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NEGOTIATING DIVERSITY AND BUILDING SHARED IDENTITY THROUGH RELIGIOUS MODERATION IN TRANSMIGRANT COMMUNITIES

[1]Andi Tenri Leleang[*], [2]Ahmad Khidir Al Ikhlas, [3]Ambo Ahsan bin Embok Raub, [4]Muhammad Agus

[1]USI Al Mawaddah Warahmah Kolaka, Indonesia. anditenrileleang16@gmail.com
[2]Universitas Al Azhar Cairo, Mesir. ahmdkhidiralikhlas.4@gmail.com
[3]Kafa SKPP Putrajaya Selangor, Malaysia. ahsan921202@gmail.com
[4]IAI DDI Mangkoso, Indonesia. muhammadagus1123@gmail.com

[*]Corresponding Author

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Negotiating Diversity, Transmigrant Communities, Religious Moderation

ABSTRACT

This study aims to analyze the dynamics of multicultural harmony within the transmigrant community and the practice of religious moderation in Toabo Village. Toabo Village is known as "Mini Indonesia" because of the diversity of its community. Despite this diversity, the transmigrant community in Toabo is able to live peacefully and harmoniously through the practice of religious moderation. This study employs a qualitative approach using a case study method. Data were obtained through interviews with community members, religious leaders, and community leaders, as well as through observation and documentation. The data were analyzed through the stages of data collection, data reduction, data presentation, and conclusion drawing. The findings show that multicultural harmony in Toabo Village is manifested through mutual respect in religious practices, cross-religious participation in religious celebrations, the involvement of various groups in cultural festivals, and adjustments in social activities to respect the religious needs of each group. Harmony is also supported by the roles of religious and community leaders in resolving differences through deliberation and by continuous social interaction. On the other hand, technological development and social media pose challenges because they can introduce provocative religious narratives from outside the local community. This study shows that religious moderation within a transmigrant community is manifested not only through tolerance but also through social practices, cross-group cooperation, and the community's ability to manage differences.

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Kata kunci:

Menegosiasikan Keberagaman, Masyarakat Transmigran, Moderasi Beragama.

ABSTRAK

Penelitian ini bertujuan untuk menganalisis dinamika kerukunan multikultural dalam masyarakat transmigran serta praktik moderasi beragama yang terjadi di Desa Toabo. Desa Toabo merupakan desa yang memiliki julukan Indonesia mini karena keberagaman masyarakatnya. Meskipun demikian, masyarakat transmigran di Toabo mampu hidup rukun dan harmonis melalui penerapan moderasi beragama. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Data penelitian diperoleh melalui wawancara dengan masyarakat, tokoh agama, dan tokoh masyarakat, serta melalui observasi dan dokumentasi. Data dianalisis melalui tahapan pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa kerukunan multikultural di Desa Toabo terwujud melalui praktik saling menghormati dalam pelaksanaan ibadah, partisipasi lintas agama dalam perayaan keagamaan, keterlibatan berbagai kelompok dalam pesta budaya, serta penyesuaian dalam kegiatan sosial untuk menghormati kebutuhan keagamaan masing-masing. Kerukunan juga didukung oleh peran tokoh agama dan tokoh masyarakat dalam menyelesaikan perbedaan melalui musyawarah serta interaksi sosial yang berlangsung secara berkelanjutan. Di sisi lain, perkembangan teknologi dan media sosial menjadi tantangan karena dapat membawa narasi keagamaan yang provokatif dari luar lingkungan masyarakat. Penelitian ini menunjukkan bahwa moderasi beragama dalam masyarakat transmigran tidak hanya diwujudkan melalui sikap toleransi, tetapi juga melalui praktik sosial, kerja sama lintas kelompok, dan kemampuan masyarakat dalam mengelola perbedaan.

A. INTRODUCTION

Indonesia is a country known for its diversity. For Indonesia, diversity is believed to be a destiny determined by Allah SWT that cannot be avoided (Fitriani, 2020). Various languages, ethnic groups, cultures, and religions are part of the lives of Indonesian people. This diversity serves as social capital, but it also requires the ability to manage differences so that harmonious communal life can be maintained (Subchi et al., 2022).

Indonesia is a democratic country characterized by diversity in terms of both perspectives and beliefs. Differences in religious beliefs make the government's role important in assisting and supporting people in practicing their religions according to their respective beliefs (Sulton, 2023). His diversity constitutes a social asset; however, if it is not properly managed, it can create challenges in social life. Therefore, strengthening tolerance and religious moderation is necessary to maintain a peaceful and harmonious society (Nurlaili, 2024).

In Indonesia, multicultural communities can be found in transmigrant communities. Transmigration is a policy that encourages the movement of people from densely populated areas to relatively less densely populated areas and, in practice, can bring about changes in social and cultural conditions as well as patterns of social interaction (Nova, 2016). The encounter of people from different social, cultural, and religious backgrounds requires mutual respect, tolerance, and the ability to adapt in order to prevent social conflict. Experiences in strengthening moderation among diverse groups also demonstrate the importance of inclusive

guidance in managing differences (Nur, 2025).

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤىِٕلَ لِتَعَارَفُوْا ۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۗاِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

Translation:

> "O mankind! Indeed, we created you from a male and a female and made you into peoples and tribes so that you may know one another. Surely, the most noble of you in the sight of Allah is the most righteous among you. Surely, Allah is All-Knowing, All-Aware." (D. A. RI, 2019).

The differences created by Allah SWT are not intended for people to oppose one another but rather to enable them to know one another. This condition makes religious moderation important as a guiding principle for maintaining stability between the practice of religious teachings and respect for diversity.

In Islam, religious moderation is known as *wasathiyah*, which means being in the middle. Religious moderation prioritizes justice, balance, and avoiding extremism in understanding and practicing religious teachings. This attitude does not mean mixing or compromising religious beliefs, but rather placing social relations with followers of other religions within a framework of mutual respect (Riza, 2024). Religious moderation is one approach to building tolerance and harmony in a pluralistic society (Abror, 2020).

Toabo Village, Papalang District, Mamuju Regency, has been recognized as a religious moderation village due to the diversity of languages, ethnic groups, and religions among its residents. The residents of this village generally live side by side in harmony and peace. Such harmony does not emerge by itself but is shaped through interactions among residents, the involvement of religious and community leaders, village government policies, and local values. Research on the practice of religious moderation in Toabo Village has also demonstrated the importance of interfaith participation, the roles of religious leaders and the village government, and local education in maintaining harmony (Tahir & Heriamsal, 2025). Nevertheless, previous studies have focused more on the practice of religious moderation in Toabo Village in terms of interfaith participation, the roles of religious leaders and the village government, and local education. Meanwhile, the dynamics of harmony within the context of a transmigrant community, particularly the process of social adaptation, the strengthening of a shared identity, and the challenges posed by the entry of religious narratives through technological developments and social media, still require further investigation.

Based on this research gap, this study seeks to further examine the dynamics of multicultural harmony within the transmigrant community in Toabo Village, Papalang District, Mamuju Regency, with a focus on the approach of religious moderation in the social life of the community. This study does not merely view religious moderation as a form of interfaith tolerance but also examines how these values play a role in the process of social adaptation,

the formation of a shared identity, and community efforts to address new challenges in maintaining harmony. Thus, this study is expected to complement previous research and provide an empirical perspective rooted in the experiences of the community. Studies on religious moderation also indicate that socio-cultural contexts and institutional policies can influence the formation of moderate attitudes (Zulkifli et al., 2023).

B. RESEARCH METHOD

This study employs a qualitative approach with a case study method to conduct an in-depth analysis of the dynamics of multicultural harmony within the transmigrant community through the approach of religious moderation as manifested in the social life of the community in Toabo Village, Papalang District, Mamuju Regency. The qualitative approach is used to understand the social conditions, experiences, and practices of community life contextually.

The research data were obtained through interviews, observation, and documentation. Interviews were conducted with community members, as well as religious and community leaders who are familiar with the social conditions and interreligious harmony in Toabo Village. Observations were conducted of the social life of the community and various forms of interfaith interaction taking place in everyday life. Documentation was used as supporting data related to the social conditions and community activities in Toabo Village.

The data obtained were then systematically analyzed through the stages of data collection, data reduction, data presentation, and conclusion drawing. Data from the interviews, observations, and documentation were compared and correlated to obtain an overview of the conditions of diversity, the practice of religious moderation, the dynamics of harmony, and community efforts to maintain harmony in Toabo Village. This analytical process was conducted to understand the research findings based on the social conditions of the community in their context (Nurrisa, 2025).

C. RESULTS AND DISCUSSION

1. Social Conditions and Diversity in Toabo Village

Toabo Village is one of the villages located in Papalang District, Mamuju Regency, West Sulawesi Province. The village has been designated as a religious moderation village because it has been able to maintain religious harmony and tolerance. Its residents come from diverse backgrounds, including ethnicity, religion, culture, and language. This diversity emerged as a result of the transmigration program in 1981–1983, which brought various ethnic groups to Toabo Village, thereby creating diversity. Based on the field data obtained in this study, there are 13 ethnic groups and four religions living side by side in Toabo Village. This finding indicates that diversity has become part of the social structure of the Toabo Village community. This condition is consistent with the findings of Tahir and Heriamsal (Tahir & Heriamsal,

2025), which indicate that social interaction, local values, and institutional roles are important elements in maintaining tolerance.

In everyday life, the people of Toabo Village live together peacefully and harmoniously. Community members continuously interact with one another for personal needs, work or business purposes, as well as community activities, such as mutual cooperation, village deliberations, and social and religious events. Children in Toabo Village are taught from an early age to appreciate and respect diversity. These findings demonstrate that cross-group interaction does not occur only in religious activities but also in everyday social activities. This condition indicates that diversity has become part of the social reality that is accepted and experienced collectively. Interfaith interactions, joint activities, and kinship values can strengthen tolerance in a pluralistic society (Fitriani, 2020).

2. The Practice of Religious Moderation in Community Life

In everyday life, conflict cannot always be avoided. However, conflict can provide an opportunity to identify problems, improve relationships, and seek solutions. Since human beings cannot be separated from differences and the potential for conflict, the approach of religious moderation is considered relevant in areas with diverse populations, including transmigration areas. Religious moderation can serve as an approach to strengthening tolerance, preventing extremist attitudes, and building harmonious social life (Akbar, 2021).

Religious leaders consistently remind their congregations to embrace existing differences without marginalizing one religion in relation to another. Religious leaders also serve as mediators in resolving social issues that may arise from differences in background (Jubba et al., 2022). Deliberation in addressing problems is essential to prevent them from escalating and to ensure that they can be resolved peacefully. The roles of religious leaders and religious organizations are also important in strengthening the practice of moderation, although challenges may arise from more exclusive currents of thought (Zulkifli et al., 2023).

Based on the research findings, several practices of religious moderation were identified in Toabo Village, namely:

a. The celebration of religious holidays is one of the practices of religious moderation. When Muslims celebrate the Prophet Muhammad's birthday (*Maulid Nabi*), Hindu and Christian community members may attend to help ensure that the event runs smoothly and may even participate in maintaining security during the event. Such practices of interfaith participation strengthen opportunities for interaction and mutual understanding among community members (Pajarianto et al., 2022).
b. Cultural festivals are usually organized by village officials by involving various ethnic and religious groups to showcase their respective arts, customs, and traditions. These events are inclusive and open, allowing all residents to participate regardless of their identity

background. An approach that connects religious moderation with local cultural values can help establish a more inclusive shared space (Pratiwi & Suniadewi, 2024).

c. Respecting one another during religious worship. The people of Toabo Village also demonstrate mutual respect in carrying out their religious worship. When Hindus conduct certain rituals or celebrate religious holidays, they temporarily stop their activities when the Muslim call to prayer (*adhan*) is heard and resume them after the *adhan* has ended. This practice demonstrates respect for the time and observance of religious worship by other religious groups (Suradi et al., 2020).
d. When Hindus hold a social gathering, they designate one house as a place where Muslim guests can eat. They even prepare separate eating utensils and special dishes for Muslims attending the event. Food that is prohibited for Muslim consumption is separated from food that is permissible for Muslims. This practice demonstrates social adjustment in community activities as a form of respect for the religious needs of different community members.

3. Dynamics and Challenges in Maintaining Interreligious Harmony

In areas where the population consists of transmigrant communities, diversity creates a need for mutual respect, openness, and the ability to adapt to people with different religious, linguistic, cultural, and ethnic backgrounds. Harmony does not occur automatically but needs to be built through continuous social interaction and a shared commitment. Interactions among people of different religions can serve as a strategy for building trust, understanding differences, and fostering mutual respect (Nova, 2016).

However, the dynamics of interreligious harmony cannot be separated from the challenges posed by the presence of technology. According to a community leader who has lived in Toabo for a long time, the presence of technology has also influenced the dynamics of interreligious harmony. Technological advances have accelerated the dissemination of information, sometimes resulting in the emergence of provocative religious narratives. This challenge is consistent with studies showing that digital spaces can serve as a medium for disseminating moderate messages while also providing a space for information that may reinforce intolerance (Mubarok & Sunarto, 2024).

With the emergence of technology, particularly social media, people have greater access to religious information from various sources beyond their immediate social environment. On the one hand, this development provides positive opportunities, such as increased access to religious knowledge, sermons, and discussions that can broaden perspectives. On the other hand, social media can also pose challenges when the information received is not critically filtered. Therefore, digital literacy needs to go hand in hand with the strengthening of religious moderation so that digital spaces do not become sources of polarization (Saumantri, 2023).

Toabo Village has long been known for its harmonious interfaith social interactions. The entry of religious narratives from outside through technology may create tensions among

religious communities when such narratives are accepted without a process of filtering and dialogue. Differences in religious understanding that were previously managed through direct interaction and deliberation may now encounter digital discourses that are not always consistent with the local context. Therefore, the community's ability to critically assess religious information is important for maintaining social harmony.

4. Efforts to Maintain Interreligious Harmony through a Religious Moderation Approach

a. Strengthening multicultural and religious moderation-based education

To ensure the continuity of interreligious harmony, it is important to incorporate multicultural values and religious moderation into education. Multicultural-based education emphasizes the recognition and appreciation of diversity as a social asset. Through this approach, students are encouraged to understand differences in culture, language, and religion positively and to develop attitudes of mutual respect and empathy (Fiantika, 2022). Research on moderation education indicates that schools can serve as important spaces for instilling tolerance and preventing the development of extremist attitudes (Husna & Thohir, 2020).

In practice, learning materials should not only emphasize cognitive aspects but also affective and social aspects, such as learning about tolerance, social justice, and interreligious solidarity. Participatory and dialogical learning methods can be used to encourage students to discuss and understand differences constructively. Teachers' capacity to convey and understand religious moderation also needs to be strengthened because educators are not only instructors but also role models for students (Janah et al., 2024).

b. The role of the family in instilling tolerance from an early age

Children should be taught from an early age to adopt an attitude of tolerance toward differences, particularly when they live in a transmigration area. This requires them to accept differences in religion, culture, and ethnicity. Parents should educate their children to appreciate diversity so that children do not use other people's language, ethnicity, or religion as a subject of jokes. A supportive family and social environment can facilitate the internalization of moderation values from an early age (Pajarianto et al., 2022).

In everyday life, families can encourage children to interact positively with diverse environments. Involving children in social activities, such as mutual cooperation, community events, or national holiday celebrations, can broaden their social experiences and strengthen their attitudes of tolerance. Through direct experience, children learn to interact naturally and without prejudice with people from different backgrounds (Mufi et al., 2023).

c. Exemplary conduct of religious and community leaders

Religious leaders, as guides for their communities and as figures who instill religious moderation values through sermons and religious guidance, emphasize the importance of being fair, balanced, and non-extreme in practicing religion, while encouraging people to live

peacefully alongside followers of other religions. Community leaders can also act as mediators when misunderstandings occur so that problems can be resolved through a familial approach. In the context of Toabo Village, this role is related to the importance of religious and community leaders in maintaining interactions among residents from different backgrounds. The role of religious leadership and the socio-cultural context is an important part of the formation of moderation practices.

d. Government support through religious moderation programs

One form of government support for religious moderation programs is the development of fair policies that do not marginalize any ethnic or religious group. Such policies serve as guidelines for managing existing diversity. Programs for socializing and educating the public about religious moderation need to be organized through training, counseling, and religious activities. The government also needs to support the strengthening of religious moderation through the Forum for Religious Harmony (*Forum Kerukunan Umat Beragama*—FKUB) and cooperation with various stakeholders (K. A. RI, 2019). The implementation of religious moderation in Indonesia cannot rely solely on socialization but requires sustained cooperation among the government, religious leaders, and the community (Sulton, 2023; Akbar, 2021).

e. Strengthening digital and religious literacy

Digital literacy helps people identify accurate information and distinguish it from hoaxes or provocative information, while religious literacy equips people with a moderate and contextual understanding of religion. The combination of the two is one of the keys to preventing the misuse of technology that could undermine interreligious harmony (Saumantri, 2023).

5. Social Adaptation and the Strengthening of Shared Identity in Transmigration Areas

The transmigration policy, which brought people from various regions to Toabo Village, not only changed the demographic composition but also shaped new patterns of social relations that differed from those of each group's place of origin. The movement of people through the transmigration program essentially encouraged social and cultural changes as well as changes in patterns of community interaction, requiring residents to rebuild their social networks in a new environment (Nova, 2016). This process subsequently encouraged the emergence of a shared identity as "Toabo residents," which transcends the original ethnic and religious identities without eliminating the cultural identities of each group.

The strengthening of this shared identity did not occur instantly, but rather through a continuous process of internalizing the values of tolerance within the family, school, and broader community environments. The active internalization of religious moderation values, rather than merely passively allowing differences to exist, has been shown to strengthen social

harmony in education and everyday life in Indonesia's pluralistic society (Mufi et al., 2023). In Toabo Village, this process can be seen in the practice of parents encouraging their children to interact across ethnic and religious boundaries from an early age so that tolerance is no longer merely something taught formally but has become part of everyday life.

In addition to socio-cultural factors, the legal dimension also provides space for the formation of this shared identity. Constitutional guarantees of the freedom to practice worship according to one's respective beliefs provide a foundation that allows each religious group in Toabo Village to feel secure and recognized so that tolerance does not rely solely on social awareness but also on legal protection (Akbar, 2021). Such legal certainty provides a sense of security, which is an important prerequisite for residents to be willing to open themselves up and interact with groups holding different beliefs.

The process of social adaptation is also supported by the existence of public spaces and local wisdom that function as meeting points for residents. Village markets, meeting halls, schools, and sports fields provide spaces where residents from various ethnic and religious backgrounds can meet naturally, thereby creating shared interests that transcend the boundaries of group identities (Pratiwi & Suniadewi, 2024). Local wisdom that has developed through community practices also strengthens the function of these spaces as a means of social integration while serving as an informal mechanism for maintaining tolerance among residents beyond the formal roles of religious institutions and the village government (Pajarianto et al., 2022).

Successful social adaptation also functions as a preventive strategy for addressing potential conflicts arising from differences in background. A comprehensive approach to managing social conflict in multicultural communities emphasizes the importance of establishing mechanisms for continuous dialogue and interaction before tensions develop into open conflict (Suradi et al., 2020). In Toabo Village, the practice of deliberation and regular interaction in public spaces forms part of such a mechanism, allowing potential friction arising from differences in beliefs or interests to be resolved through a familial approach before developing further and disrupting the social order that has been collectively established.

The shared identity that has developed in Toabo Village is also challenged by the entry of more exclusive religious discourses from outside, consistent with studies on the contestation between groups that tend to be conservative and moderate groups in promoting Islamic understandings in Indonesia (Jubba et al., 2022). The strength of the shared identity and long-established social networks is one of the factors that helps residents maintain a moderate attitude while also serving as a natural filter against narratives that could potentially divide the harmony that has been established.

From a broader perspective, religious moderation developed in Toabo Village can be understood as a form of religious social capital that enables individuals and groups from

different backgrounds to maintain productive relationships without having to compromise their respective religious identities (Subchi et al., 2022). Such social capital does not emerge automatically but is the result of socio-cultural construction that continues to develop through interaction, religious leadership, and the distinctive local context of each community (Zulkifli et al., 2023). In a transmigrant community such as Toabo Village, this context is characterized by a shared need for acceptance and a sense of security amid diverse backgrounds.

Religious moderation ultimately functions as a fundamental concept that bridges these differences in identity because it emphasizes fairness and balance in viewing differences without compromising the beliefs of each party (Nurlaili, 2024). This concept provides a framework for the residents of Toabo Village to understand diversity not as a threat to group identity, but as part of a shared identity that enriches their social life as an integrated village community.

Thus, the social adaptation of the transmigrant community in Toabo Village and the strengthening of the shared identity accompanying it cannot be separated from sustained cooperation among the government, religious leaders, and the community itself. The implementation of religious moderation in Indonesia requires synergy among various stakeholders so that the values of tolerance do not remain merely a discourse but are genuinely manifested in community life (Sulton, 2023). The experience of Toabo Village demonstrates that successful social adaptation in transmigration areas, supported by public spaces, local wisdom, legal guarantees, and religious social capital, can serve as an important foundation for creating sustainable harmony amid diversity.

6. Implementation of Religious Moderation Based on the Four Indicators of the Ministry of Religious Affairs in Toabo Village

To deepen the analysis of multicultural harmony in Toabo Village, the findings presented in the previous sections can be examined through the framework of the four indicators of religious moderation formulated by the Ministry of Religious Affairs of the Republic of Indonesia, namely national commitment, tolerance, non-violence, and accommodation of local culture (K. A. RI, 2019). These four indicators do not stand independently but complement one another and collectively shape moderate religious attitudes in social life. Studies on religious moderation among Indonesian Muslim communities indicate that these four indicators can be empirically observed in everyday practices, ranging from attitudes toward the state to the ways individuals respond to cultural differences (Subchi et al., 2022). Applying this framework to the case of Toabo Village provides a more systematic picture of how religious moderation operates within a diverse transmigrant community.

First, the national commitment indicator can be seen in the way the residents of Toabo Village place their identity as Indonesian citizens above the boundaries of their ethnic and religious identities of origin. The transmigration program, which brought various ethnic groups

together in one area, essentially required residents to develop a shared sense of loyalty to the region and the state in which they live, rather than merely maintaining the identities of their respective groups of origin (Nova, 2016). This national commitment is also supported by constitutional guarantees that protect the rights of every group to practice worship according to its beliefs so that residents do not feel the need to defend their religious identities through means that threaten unity (Akbar, 2021). The implementation of religious moderation in this manner demonstrates that strengthening national identity cannot be separated from the role of the state in providing fair and sustainable policies for all groups in society (Sulton, 2023).

Second, the tolerance indicator is the most prominent aspect of social life in Toabo Village, as reflected in the practices of attending one another's religious celebrations, respecting worship times, and separating food according to the religious requirements of each group. Such tolerance does not emerge instantly but develops through habitual cross-group interactions that take place from one generation to the next (Fitriani, 2020). Local wisdom also strengthens this tolerance because shared customary values serve as references for social ethics that transcend formal religious boundaries (Pajarianto et al., 2022). Tolerance developed in this manner is more sustainable because it is grounded in the experience of living together rather than merely in slogans or normative appeals.

Third, the non-violence indicator is reflected in the way the people of Toabo Village resolve differences of opinion and potential social friction through deliberation and mediation by religious leaders rather than through open confrontation. This approach is consistent with models of social conflict management in multicultural communities that emphasize the importance of sustained dialogue before tensions develop into violence (Suradi et al., 2020). The non-violent attitude of the people of Toabo also functions as a filter against exclusive religious discourses that may enter from outside, as demonstrated by studies concerning the contestation between conservative and moderate groups in promoting Islamic understandings in Indonesia (Jubba et al., 2022). The consistency of residents in choosing peaceful approaches demonstrates that religious moderation has been internalized not merely as a discourse but as a guide for everyday action (Abror, 2020).

Fourth, the indicator of accommodation of local culture can be seen in the involvement of all ethnic and religious groups in village cultural festivals and the use of shared public spaces, such as markets and meeting halls, as places for residents to meet. An approach that connects religious moderation with local cultural values has been shown to help create shared spaces that are more inclusive and accepted by all segments of society (Pratiwi & Suniadewi, 2024). This accommodative attitude also demonstrates that religious moderation in Toabo Village is not understood as an effort to standardize identities, but rather as a way of preserving the cultural richness of each group within the framework of harmonious communal life.

These four indicators ultimately reinforce one another and explain why Toabo Village has been able to maintain harmony despite being inhabited by thirteen ethnic groups and four different religions. This process is the result of continuous social construction shaped by interaction, religious leadership, and the distinctive local context of the transmigrant community (Zulkifli et al., 2023). The strengthening of multicultural education, the exemplary conduct of religious leaders, and the support of government policies discussed in the previous sections essentially function as instruments that operate simultaneously to ensure that the four indicators of religious moderation remain embedded in the social practices of the Toabo community, allowing the harmony that has been established to be maintained amid changing times (Nurlaili, 2024).

D. CONCLUSION

This study shows that multicultural harmony in Toabo Village is formed through continuous social interaction, mutual respect, cross-group cooperation, and the involvement of religious leaders, community leaders, the village government, and local values. The practice of religious moderation is reflected in the social life of the community, which is able to manage differences in religion, ethnicity, and culture while maintaining mutual respect without eliminating the identity of each group. This demonstrates that harmony is not a condition that emerges automatically but rather the result of a social process that is collectively maintained.

On the other hand, the development of technology and social media presents new challenges, as it can accelerate the spread of provocative religious information and affect the harmony that has been established. Therefore, the strengthening of religious moderation values, multicultural education, the role of the family, the exemplary conduct of religious and community leaders, and government support, as well as digital and religious literacy, needs to be carried out continuously. Thus, the experience of Toabo Village demonstrates that religious moderation can serve as a foundation for maintaining harmony and building a harmonious communal life within a transmigrant community characterized by diverse backgrounds.

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