Mainstreaming Social-Cultural Competencies Through a Religious Moderation Model Based on Local Wisdom

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Abstract: *This research explores strategies for strengthening socio-cultural competence through a religious moderation model based on Indonesian society's local wisdom. Socio-cultural competence is an ability that civil servants must have in the form of awareness to know, accept, and advance the cultural diversity of the Indonesian nation. This paper uses a qualitative research model with document analysis methods based on theoretical aspects, planning, and implementation of socio-cultural regulations. Qualitative methodology provides in-depth insights, combining content and descriptive analysis to process information from various documents. The main material for this research includes documents related to Pancasila values, the commodification of cultural identity, and religious moderation practices based on local wisdom. This article shows that strengthening socio-cultural competence is strongly influenced by planning and implementing policies in cultural promotion work. Therefore, a strengthening strategy is needed that includes respecting differences and fostering a sense of love for the country through a moderation model based on local wisdom.*

Keywords: *socio-cultural, competence, diversity, moderation, local wisdom.*

INTRODUCTION

One of the problems for the Indonesian people in several regions is the majority's acceptance of minorities with a variety of identities. The problem of diverse identities is highly vulnerable to social conflict if there is no awareness of maintaining collective unity. The potential for division and polarization of social groups, as in the holding of presidential elections and regional head elections which utilize the commodification of identity (Khamdan, Wiharyani, et al., 2024). The reality of such political contestation provides the potential for decreased respect for diversity in Indonesian society.

The projection of Indonesia's population in 2024 by BPS (Central Statistics Agency) is around 281,603,800 people. Such population data projections make the Indonesian nation occupy the fourth largest population in the world. The countries with the largest populations are China, India, and the United States. A total of 922 islands are permanently inhabited by residents in Indonesia, out of a total of 8,844 islands that have been officially named by the state (Triatmodjo, 2022). The number of islands in Indonesia, according to Law (UU) Number 6 of 1996 concerning Indonesian Waters, reaches 17,508. This condition is what makes Indonesia declared one of the largest archipelagic countries in the world. The many islands with diverse cultural identities of the people who inhabit them have a high potential for conflict while maintaining their existence and dominance in daily interactions.

From a geographical aspect, Indonesia is located between 5° 54′ 08″ north longitude to 11° 08′20″ south longitude, and 95° 00'38" to 141° 01'12" east longitude. Some large islands are located on the equator or equator (Charney & Alexander, 2023). The position in the

middle of the earth is what influences day and night conditions in Indonesia, which have a balanced time, namely around 12 hours. Indonesia's geographic condition is very broad and extends from West to East, causing the division of Indonesia's territory into 3 time zones, namely East Indonesia Time (WIT), Central Indonesia Time (WITA), and West Indonesia Time (WIB). The difference between regional zones occurs around 1 hour, and the largest difference between WIB and WIT is 3 hours.

Territory is one part of the four components that make up a country, apart from permanent population, government, and recognition and diplomatic relations with other countries (capacity to enter into relations with other states). Territory as a component of state existence can be categorized into 3 dimensions, namely land area, sea or water area, and air space (Soliman et al., 2024). The diverse geographical conditions in thousands of islands or regions have an impact on the appearance of cultural diversity, such as diversity of ethnicity, religion and belief, language, customs, residential architecture, including clothing and food designs.

The declaration of the founding of the Indonesian state through the 1945 proclamation had the consequence that all residents within the borders of the Indonesian state must holistically guarantee their character and identity as one nation, under the framework of the Unitary State of the Republic of Indonesia (NKRI). Activities of interacting, cooperating, or collaborating between individuals and other communities, or between communities and other communities, often give rise to conflict or social tension. The dynamic process of society between peace and conflict gives birth to an order of values and knowledge that is passed down from previous people to people born later. This process gives rise to something called culture.

Cultural diversity as a legacy of Indonesia's ancestors on several islands with various identities and characteristics, ultimately has main characteristics. This includes a diversity of ethnicities, languages, religions and beliefs, traditions or rituals, objects and performing arts, culinary, architecture, and traditional clothing (Ibrahim et al., 2023). The main characteristic of several displays of cultural diversity in Indonesia, of course, is that it has a foundation of knowledge, a foundation of values, and a foundation of traditions that

have developed from generation to generation to become a treasure of local wisdom in each community.

In the context of cultural diversity, local wisdom has several sets of values that promote respect for differences and tolerance between different cultural groups (Yusuf, 2023). This includes ways to maintain and care for unique cultural heritage, such as language, craft arts, performing arts, and other ritual traditions. Local wisdom can also be used as a source of knowledge about environmental response and management, how to adapt to climate and weather changes, as well as the ability to adapt in interacting with social communities that have different identities in a particular area.

Socio-cultural refers to the interaction between cultural values and the social structure of society. Local wisdom often regulates social behavior and norms that form a community. This includes the regulation of traditional knowledge systems in the fields of health, education, politics, and religion, as well as leadership mechanisms that are learned and inherited across generations.

State civil servants (ASN) who have the potential to be in a diverse cultural environment at any time are required to have good socio-cultural competence. Competencies or abilities include knowledge, attitudes, and skills regarding how to recognize diversity, being aware of being part of existing differences, as well as being able to appreciate diversity in society. The State Administration Institute (LAN), for example, issued LAN Regulation Number 1 of 2022 concerning Socio-Cultural Training on January 13, 2022. Such a mandate is important so that awareness about cultural diversity which is capitalized in massive activities in the form of competency development, can support the implementation of Law Number 5 of the year 2017 concerning Cultural Advancement.

The importance of understanding developing preserving local wisdom in cultural and socio-cultural diversity is to ensure that the knowledge and values in it remain relevant and beneficial to local communities. Through recognition and respect for local wisdom, communities can build cultural sustainability and increase harmony in everyday life. This strengthening step must be carried out as a policy breakthrough so that the socio-cultural competence of each ASN can support the realization of peace in society. Ironically, cultural diversity and local wisdom practices

are often factors that trigger conflicts related to religion. This is similar to the conflict between Muslims and Christians in Poso, Ambon, and Tolikara, as well as the conflict over purifying religion from traditional influences (Ananda et al., 2024).

Conflicts in the name of religion tend to be based on differences in perception about certain truths and a lack of respect for other people's religious identities. Religion that is not balanced with respect for local wisdom in society is very vulnerable to giving rise to religious radicalism (Khamdan, 2024). The highest value of awareness of religious morality is justice or wasath which means balance. Religious moderation is carried out by stopping the sources of violence, either ending the conflict through mediation to reconcile peaceful attitudes as peacemaking, ending the conflict with force or military intervention as peacekeeping, and ending the conflict by creating a peace structure as well as equality and justice for the parties as peacebuilding (Masykur et al., 2024).

Religious moderation aims to create a non-violent situation through a series of strategies to influence other parties to change perceptions and actions peacefully. Nonviolence does not respond to opposing parties with violence, but instead conveys a message to have a new awareness of taking sides with humanity and justice. In this position, it becomes important to discover how the noble values of local wisdom represent religious moderation as a strategy to increase socio-cultural competence.

RESEARCH METHOD

This study uses a policy evaluation research approach that is qualitative research. The qualitative research method was carried out using the critical discourse analysis (CDA) technique model based on aspects of theory, comparison, and consistency of language use in understanding policy implementation. Data collection in this research uses primary data in the form of documents or materials for planning, implementing, and evaluating policies in the process of strengthening socio-cultural competence. Qualitative descriptive analysis was chosen as the analysis technique, which was carried out by emphasizing the data triangulation process.

In general, the policy cycle is divided into 4 (four) stages (Lister et al., 2024). First,

regarding agenda setting, it is necessary to explain what is the main issue and the background to the success and failure of implementing socio-cultural strengthening. Furthermore, it also explains whether there will be impacts or consequences if the existing issues are ignored, as well as what targets will be achieved by implementing the policy.

Second, in terms of policy formulation regarding issues that are the background to the implementation of socio-cultural strengthening, we will deepen further on how the issues in question are formulated into policies, and if necessary what the policy formulation process is, including whether other related parties are involved. Third, at the policy implementation stage, standard operating procedures (SOP) are generally available. However, considering that empirically the implementation of the strategy to strengthen socio-cultural competence is faced with a situation that is not yet ideal, it is necessary to find real problem points. Fourth, the policy evaluation stage needs to be tightened on specific matters from the reality of the implementation of strengthening socio-cultural competence which is not yet ideal due to the lack of emphasis on the formation of agencies or units mandated in regulations.

RESULT AND DISCUSSION

1. Cultural Diversity as a Socio-Cultural Basis

Every human being has been created by God with the nature of reason so that they can think and be creative or make something to meet their needs. The gathering of several people into a community which is then called society, causes several values from the thoughts and creativity of individuals or groups to experience both rejection and acceptance. The values resulting from thoughts and expressions of material and non-material products that are passed down from generation to generation become traditions which are often called culture.

The process of rejection and acceptance of hereditary inheritance influences the birth of cultural traditions in society. This tradition can come from a small community that has homogeneity or the same identity of membership, or from a large community that has heterogeneity or diversity of identities from a collection of several small communities. Culture, which has become a cross-generational

tradition, develops as an adaptation system according to the development of human evolution and environmental evolution, to solve the problems of food, shelter, clothing, and *panguripan* or life security. Therefore, culture develops as a system of ideas that gives rise to several symbols that have meaning or value for community members as a tradition.

The relationship between small communities and large communities can be exemplified by the cultural phenomenon related to indigenous children in West Kalimantan, namely Malays and Dayak. Since hundreds of years ago, these two cultural identities have become indigenous identities for the indigenous tribes of West Kalimantan. Malays are constructed as a group of indigenous people from West Kalimantan who adhere to Islam, while Dayak are constructed as indigenous people from West Kalimantan who adhere to non-Islamic religions. Culturally, the Indigenous people of West Kalimantan who embrace Islam do not only have Malay identities, but also Senganan, Pengaki, Bird Dayak, Katab Kebahan, and Islamic Dayak (Prasojo, 2017). The use of religion as a marker of identity makes all these different identities then become Malay or "Turun Melayu" because they embrace Islam.

West Kalimantan is a large community that has several ethnic identities as small communities, namely Malay, Dayak, and Chinese. In another position, Dayak, which comes from the name of communities upstream or people above inland springs, can also be called a large community with the existence of small communities such as Dayak Punan, Dayak Iban, Dayak Benuaq, Dayak Kenyah, Dayak Bedayuh or Klemantan, Dayak Krio, and Dayak Sebaruk. In the formation of the large Malay community, anyone from any tribe who embraces Islam will be constructed as a Malay, even if they come from Java, Madura, including the Dayaks themselves. Malays can be called a large community with various small communities who share the same religion of Islam. Being Muslim in West Kalimantan means having a Malay ethnic name.

The contact between small communities and large communities certainly creates cultural contact which influences the change process. The fact of this change can be seen in the evolution of language, the evolution of lifestyle, the evolution of economic systems, the evolution of religious systems, the evolution of law, and other cultural evolutions. Cultural

diversity in one era at the same time or almost at the same time clearly shows the existence of adaptation strategies from internal mechanisms and defense strategies from external mechanisms carried out by one community with another community (Inglehart, 2020).

Table 1. Cultural Evolution in Large and Small Communities

No	Name	Expression of Change
1	Language	Arabic absorption: *gapura, menara, wasit, kursi, murid* English absorption: *sekolah, film, bank, komputer* Chinese absorption: *bakso, bakpia, bakiak*
2	Lifestyle	The industrial revolution from level 1.0 to 5.0 is based on artificial intelligence.
3	Economic System	The barter transaction process changes from the use of gold and silver, cash currency, to the use of digital money or e-wallets.
4	Religious System	The development of animism and dynamism, the kingdom of the gods, and monotheism
5	Legal System	Punishment of criminals goes through developmental phases: a. The death penalty and exile to keep the devil's soul away from a person b. Punishment as a deterrent and appropriate revenge, such as cutting off hands, stoning or throwing stones at a certain rate, whipping, and other torture c. Coaching punishment so that someone becomes aware

Robert Redfield, an American anthropologist, introduced the concept of tradition into 2 forms, namely little tradition or small tradition and great tradition or big tradition (Redfield, 1956). Small traditions develop in small communities on a local scale and are developed in oral traditions in general society that are not systematically structured. Minor traditions relate to the oral culture and ritual practices often associated with traditional societies. Therefore, its main characteristic is that it is not written.

As developed in Javanese society, cultural traditions are influenced by three parts, namely *Negarigung* as a cultural area

influenced by the palace, *Mancanegari* as the outermost area of the palace's authority so that it develops its own culture but is still influenced by the cultural traditions of the palace, and *Pesisiran* as an open area in the intersection of many cultures. So it tends to be acculturative.

In another position, great traditions develop with a broad or universal scope, and are developed from centers of power or authority holders whose numbers are relatively small, but are mobilized systematically, structured, and massively. Great traditions relate to formal culture which is often associated with elite and educated societies. Therefore, the main characteristic is that it is written or has certain standard standards and emphasizes the role of formal institutions such as religious institutions or traditional institutions.

Small traditions and large traditions continuously interact and influence, giving rise to two processes of cultural transmission, namely sanskritization, and parochialization. Sanskritization or universalization takes place by incorporating small traditions into large traditions. The tradition of *Bubur Abang Puteh* or red and white porridge can is an example. Porridge made from rice mixed with brown sugar is made by several communities as a complement to the offerings of salvation or salvation prayer rituals. The dish of *Bubur Abang Puteh* is usually used to welcome newborn babies and commemorate the wet on the day of birth in Javanese society, the commemoration of the Islamic New Year or 1 Muharram in Sundanese society, the commemoration of the month of *Safar* by the Madurese ethnic group (Aziza et al., 2024), the *Bubur Baeq Putiq* ritual in East Lombok society, *the Tumpek Bubuh* day of the Balinese community, the *Manyanggar* ceremony of the Meratus Dayak community in South Kalimantan, including the *Tabot* ritual of the Malay community in Bengkulu and West Sumatra. The red and white porridge tradition developed into Indonesian porridge or was made into a whole dish through palace or sultanate traditions until it developed in the modern era in commemoration of Indonesia's independence day.

The parochialization that occurs with large traditions is localized in small traditions. Islam as a great tradition is localized into at least 8 (eight) cultural expressions, namely Arabic Islam to describe the Middle East region, Turkish Islam, Persian or Iranian Islam, Black African Islam, Sino-Islam, Islam of the Indian Subcontinent, Archipelago Islam, and World Islam West (Khamdan, 2018). Each has uniqueness and distinction or a variety of responses to social and environmental changes, even though the core teachings come from the main sources, namely the Qur'an and Hadith. Such transmission creates the relationship that Islam as a large tradition has a strong influence on the cultural roots of local communities or small traditions through the process of adoption and accommodation.

Islam Nusantara, as an expression of Islam in Indonesia, is an example of displaying the great traditions of Islam that are "flowery" with local traditions (Azyumardy Azra, 2018). The habit of gathering together in Indonesian society has given rise to the tradition of *walimah* or banquets among Indonesian Muslims. These are things like *walimatul khitan* for prayers for circumcised children, *walimatul ursy* for prayers for wedding processions, *walimatus safar* for prayers for the departure of Hajj or Umrah, halal bi halal events for friendship to forgive each other after the holidays. The *walimah* tradition is filled with reading tahlil or sending prayers for people who have died by reading the Qur'an or other dhikr readings. Such a series of traditions is not found in other regions, whether in the Middle East, Persia, Sino-Islam, and others.

The large number of small communities in Indonesia has an impact on the emergence of a diversity of cultural traditions as a distinctive characteristic. As part of the Indonesian nation, we clearly cannot ignore the reality that Indonesia as a country has a great diversity of identities. Cultural diversity has given rise to several unique features, such as traditional ceremonies, traditional houses, traditional traditional dances, traditional musical instruments and songs, traditional traditional clothing, traditional houses, traditional weapons, and various special foods. The unique appearance of several cultural traditions from various regions in Indonesia is certainly influenced by the presence of a unifying characteristic.

2. Model of Religious Moderation and Local Wisdom

President Joko Widodo on September 25 2023 issued Presidential Regulation Number 58 of 2023 concerning Strengthening Religious Moderation. Religious moderation is a way of viewing and practicing religion in living

together to realize the essence of religious teachings and beliefs that protect aspects of humanity and build public benefit, based on the values of justice, balance, and obedience to Pancasila and the Constitution (UUD) of the Republic of Indonesia. 1945 as a national agreement. Such a process is aimed at increasing togetherness and harmonization of religious relations, culture, and religious harmony.

One of the important elements for moderating people's understanding and practice in a heterogeneous social environment is the need to re-strengthen local wisdom as the core of building peace. Local wisdom as a perspective that contains values and consistent truth by the local cultural community, can be expressed as ethical values, customs, beliefs, laws, and special traditional rules as guidelines for social interaction and interaction with the environment. Forms or elements of local wisdom can be classified as local knowledge and values, skills, natural resources, local decision-making, and local group solidarity.

The local wisdom of the Indonesian people in disaster mitigation is local knowledge that is still developing today. Indonesia, as a country prone to geological disasters such as earthquakes, landslides, shifting earth plates, and volcanic eruptions, has resulted in the development of local knowledge in several areas. The appearance of wild animals descending from the top of the mountain, such as deer or monkeys, has made people on the slopes of Mount Merapi in Central Java increase their alertness because it is a sign that the mountain is active.

The tsunami phenomenon has at least become an oral tradition in the people of Simeulue, Aceh, known as the Smong Legend. The word *Smong* is interpreted as the crashing of sea waves. Smong tells a legend about an earthquake and the aftershocks of strong sea waves so they had to look for the highest place to survive (Maru et al., 2023). When seeing the post-earthquake sea wave phenomenon, you should bring rice, sugar, salt, and matches. During the 2004 Aceh Tsunami tragedy, for example, around 1,700 houses were destroyed by the tsunami, with a death toll of 6 people. Oral traditions that form local knowledge ultimately benefit people by saving them when a disaster occurs.

The very broad scope of local wisdom can be developed for many functions in the context of religious moderation, namely the function of spiritual traditions, the function of nature conservation, the function of social ethics, the function of developing science, the function of artistic expression, and the function of the legal order. The function of spiritual traditions such as the *Rajo Tigo Selo* Concept in Minangkabau, West Sumatra, which places leadership in three kings, namely Raja Alam who takes care of the government, Raja Adat who takes care of community customs, and Raja Ibadat who handles religious matters. Such a leadership confederation gave birth to the *Adat Basandi Syarak, Syarak Basandi Kitabullah* (Khamdan, 2022)Islamic religious spirituality has become local wisdom for building peace, influencing the religious expression of the Minangkabau people.

Conservation function of environmental preservation or love of the homeland. Papuan people believe that *te aro neweak lako* means nature is me. Mounts Erstberg and Grasberg are believed to be the heads of mothers who provide livelihoods so that this wisdom functions to preserve the environment. The people of Bengkulu have the *Celako Kumali* belief which is based on taboo values regarding farming activities. The Undau Mau community, West Kalimantan, has a pattern of residential spatial planning by classifying forests and their use. The Aru people in Southeast Maluku have a tradition of catching white sea cucumbers and matahui sea cucumbers related to the calendar mythology based on days and months, as well as a 3-year harvest interval. This socio-ecological tradition illustrates the sensitivity of Indigenous peoples to environmental human rights (Khamdan, Annibras, et al., 2024).

The function of ethics or social culture as in Javanese society which has the *Moh Limo* philosophy or the prohibition on doing the five reprehensible things. The five prohibited acts include *maling* or theft, *minum* or drunkenness, *madon* or playing with women which is not appropriate, *main* or gambling, and *madat* or addiction to illegal drugs.

The function of developing human resources, as in the Kudus community in Central Java, is the Gusjigang philosophy, which stands for *bagus*, or good morals, *ngaji*, or good at reciting the Koran, and *dagang*, or skilled at trading. This philosophy forms a community ethos that always strives to be positive while increasing religious knowledge and entrepreneurial skills to meet the standards of the Kudus community identity.

The function of local wisdom for the development of science, as occurs in the Ambonese community in Maluku. The Ambonese people have local wisdom that there is a time for every aspect of utilizing natural resources, such as which sea products can be eaten and which cannot be eaten because they contain poison. This also concerns what types of plants can be harvested within a certain period, along with their properties and processing recipes. Javanese people have wisdom in cultivating rice fields using the Tumpang Sari practice, namely planting various kinds of grains and plants in one area of land simultaneously. Developing this kind of planting technique requires an understanding of *Pranoto Mongso* or managing land following natural signs, as well as the contour lines of the land surface (Retnowati et al., 2014). The Balinese people have a technique for managing rice field irrigation with terraced land contours called *Subak*.

The function of local wisdom as an artistic expression exists in almost all groups of Indonesian society. The coastal communities of Brebes, Central Java, have the performing art of *Buroq* in the form of an animal with the face of an angel. One of the performing arts of *Buroq* is used to wake up and sleep before dawn. The people of Semarang, Central Java, have the *Warak Ngendog* performing art in the *Dugderan* tradition series as performing arts.

The function of local wisdom for legal order. This function has developed in the community of Haruku Island in Central Maluku which has a traditional institution called *Kewang*, to supervise and provide security in fishing. Hindu and Javanese Kapitayan society has social stratification in 7 layers of society known as caste, including *brahmin* for religious groups who do not have worldly material relations, *ksatria* for groups who cannot have personal wealth because their lives are guaranteed by the kingdom, *ways* for groups of farmers who owned property such as rice fields and livestock, *sudra* for the group of merchants and owners of rented property, *candala* for those related to death such as butchers, *kilalan* or *maleca* for the group of foreigners who are equivalent to servants, and *tuccha* for the group of criminals. (Salapudin et al., 2021).

The great potential of the local wisdom of the Indonesian people, with all its variations and elements, needs to be maintained and developed. This concerns the differentiation strategy of the Indonesian nation with all its

unique identity in global relations. These efforts require seriousness in the process of implementing policies for developing socio-cultural competence, to create a culture of peace and tolerance in a pluralistic society.

The existence of Sunan Kudus with a number of religious and cultural traditions has at least been able to lay the foundation for non-violent peacebuilding in a pluralistic society across faiths and across cultures. The Hindu-style tower building complex in the courtyard of the Al-Aqsa mosque, accompanied by a shower of 8 Buddhist lion statues, as well as a display of interfaith community tolerance shows the existence of a model of moderation through the inheritance of multicultural local wisdom (Eko & Putranto, 2019).

Sunan Kudus, known as Sayyid Jakfar Sadiq, carried out an internal mechanism for the Kudus Muslims in the 16th century through the development of a new spirituality. Reinterpretation of texts as well as dialogue between schools of jurisprudence, schools of theology and schools of Sufism have given rise to new patterns in religion. The prohibition on slaughtering cows as sacrificial animals for Kudus Muslims is an internal peacebuilding mechanism to not cause conflict with the Hindu community.

In the Hindu community, cows are sacred animals as per the story of the dialogue between Sri Krishna and Yudhistira about the five sacred cows consisting of Nanda, Subhadra, Surabhi, Susila, and Bahula (Korom, 2000). These five cows are then considered to be able to grant all the desires of creatures called *Kamadhenu*. Differences in cultural values and doctrines which tend to give rise to culture shock, can be managed by creating structured social solidarity within the Kudus Muslim community. Religious rituals and the use of religious symbols are at least effective steps to emphasize the achievement of interfaith tolerance. As citing social construction theory, the internal policing strategy implemented by Sunan Kudus in banning cattle slaughter is the objectification of reality based on collective experience.

The cultural transmission of the prohibition on slaughtering cattle among the Kudus community and its surroundings is still ongoing today or has been going on for around 600 years. Cows are animals whose meat is halal or permissible for Muslims to eat. However, the formation of a mental model that Sunan Kudus is a sacred figure who does not want to slaughter cows, influences the nature of

Muslims' obedience to Sunan Kudus as a role model in religion (Nugroho et al., 2020). In Islamic doctrine, cows are referred to in Surah Al-Baqarah, which means female cow. Sunan Kudus carried out a cultural strategy by keeping a cow in the mosque yard, as well as teaching the substance of faith and social piety from Surah Al-Baqarah. The local people then became more familiar with Sunan Kudus's pet cow by the name "Kebo Gumarang".

The head of Kebo Gumarang was used by Sunan Kudus as a kala statue or imaginative creature in Hindu mythology. The statue is attached to the padusan or ablution shower for Muslims in the mosque area which was built in 1549 AD. There are eight head statues of Kebo Gumarang, from the mouths of which the statues emit holy and purifying water (*thahir muthahir*). The number of eight statues is at least another mechanism from Sunan Kudus in adapting the Buddhist teachings of the "Noble Eightfold Path" or *Ariya Atthangika Magga*. The Buddha explained in the *Digha Nikaya* or a collection of long lectures and lengthy Buddhist discussions, explained in the *Majjhima Nikaya* which contains intermediate Buddhist lectures, and explained in the *Samyutta Nikaya* about lectures which have been grouped into several themes, that through the implementation of the *Ariya Atthangika Magga* every being will be liberated. from the satisfaction of lust as well as from self-torture which causes suffering.

Muslims' self-purification through the religious ritual of *wudhu* can have similarities according to Buddhist literature in the form of controlling sensual desires. Lust arises because of the five basic senses, namely the eyes, ears, nose, tongue and body, all of which are directed towards the object of satisfaction and pleasure. The foundation of the senses, so that there is no indulgence in lust, is washed by Muslims through the holy water of *wudhu* that radiates from the mouths of the eight Kebo Gumarang statues. Such transmission of religious values can certainly be carried out by an expert in Sufism and an expert in ushul fiqh, an identity that is very attached to Muslims in Kudus as the scientific heritage of Sunan Kudus.

Sunan Kudus's da'wah strategy developed by providing a sacred aspect to a number of springs in the Muria Mountains area. People in the northern region of Java Island still enjoy the preservation of *belik* and *sendang* in almost every village in the religious relations of Sunan Kudus. Sunan Kudus's own *Banyu Panguripan* is believed to be under the Hindu-style tower in the courtyard of the Al-Aqsa Kudus mosque, although what is commonly used is the west side of the tower or in front of the tomb door or *tajug*. The unity of religious symbolism and ethnic symbolization in one Sunan Kudus mosque complex emphasizes the existence of a multi-ethnic and multi-religious spirit which is framed based on peace building as well as ethics towards the environment (*ma'rifatul kauliyah*).

Of course, it is not a coincidence that the cultural traditions of Sunan Kudus, which have become the local wisdom of the community, have common ground with other religions and cultures. For some people, Sunan Kudus is known to come from Palestine. The use of the word Kudus as the name of a region in northern Java is thought to be related to the origin of the Al-Quds or Baitul Maqdis region. The cultural and religious contestation that took place in Palestine from the beginning of the spread of Islam until the 15th century was at least a valuable experience in the mission of non-violent Islamic preaching in Kudus.

The maintenance of peace inherited from Sunan Kudus can be understood as a model of moderation based on the religious dimensions that are built. The belief dimension as well as the appreciation or experiential dimension of religious doctrines is designed by creating a cultural space. The Al-Aqsa Mosque, which has Indian Islamic cultural patterns, is deliberately juxtaposed with a Hindu-style tower, as well as Buddhist statue ornaments and a typical Javanese building roof. The sacredness of a number of religious symbols and identities is combined into a new identity without changing the ultimate meaning in each religion. This Sunan Kudus model of religious tradition has had an influence on the people of Kudus, Jepara, Demak, Pati, Rembang, and the northern coastal areas of the western part of Java Island.

The dimensions of religious practices or rituals that prioritize tolerance towards other religions and cultures, were designed by Sunan Kudus with a multicultural spirit. Sunan Kudus is able to serve as an example and leader of interfaith tolerance. Such a position can certainly provide a sense of security and comfort for people in expressing their beliefs or displaying religious behavior. Religious teachings, which are often considered a source of conflict, essentially depend on the delivery of teachings by religious leaders. Sunan Kudus has succeeded in maintaining positive peace until now, at least supported by its ability to act as

part of the structural power of policy makers as well as guardians of cultural values. This moderation model at least places religion as a subject, not just an object of peace, through a process of reconstructing religion in relation to local wisdom.

3. Strategic Steps for Socio-Cultural Development

Minister of Administrative and Bureaucratic Reform Regulation Number 38 of 2017 concerning Position Competency Standards outlines three competencies that state officials must have. The three competencies include technical competence, managerial competence, and socio-cultural competence. In the development aspect, LAN as the supervisory agency in the field of ASN competency development has stipulated LAN decision number 714 of 2023 concerning Curriculum Guidelines and Implementation of Socio-Cultural Training. The main target of sociocultural training is to create ASN who understand, accept, and are sensitive to individual or group differences, so they can work together with various backgrounds.

LAN decisions regarding socio-cultural training have created three-tiered scenarios for the effectiveness of achievements and targets. Level one focuses on the recognition and acceptance of differences so that it targets the implementation level. Level two is targeted at the development and promotion of social culture in a pluralistic society with differences so it is targeted at the supervisory and administrator levels. Level three is targeted at creating a productive work environment with diversity and becoming a role model as a peace agent. Such leveling requires strengthening local content to fulfill the competencies of each employee.

Competency itself refers to the combination of aspects of knowledge, skills, and work attitudes. The interrelationship of these aspects of competence is often based on the development of interests, talents, and the selection of truth values in actions that become one's character. Therefore, socio-cultural competence is developed based on experience interacting with a society full of diversity, both in terms of religion, ethnicity, culture, values or norms, national insight, as well as emotional aspects and self-principles. Several aspects of socio-cultural competence lead to an ability in the form of managing diversity.

The formulation of local content for each agency, as well as the flexibility regulated in LAN regulations and LAN decisions regarding socio-cultural training, can be developed in six aspects. First, leveraging diversity or the ability to utilize diversity or develop diversity potential. Second, external awareness or awareness of the existence of external parties who are different from oneself or one's own collective identity. Third, inclusiveness or awareness of the inclusion and representation of many identities in joint work. Fourth, the ability to build a harmonious culture in work interactions and achieving organizational goals. Fifth, the ability to manage feelings of empathy and expression of concern. Sixth, cultural awareness can be developed according to local values and local knowledge.

Table 2. Strategy for Strengthening Socio-Cultural Competence

No	Strengthening Material Substance	Strengthening Goals
1	- The role of ASN, diversity, and challenges - Introduction to Diversity and Cooperation	Explaining the challenges of diversity
2	- Emotional intelligence in diversity - Potential mapping and management of socio-cultural conflicts - Conflict mediation	Action plan for managing conflict
3	- Mapping and mitigating risks of threats to national diversity - Strategy for building cooperation in national development	peacemaker and delegate for national peace and religious moderation

Sociocultural strengthening through a model of religious moderation can take the substance of local wisdom from several regions. The encounter of several group identities and social interactions that arise from a pluralistic society certainly has the potential to give rise to culture shock and culture lag. The shock of some groups who are influenced by differences in values will increasingly turn into open conflict if they are accompanied by thinking behind the times. Local wisdom that has developed among the people of Kudus, Central

Java, for example, through acculturation of the tower architecture at the Al-Aqsa Mosque in the Sunan Kudus tomb complex which resembles Balinese Hindu buildings, acculturation of local values and local knowledge, is an illustration that local wisdom has the potential to be used as a strategy peacebuilding.

Peacebuilding as a conflict management strategy emphasizes the involvement of all parties in collaborative steps. Conflict is something natural in humans, so it can end destructively or constructively. (Khamdan, 2015). The two conditions for the end of a conflict depend on internal group mechanisms, intergroup mechanisms and external group mechanisms. The local wisdom of the Indonesian people has taught many traditional mechanisms for achieving peace as well as handling conflict through peaceful means.

The cultural diversity that exists in Indonesia has many expressions, such as traditional ceremonies, traditional clothing, traditional houses, traditional regional musical instruments, regional songs, traditional dances, traditional weapons, and traditional special foods. The overall appearance of cultural diversity certainly has certain norms and values based on its function and meaning. Cultural diversity as a form of social capital will be meaningless if it cannot solve society's problems in the realm of achieving prosperity and peace. In this position, cultural creativity influences the development of cultural traditions to become local wisdom. This must be supported by the development of socio-cultural competence to create harmony and peace in society.

The identity contestation that is taking place in a number of regions tends to be influenced by collective consciousness that is not yet a unified national entity. Ethnicity and religious identity will become part of endless national problems if awareness as a nation is not unified. A nation is a combination of many entities and identities bound by an image of ideals. Developing awareness of national defense can be done through joint work based on local wisdom, integration of local culture in daily activities, and the unification of multiple identities to accept the reality of diversity. LAN regulations, which are accompanied by LAN decisions regarding socio-cultural training, must be accelerated by agency policies to formulate effective local content in accordance with the agency's values and character in the existing cultural diversity.

Actions and expressions of action carried out by humans are actually a social practice that continues to be repeated over and over again so that it becomes a cultural tradition across space and time. Repeated traditions influence the formation of individuals as social actors who reflect social practices within certain structures or rules. The structure or arrangement that a person carries out as an agent can have an impact on the emergence of identity negotiations. In this position, the development of sociocultural capabilities is aimed at minimizing the stigmatization of identity which leads to practices of alienation and discrimination. In such a position, strengthening socio-cultural competence is closely related to the ability to manage one's emotions, mastery of cross-identity communication, and awareness to accept and construct a new collective identity for cooperation.

CONCLUSION

Local wisdom emerges and develops in society because values containing wisdom to act based on local personality or local wisdom, local cultural knowledge or local knowledge, and local natural intelligence or local Indigenous are used to answer community needs and become solutions to overcome problems. These three conceptions of local wisdom enable a nation or cultural community to absorb and process culture from within and culture from outside to become a character or identity in patterns of social interaction.

Developing socio-cultural competence can be done by providing the substance of tolerant religious values. The dynamics of conflict in the name of religion and violence due to differences are at least influenced by mental models and differences in assumptions or points of view that are always confronted. Religion is often used as a justification for competition and a sense of threat to the existence of other religious identities. The contestation of various cultural identities in the context of moderation must be driven by the contestation of good values and traditions. Every cultural community and religious community must develop itself to achieve the best capacity, both in educational, economic, health, cultural, including political aspects. When awareness about cultural and religious immunity has been formed, it will be easy to carry out joint work across identities, including religion.

The Republic of Indonesia is a country that bases its community's interaction patterns on being open, friendly and friendly to the cultural environment. Therefore, no matter how hard the social contestation and conflict that occurs in society, in the end society can synergize again with each other as the cultural wisdom of the Indonesian nation. On the other hand, the commodification of identity and moderation actions taking place in Indonesia are actually different from those occurring in other regions of the world. Identity in the history of the Indonesian nation actually prioritizes a middle way attitude or moderation (*tawasuth*), not to eliminate opposing parties. The style of religions in Indonesia has given birth to the establishment of Pancasila and the Republic of Indonesia. The collaboration between Pancasila and the Republic of Indonesia animates the characteristics of an Indonesian nation that is peaceful, fosters diversity, and is able to work together in diversity.

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