". This signifies a return to their origin as "Dayak people". According to them, despite having different religions, ethnicity does not prevent unity, similar to Indonesia's motto, "Bhinneka Tunggal Ika" (Unity in Diversity)(Darmadi, 2016).

One of the current dwelling places of the Dayak tribe is in Paramasan District, Banjar Regency, where the Dayak Paramasan reside in the hilly areas of the mountains. Paramasan District in Banjar Regency, South Kalimantan, Indonesia, is divided into 4 villages: Angkipih, Paramasan Atas, Paramasan Bawah, and Remo(Anshari & Ristya, 2020). The community in Paramasan District, Banjar Regency, South Kalimantan, whose territory is within the Meratus mountains area, lives among multi-religious groups, the majority being Kaharingan, followed by Islam, and Christianity. The multireligious nature of the Meratus mountain community in Paramasan District serves as a foundation for shaping their characteristics to accept local wisdom and democracy(Fadhilah, 2021). The multireligious nature of the Meratus mountain community in Paramasan District serves as a foundation for shaping their characteristics to accept local wisdom and democracy. Dayak Muslim live alongside other Dayak people with various different faiths. Living together amidst different beliefs is a challenging endeavor. It requires a high sense of tolerance in every individual, and the role of *moderasi beragama* (religious moderation) is essential in facing existing religious differences.

Moderasi beragama is defined as a perspective in viewing the religious diversity of Indonesian society, with the fundamental idea of focusing on similarities, not exacerbating differences. These religious values must be structurally inherent, whether for individuals, families, non-governmental organizations, or government institutions. One structural strategy is to strengthen and facilitate meetings between various community groups to reinforce the values of tolerance and inclusiveness(Kementerian Agama RI, 2019). The presence of Muslims in Paramasan District comprises 30 percent, dominated by the Kaharingan belief at 60 percent and Christians at 25 percent, showing a diverse community including Kaharingan, Islam, and Christianity. Official statistical data researched in 2021

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indicated that although the majority of the Dayak Paramasan tribe adhere to Hindu Kaharingan, numbering around 756 KK (± 616 people), many community members have become Muslim *mualaf*, totaling approximately 58 KK (± 200 people) (Rusdiansyah, 2021). Despite having different faiths, they can still live together, maintain existing traditions, and properly carry out the obligations of a Muslim, even though the *mualaf* families' knowledge and understanding of Islamic teachings are still very limited. The three religions thankfully live in peace, with no religious disputes ever occurring. Although different in religion, the principle of perpetual respect and harmony is practiced by the residents, who continue to respect and value the differences in faith in Paramasan District. For instance, if a Muslim or a person of another faith has a need, the native or indigenous people there help with their needs, and vice versa; they live their social lives with solidarity, as they believe that all are creations of God, and only their beliefs are individual or different. For them, if an indigenous person wishes to embrace Islam or another religion, it is permitted because the intention is not human will, but the Almighty God who moves the heart. (Fadhilah, 2021)

Similarly, the relationship between religious communities of the Dayak Meratus Paramasan and the local village officials is strong. The values of religious moderation and tolerance are equally remarkable. As the researcher personally witnessed, the village officials there, from the head of the Neighborhood Association (Ketua RT), the head of the Community Association (Ketua RW), to the Village Head (Kepala Desa), are also composed of various religions. Despite having different faiths, this does not eliminate the attitude of inclusivism and pluralism among them. For example, during Islamic religious activities, or what is commonly called Hari Besar Islam (HBI) (Islamic High Holy Days), the community participates collectively in the committee. Even though the Village Head there is Christian, he also participates in organizing various Islamic religious activities, such as the commemoration of the Prophet's Maulid (birth), Isra' and Mi'raj, and other events.

Based on the above, this situation is very interesting to study: what is the corak moderasi beragama (pattern of religious moderation) of the Dayak Meratus *mualaf* (convert) in Paramasan District, Banjar Regency, who still have family members of different beliefs. Although they have changed their religion to become Muslim, they remain loyal to their family members who have a different religion. They continue to live under the same roof with people of different religions peacefully, and even continue to carry out activities and traditions together. Based on the description of the situation above, in depth research is needed on the pattern of religious moderation of the Dayak Meratus *mualaf* (convert) family in Paramasan District, Banjar Regency. Research Focus: 1) What are the moderate attitudes (*sikap moderat*) displayed by the Dayak Meratus *mualaf* (convert) family in Paramasan District, Banjar Regency, toward family members of different faiths? 2) What is pattern of religious moderation of the Dayak Meratus *mualaf* (convert) family in Paramasan Regency in their relationship with village government officials? 3) What are the supporting and inhibiting factors for the creation of religious moderation among the Dayak Meratus *mualaf* (convert) family in Paramasan Regency within the context of social interaction in the community?

METHOD

This research uses a qualitative field research method. Field research makes it easier for the researcher to illustrate the facts obtained in the research field. This research was conducted directly at the research location, namely the Dayak Meratus Paramasan community, to obtain the necessary data. The nature of this research is a qualitative method, which describes and analyzes data using the *verstehen* mechanism (understanding), and not the *erlebnis* (explaining) style of exact sciences. And descriptive research is used to explain data in the form of words, written and spoken, and the situation of the researched subject. This method is expected to present data clearly and realistically. The qualitative method in this research is used to describe the phenomenon of the religious moderation pattern of the Dayak Meratus *mualaf* (convert) family in Paramasan District, Banjar Regency, South Kalimantan. All phenomena encountered in the field are presented in a descriptive form to draw conclusions about the actual pattern and relationship of religious moderation among *mualaf* families and its supporting and inhibiting factors. This aligns with the theory written by Robert Bogdan and Steven J, which states that the qualitative approach is a research step that produces descriptive data in the form of spoken or written words and observed behavior. Thus, qualitative research is applied to understand the phenomenon experienced by the research subject (Sujarweni, 2014). The approach used in this research is the anthropological approach, as it relates to the pattern of interfaith relations among the Dayak Meratus Paramasan community, which creates moderation and tolerance through their traditions and culture

Data Analysis Method

Once all data has been collected, the researcher will analyze it using qualitative descriptive analysis, which describes the existing problems based on logical and objective argumentation, interpretation, and is aided by the size of the percentage in the data interpretation stage. Then, the researcher forms a conclusion using the inductive method, which draws a general conclusion based on general data.

RESULTS AND DISCUSSION

Moderate Attitudes (Sikap Moderat) Displayed by the Dayak Meratus Convert Family in Paramasan District, Banjar Regency, Toward Family Members of Different Faiths Wasathiyyah (Taking the Middle Path)

Wasathiyyah is absorbed into Indonesian with three meanings: 1) intermediary, mediator (e.g., in trade, business, etc.), 2) peacemaker (separator, reconciler) between disputing parties, and 3) leader in a competition. What is clear, according to Arabic language experts, the word is "everything that is good according to its object". Everything that is in the middle, such as being generous (an attitude between stingy and extravagant), being brave (an attitude between timid and reckless), and others. Moderation in all aspects of life, including work-life balance, stress management, and job satisfaction (Zolkefley et al., 2023). At the practical level, the manifestation of a moderate attitude or middle path in Islam can be classified into four areas of discussion: 1) moderation in matters of belief (aqidah); 2) moderation in matters of worship (ibadah); 3) moderation in matters of temperament and manners; and 4) moderation in matters of tasyri' (formation of sharia or law).

Religious Moderation is defined as a balanced attitude in belief (exclusive) and respect for adherents of other religions (inclusive) or religious tolerance, thereby avoiding extreme and fanatic attitudes in religious understanding and practice (Salamah et al., 2020). The Dayak Paramasan mualaf (convert) family lives harmoniously in religious life, even while being surrounded by the Dayak Kaharingan tribe, without severing kinship ties with family members who have not embraced Islam. Wasathiyyah is a teaching that regulates its followers to always be fair. The community interprets wasathiyyah as "moderate," meaning being in the middle. Discourse and discussion about moderation will never cease, as it leads Muslims to be fairer and interact with modern civilization more relevantly.¹ They are able to demonstrate openness and practice the values of tolerance toward all groups. Differences in belief are not an obstacle to socializing. Islam upholds harmony in national and state life. Religious moderation is the most relevant value for the common good in Indonesia. The character values of fairness, balance, and moderation are key to managing national diversity, as every community has the right and obligation to maintain and develop a harmonious life to build the nation and state (Kementerian Agama RI, 2019).

This value is reflected in the interaction of the mualaf (converts) in their social life. For example, during Kaharingan customary ceremonies, Muslim and mualaf residents are invited by the customary community. Usually, concerning the preparation of the feast, the customary leaders ask for assistance from the Muslim community to process and serve the food so that all community members can enjoy the dishes provided. *Tawassuth* is a middle attitude that upholds the principles of living justly and straightforwardly in communal life. Nahdlatul Ulama is committed to building a straightforward attitude and action and avoiding approaches that are *tatharruf* (extreme) (Hasyim & Hasanuddin, 2023; Thohir & Anjaina, 2022). They believe that preparing food according to Muslim practices will provide a sense of security to the Muslim and mualaf community in Paramasan District and allow them to enliven the event by inviting residents to eat the dishes.

In addition, mualaf residents who help cook the food for the Dayak Kaharingan customary activities also provide financial assistance by purchasing additional ingredients for the dishes to be served to the residents. One important aspect of implementing the wasathiyah attitude is, first, not being too rigid and harsh in conveying religious teachings. Second, not easily disclaiming the faith of other Muslims due to differences in understanding. Third, positioning oneself in community life, always adhering to the principles of brotherhood (*ukhwah*) and tolerance (*tasamuh*), and living side-by-side with Muslims and citizens who adhere to other religions (Kementerian Agama RI, 2019).

Tawazun (Balance)

Paramasan Village is a Meratus mountain area where the community lives harmoniously amidst religious/belief differences. Several beliefs exist and thrive in Paramasan itself, such as Islam, Christianity, and

¹Akhmad Fajron Dan Naf'an Tarihoran, *Moderasi Beragama (Perspektif Quraish Shihab Dan Syekh Nawawi Al-Bantani: Kajian Analisis Ayat Tentang Wasathiyyah Di Wilayah Banten*, Cet-1 (Serang : Media Madani, 2020), 23

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Kaharingan. These three beliefs live peacefully amidst diversity, where conflict between groups is very rare. Religious conversion is commonplace for the community there. Based on the latest data in Paramasan Village, almost 50% of its residents have embraced Islam, making the majority of the community there *mualaf* (converts). In Islam, the forms of balance are categorized as follows: balance in the process of forming law (*tasyri'*), balance in religious rituals, balance in theology, and balance in manners and morality. *Tawazun* means not being biased, excessive, or lacking an element. It means being balanced in devotion to Allah Swt., humans, and the environment. It also means harmonizing the interests of the past, present, and future. *Tawazun* helps in achieving religious harmony by encouraging moderation and balance in religious beliefs and practices. This balanced approach reduces the likelihood of radicalism and promotes peaceful coexistence among different religious group (Suwarjin, 2023).

Even after becoming *mualaf* (converts), they do not forget their identity as Dayak people. Although they are Muslim, they continue to help and enliven customary activities like *baaruh adat*, *bakawin adat*, and other customary activities, as well as invitations to activities from other religions such as Christmas celebrations. The principle of kinship, highly valued by the Dayak community, does not change despite differences in belief; mutual understanding, justice, and fair behavior remain unchanged in their social lives. They are not excessive in their differences in belief and socially balance what is good and bad in practice. In understanding and practice, they are balanced and firm about life, *inhira* (deviation), and *ikhtilaf* (difference) (Asman, 2025; Syaikhu et al., 2021).

Islamic moderation is primarily an ethical framework emphasizing the middle ground (the Middle Path). This framework demands the rejection of all forms of extremism and an active effort to cultivate peace and harmony within society. Moderation is characterized by adaptability and inclusiveness, ensuring that Islamic principles result in social justice and goodness for all people (Achmad et al., 2025; Alabdulhadi & Alkandari, 2024; Arif, 2020; Ebrahimi et al., 2021, 2022; Kalash, 2020; Saleh, 2025). Those characteristics are further expanded into tolerance, harmony, and cooperation among religious communities. The *mualaf* (converts) are usually involved in matters that are profane, such as preparing the feast for customary celebrations. The purpose is so that Muslim/*mualaf* residents attending the event can consume the provided dishes, ensuring they feel secure about the *halal* (lawful) nature of the food. They also participate in collective work (*gotong royong*) in preparation for customary activities and even provide financial assistance to buy customary necessities.

The principle of moderation here is realized in belief and practice, material and meaningful, and worldly and otherworldly forms of positive balance. Moderation in Islam is a comprehensive principle that ensures a balanced approach to life, integrating material and spiritual needs, reason and revelation, and personal and social responsibilities (Arif, 2020). This principle is vital for promoting peace, justice, and harmony within the Muslim community and the broader society. By adhering to the middle path, Muslims can avoid the pitfalls of extremism and contribute positively to the world (Thohir & Anjaina, 2022).

This attitude encourages the moderate movement (*tawasuth*) with a commitment to justice, humanity, and equal rights. It means being balanced in doing things in moderation, neither too much nor too little, neither extreme nor liberal. This demonstrates strong tolerance, harmony, and cooperation among residents regardless of social status, tribe, or religion, where the entire community works together (*gotong royong*) to help with community activities. *Mualaf* (converts) who attend these activities are mostly only involved in profane matters and are not forced to participate in rituals that are considered sacred in the Kaharingan belief. Their presence there is merely as invited guests of the ceremony. Sacred things are the belief that an object possesses holiness and contains a terrifying but sublime mystery (Zeiler & Stander-Dulisch, 2018). It is also something protected from violation, disruption, or defilement, respected, glorified, and cannot be profaned (Dallari, 2020). Profane as something ordinary, common, not cult-like, temporary, and outside of religious matters (Mogollón & Rojas-Galeano, 2016). Profane language, including profanity, is often seen as offensive or inappropriate in sacred contexts. However, it can be a common part of everyday speech, reflecting the mundane and secular aspects of life (Zossou & Rodrigues de Souza Rodrigues, 2022).

Corak Pattern of Religious Moderation among Dayak Meratus Convert Family in Paramasan District, Banjar Regency

In Indonesia, the *Mualaf* community forms spiritual kinships and engages in recitation groups, aligning their religiosity with modern lifestyles (Fansuri, 2024). Based on the results of observation and interviews, the *mualaf* (converts) have a moderate religious typology. This means they do not condemn or reproach, nor do they sever ties of kinship (*silaturahmi*) with relatives and friends who do not embrace Islam, and they do not force them to embrace the faith they follow. A tolerant person is one who has a big heart, open-mindedness, and breadth of thought in respecting the opinions of others, even if their opinions differ. Thus, if a person has a spirit of tolerance, they will be

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able to respect, allow, and permit views and other things that disagree with them. (Kementerian Agama RI, 2019) Furthermore, they continue to uphold their traditional and cultural values and help each other in both community and religious activities. In the indicator of religious moderation, religious practices and behaviors that are accommodating to local traditions and culture can be used to see the extent to which that understanding is willing to accept religious practices that accommodate local culture and tradition (Kementerian Agama RI, 2019).

Moderate people will always be more open to accepting local traditions and culture in their religious behavior, as long as these things do not contradict the teachings of Islam. Therefore, a person who practices religious moderation is not rigid in responding to religious traditions and has a willingness to accept existing cultures (Kementerian Agama RI, 2019). In addition, the children of *mualaf* families are also educated by their parents to always respect relatives who still adhere to the Kaharingan belief. They are taught from an early age to always respect others, even if they are not in the same faith, because they are still connected by the same family bond. In Islam, the forms of balance are categorized as follows: balance in the process of forming law (*tasyri'*), balance in religious rituals, balance in theology, and balance in manners and morality. *Tawazun* means not being biased, excessive, or lacking an element. Islam teaches the importance of maintaining the balance of nature (*mizan*) and emphasizes environmental stewardship. This balance is part of the broader Islamic worldview, which aims to sustain the well-being of nature and promote peace among its inhabitants. (Baharuddin & Musa, 2017) It means being balanced in devotion to Allah Swt., humans, and the environment, and harmonizing the interests of the past, present, and future.

Furthermore, a change in attitude that occurs upon embracing Islam is having a cleaner feeling and comfort in the heart when socializing. They believe that Islam provides them with peace, upholds high values, and respects one another. Many of them embrace Islam because they see the behavior reflected by their relatives who have become Muslim. They even explain that embracing Islam must start from the conscience without any coercion or allurements. Moderation views that every religion is true according to the belief of its respective adherents, but it does not justify that all religions are true and the same. Or, it can be understood that tolerance in religion means not equalizing all religions in the world, but rather respecting and valuing adherents of other religions without any compulsion to believe in the religion one believes in. Therefore, tolerance should only be practiced in the social and humanitarian fields to always maintain the unity and harmony of the local community (Hasan, 2021).

In addition, the preachers also conduct guidance for the *mualaf* (converts) by holding routine religious studies (*pengajian*) in each hamlet for a week. Collective routine religious studies are also held in one location at the Islamic Center in Dusun Bancing on Sundays. The religious studies usually cover *fiqh ibadah* (jurisprudence of worship). The *mualaf* in Paramasan have high social values in the community. For example, when customary ceremonies or activities from other religions are held, the *mualaf*, with self-awareness, participate in helping with the preparations through collective work (*gotong royong*), *baharaguan* (a term for helping/cooperation), and even helping to provide cooking ingredients such as rice, sugar, and other cooking necessities.

Although they help with the preparation of customary ceremonies, the *mualaf* also know their boundaries in religion. They do not get involved in rituals that are sacred and could shake their faith. Their presence there is only as invited guests of the ceremony. Tolerance in religion means not equalizing all religions in the world, but rather respecting and valuing adherents of other religions without any compulsion to believe in the religion one believes in. Thus, tolerance should only be practiced in the social and humanitarian fields to always maintain the unity and harmony of the local community (Hasan, 2021). The three religions/beliefs in the area respect and attend each other's invitations. This reflects behavior that values local traditions and culture, a sense of kinship, tolerance, and mutual respect in religion and state.

The concept of moderation is also supported by the implementation of *sharia*. In principle, *sharia* is created for the benefit (*maslahat*) of humans in this world and the hereafter. The goal of *sharia* is divided into three types: elementer benefits (*dharuriyyat'*), complementary benefits (*hajiiyyat'*), and supplementary benefits (*tahsiniyyat'*). Elementer benefits are limited to five things in order: religion, life, reason, lineage, and property (Some place life before religion). Complementary benefits are every necessity to alleviate difficulties, hardships, and troubles, such as the allowance not to fast Ramadan for the sick or travelers, and the permission to enjoy anything good as long as it is *halal* (lawful). Supplementary benefits are taking what is considered good by reason from customs or new things and avoiding anything considered bad by reason in both the elementer or complementary spheres (Kayadibi, 2019; Mubarrak et al., 2025).

Supporting and Inhibiting Factors for the Creation of Religious Moderation among Dayak Meratus Convert Family in Paramasan District, Banjar Regency

Supporting Factors

Factor of Shared Tribe

The people of Paramasan originate from one tribe, the Dayak tribe. The Dayak tribe residing in the Paramasan area has a high sense of togetherness and solidarity. Therefore, even if one of their family members leaves the Kaharingan belief and decides to become a *mualaf* (convert), the kinship values they possess remain strong, and they are still regarded as members of the Dayak tribe. Those who are still Kaharingan and those who have embraced other faiths continue to position themselves equally without differentiation. The value of equality that exists in the Paramasan community is in line with the essence of equality or *Musawah* in Islam. In essence, someone who has a high value of religious moderation should indeed possess this principle within themselves. *Musawah* itself is defined as not differentiating between people in various matters. This means that all human beings have the same degree, despite differences in gender, race, tribe, tradition, culture, or even (Kementerian Agama RI, 2019). This is illustrated by the *mualaf* family who still participate in or assist in the customary activities of the Kaharingan people, even though they have left that faith. For example, when a Kaharingan resident passes away, the *mualaf* still participate, whether by simply attending, helping to cook, helping to dig the grave, and so forth. This proves that their original shared tribe, the Dayak tribe, still maintains these values and is one of the supporting factors for the pattern of religious moderation among the *mualaf* families in Paramasan. As human beings, we certainly have a conscience that will always defend and accompany our own family or the tribe from which we were born. This is present because they still feel like one family and maintain a relationship. Therefore, the shared tribe factor possessed by the Paramasan community is one of the supporters for the existence of their pattern of religious moderation.

Factor of Open Mindedness

Someone who possesses the value of religious moderation within themselves certainly has a broad and open mind. Open minded is often defined as the ability to pay close attention to the willingness to be able to respond to whatever others say. Open-mindedness is the willingness to consider new ideas and perspectives, even those that contradict one's own beliefs (Southworth, 2021). Actively open-minded thinkers are better at considering alternative viewpoints and revising their beliefs based on new evidence (Erceg et al., 2025). In terms of religious moderation occurring in the Paramasan community, they possess this ability: being open to existing differences. Open-mindedness involves the ability to overcome biases, overconfidence, and wishful thinking that are often hidden from self-awareness (Kaeslin, 2023). Having an open mind makes it easier to accept something that differs from what one adheres to. The *mualaf* family in Paramasan is able to continue living amidst differences and even still respects the customary activities of the Kaharingan residents, such as still attending the *baaruh* adat ceremony and participating in assisting its implementation, either by providing effort to help cook the food or by providing material assistance. This can happen because both the *mualaf* and the Kaharingan residents have a broad and open mind in facing existing differences. This factor is certainly very beneficial for all parties. With an open mind, every individual and group can accept differences, respect, and honor other individuals or groups that differ from them. It cannot be denied that the open-mindedness factor plays an important role as a supporting factor in the growth and development of the pattern of religious moderation in the Paramasan community. This open mind must continue to be maintained to prevent mutual hatred and only valuing one's own group while being unable to accept a different group.

Inhibiting Factor

The pattern of religious moderation is essential in community life. It has an impact on harmony and peace in community life. Every region and every community certainly has its own uniqueness, advantages, disadvantages, support, or obstacles, depending on the conditions experienced in that place. There are several inhibiting factors in the creation of religious moderation among the *mualaf* family in Paramasan, both factors that emerge during guidance and in daily life. The factors are as follows.

Economic Factor

Many things inhibit the creation of the pattern of religious moderation in the *mualaf* family in Paramasan, one of which is the economic factor. It can be said that all life needs in this world require the role of the economy. Most of the *mualaf* families there still come from low-income families or are below the standard. Thus, in this situation, these *mualaf* have to work a lot or *bausaha* (make an effort/work) such as *mandulang* (panning for gold/mining) to survive. This certainly results in them having less time to study Islam and participate in religious

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guidance activities, where they are taught and guided to become a mualaf with religious moderation. Even though the economic factor does not directly touch upon the emergence of religious moderation, this factor is also one that affects a person's religious moderation. Economic factors such as income levels, employment, and education can negatively influence religious practices (Muntaqo et al., 2024). This indicates that economic stability and prosperity might reduce the need for religious practices as a coping mechanism, potentially fostering a more moderate religious stance. It is known that the mualaf family in Paramasan often do not routinely, or sometimes attend and sometimes do not attend, religious guidance activities due to the reason of having to *bausaha* (work). Of course, this cannot be overcome because it concerns the sustainability of their family's life. Thus, the economic factor is also one of the inhibiting factors in creating the pattern of religious moderation in the Paramasan mualaf family.

Education Factor

Besides the economic factor, there is also another factor that inhibits the creation of the pattern of religious moderation among the mualaf families in the Paramasan area, namely the education factor. Not all Kaharingan residents who decide to become a mualaf have an adequate educational background. Especially those who have just chosen to become a mualaf when they are already adults or considered elderly. Most of them lack the ability to read, both Latin letters, let alone hijaiyah (Arabic) letters. And this certainly becomes one of the inhibiting factors and a difficulty in religious guidance and teaching activities, including in instilling the value of religious moderation in themselves.

A person's educational factor has a very visible impact on a person's religious values, including their pattern of religious moderation. To understand religious teachings, one must at least have a basic ability to read and write first. Because if a person does not possess this, it will become an obstacle that can impede the development of a person's pattern of religious moderation. However, this only applies to adults who have just become mualaf, different from children who become mualaf. Most of the children are already taught Islamic teachings from school even before they become mualaf. Therefore, it is not too much of an obstacle when they choose to become Muslim. The education factor is indeed an important thing that can influence a person's religious soul, especially in the formation of personality or character (Kelley & Lapsley, 2025).

By pursuing education, a person can have abilities such as reading and writing, both of which are greatly needed in delving into Islamic teachings. It is even reported by the TSK (Team for Religious Guidance) that until now, there are still mualaf who are not yet fashih (fluent and correct) in reading the kalimat syahadat (testimony of faith) properly. Yet, the two kalimat syahadat are the initial key to becoming a mualaf. And the difficulty is that an adult will find it harder to change the habit of spelling or uttering letters from their mouth. Thus, it can be understood that education is one of the factors in the creation of religious moderation among the mualaf family in Paramasan.

Accessibility Factor

Accessibility is a multifaceted concept that encompasses various dimensions, including transportation, urban planning, and social equity. One significant indicator of accessibility is the area of residence, which influences the ease with which individuals can reach desired destinations and engage in activities (Gutiérrez & García-Palomares, 2020). Accessibility to facilities like schools, healthcare, and the others is a key determinant of residential satisfaction and quality of life (Goswami & Bulsara, 2025). The accessibility factor meant in this research is the distance traveled and the availability of transportation. Basically, to create and instill a pattern or value of religious moderation in the mualaf family, routine religious guidance must be carried out. Unfortunately, the distance between the mualaf family's residence and the preachers' (da'i) residence is quite far. Most of the mualaf live in remote, inland areas, requiring transportation to reach the intended place to carry out religious guidance and to bring about the pattern of religious moderation in these mualaf residents. Some time ago, a motorcycle was provided to be used for dakwah (preaching) to the mualaf. However, unfortunately, the vehicle provided turned out to be unsuitable for use, so it is currently not functional and is planned to be returned to the community that provided it. This is still an obstacle felt by the TSK (Team for Religious Guidance) in conducting guidance for the mualaf, especially in instilling the pattern of religious moderation.

CONCLUSION

1. The attitude of religious moderation among the mualaf family in Paramasan is Washatiah (taking the middle path) and Tawazun (balance). The Dayak Paramasan mualaf family lives harmoniously in religious life, even while being surrounded by the Dayak Kaharingan tribe, without severing kinship ties with family members who

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- have not embraced Islam. They are able to demonstrate openness and practice the values of tolerance toward all groups. Differences in belief are not an obstacle to socializing. Islam upholds harmony in national and state life.
2. The pattern of moderation that exists in the Dayak Meratus mualaf family in Paramasan includes respecting differences in belief, helping one another, valuing one another, respecting one another, tolerance, and being able to accept differences. The mualaf in Paramasan have high social values in the community. For example, when customary ceremonies or activities from other religions are held, the mualaf, with self-awareness, participate in helping with the preparations through collective work (gotong royong), baharaguan (a term for helping/cooperation), and even helping to provide cooking ingredients such as rice, sugar, and other cooking necessities.
 3. The supporting factors for the creation of religious moderation among the mualaf family in Paramasan are the shared tribe factor and the open-mindedness factor. Meanwhile, the inhibiting factors for the creation of religious moderation among the mualaf family are divided into three: the economic factor, the education factor, and the accessibility factor.

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