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RELIGIOUS MODERATION IN THE BAKAR BATU TRADITION AT THE DANI MUSLIM COMMUNITY IN JAYAWIJAYA, PAPUA PROVINCE, INDONESIA

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HIGHLIGHT

-Tradition in Jayawijaya
-Bakar Batu tradition
-Religious moderation in the for
the Dani Muslim community in
Jayawijaya

ABSTRACT

This qualitative study aims to identify religious moderation in the Bakar Batu tradition for the Dani Muslim community in Jayawijaya, Papua Province. The indicator of religious moderation formulated by the Ministry of Religion of the Republic of Indonesia becomes the analytical theory in this study. Data collection techniques through observation, interviews and documentation. The nature of this research approach is descriptive-analytic. Meanwhile, data analysis techniques go through three stages, namely data reduction, data presentation, and data verification. The results show that there is a dimension of mainstreaming religious moderation in the practice of the Bakar Batu tradition by the Dani Muslim community in Jayawijaya. First. dimensions of the value of tolerance in realizing harmony between religious people. This is realized through the creation of two holes for dishes. One hole is for food for Muslims, and the other is for food for non-Muslims. Thus the Bakar Batu tradition can still run with the nuances of full harmony between religious people. Second, the dimension of accommodative value to local culture in harmonizing religious teachings and local traditions. This is realized by replacing pork which is the main dish in the Bakar Batu tradition with halal meat. Thus, the Bakat

Batu tradition can still be preserved by the Dani Muslim community without having to deviate from the normative provisions of Islamic teachings. The theoretical implication of this research shows that the mainstreaming of religious moderation by the Ministry of Religion of the Republic of Indonesia can be a paradigmatic basis as well as an approach in realizing harmonious relations between Islamic teachings and local cultural pluralism in Indonesia. The limitation of this research is that it has not examined the form of the government's concrete role or strategy regarding the mainstreaming of religious moderation values in the Bakar Batu tradition and other traditions in Jayawijaya.

KEYWORD

Religious moderation, tradition, Bakar Batu, Jayawijaya, Papua
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A. INTRODUCTION

The absence of a moderate spirit of pluralism and social and religious diversity can be a threat to the socio-cultural and religious pluralism that exists in Indonesia. Moreover, the plurality of Indonesian people's lives has been firmly attached and has historical roots since before the independence period (Wasino, 2013, p. 143). On this basis, the attitude of openness and moderation for religious people in Indonesia in responding to all forms of differences should not be ignored (Pabbajah, 2021, p. 9). In this regard, there is a unique phenomenon in Indonesia that describes the manifestation of religious moderation towards local traditions, namely the practice of the Bakar Batu tradition in the Dani Muslim community in Jayawijaya, Papua Province. The Dani Muslim community still preserves the practice of this tradition as a tradition that has been deeply rooted from generation to generation, and has also become a common tradition of the Papuan people. In practical terms, the Bakar Batu tradition is a joint cooking ritual carried out by residents of one village as a form of gratitude, friendship with relatives and relatives, welcoming births, marriages, inauguration of tribal chiefs. One of the unique things in the practice carried out by the Dani Muslim community is that at first the tradition used pork, but it was different from the practice of the Bakar Batu tradition by the Dani Muslim community. They replace pork, which is actually a staple element as well as a dish in the tradition with halal meat, such as chicken (Herningsih, 2018, p. 223). Apart from the differences in the practice of Bakar Batu between the Dani Muslim community and the non-Muslim Dani community, the existence of Bakar Batu has become part of the local wisdom of the Dani community. Because anthropologically, the existence of Bakar Batu is a creation of the Dani people who have been directing for generations (Dewi et al., 2021, p. 165).

The practice of the Bakar Batu tradition in the Dani Muslim community above is interesting to examine and understand more deeply, especially from the

perspective of religious moderation. Moreover, efforts to manifest the spread of moderate Islamic teachings are important to realize harmony between religious people (Irma Yuliani, 2021, p. 173). Considering in the social life of religious people, the dialectic of religion and culture often raises a confrontational paradigm on the relationship between the two, as well as the view that the existence of religion must be sterile from cultural elements, because it can pollute the purity of teachings in religion (Roibin, 2010, p. 1). In this regard, the Ministry of Religion of the Republic of Indonesia in 2019 actually published a book entitled "Religious Moderation." The book describes four indicators that can be used to identify moderate religious paradigms and attitudes in Indonesia, including national commitment, tolerance, non-violence, and accommodativeness to local culture (Tim Penyusun Kementerian Agama RI, 2019, pp. 42–43). The mainstreaming of religious moderation is not intended as a form of liberalization and secularization of religion in state life (Siswanto & Islamy, 2022, pp. 198–199). Therefore, these various indicators of religious moderation should serve as a paradigmatic basis in realizing moderate religious social attitudes in the midst of the plurality of existing local (cultural) traditions.

This study seeks to identify the dimensions of religious moderation in the practice of the Bakar Batu tradition by the Dani Muslim community in Jayawijaya, Papua Province. Through the four indicators of religious moderation formulated by the Ministry of Religion of the Republic of Indonesia, it is hoped that it can reveal various forms of manifestations of elements of religious moderation in the Bakar Batu tradition. However, the author realizes that there are various previous studies that have relevance to the object of this research, among others, the research of Umar Yelipele and Moh. Hefni (2012) stated that the Dani Muslim community still uses a pork dowry as a condition for entering into a marriage contract (Yelepele & Hefni, 2012, pp. 17–51). Meanwhile, in the research of Ibrahim Kuan and Anwar M. Roem (2018), it is explained that the relationship between customary marriage law and Islamic law does not go according to what some Dani Muslims expect (Kuan & Roem, n.d., pp. 38–46). Both studies focus on the practice of customary marriages in the Dani Muslim community. Where the Bakar Batu tradition is part of the ritual in the traditional marriage contract. However, the two studies did not mention the form of religious moderation in the practice of the Bakar Batu tradition.

Furthermore, Herningsih's research (2018) states that the Dani Muslim community faces obstacles in preserving the Bakar Batu tradition, namely related to religious issues. This is because the Bakar Batu tradition is actually carried out by non-Muslims and historically, there have been frequent frictions between Muslims and Christians. However, these obstacles are no longer a problem with the protection intervention from the Papuan Regional Government against ritual activities by the Muslim Community, not least in the practice of the Bakar Batu tradition (Herningsih, 2018, p. 223). Herningsih's research identified the obstacles in the Bakar Batu tradition for the Dani Muslim community. Next, research by Ahmad Syarif Makatita and Athoillah Islamy (2022) mentions that the

reconceptualization of pork by replacing halal meat in the Bakar Batu tradition in the Dani Muslim community is a form of integration of idealism and realism of Islamic law in realizing the benefit of inter-religious life (Makatita & Islamy, 2022, p. 241). The research focuses on efforts to identify the basis of the Islamic da'wah paradigm in the Bakar Batu tradition, not identifying the dimensions of religious moderation contained in it.

Based on the various previous studies above, no research has been found that focuses on identifying religious moderation in the Bakar Batu tradition of the Dani Muslim community in Jayawijaya Papua. This focus can then become a distinction as well as novelty in this research.

B. RESEARCH METHOD

This type of research is categorized as qualitative research. The indicators of religious moderation formulated by the Ministry of Religion of the Republic of Indonesia become the theory of analysis of this research. The primary data collection technique uses observation, interview and documentation techniques related to the practice of the Bakar Batu tradition by the Dani Muslim community in Jayawijaya, Papua Province. Meanwhile, secondary data is in the form of various scientific studies, either in the form of journals, books, theses and dissertations. The nature of this research approach is descriptive-analytic. In this step, the author documents various data related to the main object of research. Then the next stage, namely data analysis techniques. In this data analysis technique there are three stages, namely data reduction, data presentation, and data verification.

C. RESULT AND DISCUSSION

Indicators of Religious Moderation in Indonesia

Religious moderation is actually a balanced understanding and attitude of individual religiosity. The balance in question is the principle of the middle way in religious practice that will prevent an individual from being excessively extreme, i.e. neither extreme left nor extreme right. For this reason, religious moderation can be the key to the realization of tolerance and harmony in the plurality of social life. Religious moderation will also reject all forms of extremism and liberalism in religion, so that for the sake of maintaining civilization and realizing peace. It is through the spirit of religious moderation that each religious community can treat others with respect, accept differences, and live together in harmony. On this basis, in the context of a pluralistic society such as Indonesia, religious moderation is not an option, but a necessity that is important to realize (Tim Penyusun Kementerian Agama RI, 2019, pp. 13–18).

Efforts to cultivate moderate religious social understanding and attitudes in Indonesia require the active role of all elements of society, especially religious leaders and the government. Considering the mainstreaming of the values of

religious moderation in the lives of Indonesian people is not as easy as imagined. It takes a collective struggle effort, namely all elements of society through various mediums in internalizing moderate religious and social values of the nation, such as through educational institutions in Indonesia (Zaman et al., 2022, p. 139).

In this sub-discussion, the author will explain the four indicators of religious moderation in Indonesia that have been formulated by the Ministry of Religion of the Republic of Indonesia, including national commitment, tolerance, anti-violence, and being accommodating to local traditions. Further explanation, as follows:

First, national commitment. The attitude of national commitment is part of the indicator to understand the paradigm, pattern of attitudes, and practices of individual social diversity for their commitment to the basic consensus of the Unitary State of the Republic of Indonesia, especially towards the existence of Pancasila as the ideology of the Indonesian state as well as various national principles contained in the 1945 Constitution and regulations in the Republic of Indonesia. underneath. National commitment is an important indicator of religious moderation to identify individual religious understandings and attitudes related to their religious social life whether they can manifest their religious teachings moderately in the context of the norms of state life in Indonesia (Tim Penyusun Kementerian Agama RI, 2019, pp. 42–43).

Second, tolerance. Manifestations of tolerance are part of the indicators of one's paradigms, patterns of attitudes, and social religious practices in respecting and appreciating and accepting differences in social life as a natural law. On this basis, the manifestation of tolerance for religious people in Indonesia in particular is a very urgent element in building a harmonious pluralistic life of Indonesian society. Considering that democracy is the political system of the Indonesian nation, it can be realized when individuals (groups) can be tolerant in responding to the existing pluralism. Therefore, it is not an exaggeration to say that the higher the tolerance for the plurality of a country, the more democratic it will be.

In practical terms, the indicator of tolerance in the context of religious moderation in Indonesia will emphasize the intensity of tolerance between religious and intra-religious people, both related to social and political life. The internalization of the value of tolerance can be realized in the formation of social understanding and attitudes that refer to the spirit of religious tolerance. Therefore, through an attitude of tolerance between different religious communities, it is hoped that the availability of an attitude of mutual dialogue, cooperation in the context of the plurality of religious social life can be realized. Meanwhile, intra-religious tolerance is expected to make individual religious adherents to be wise in responding to various forms of minority sects that are considered to deviate from the mainstream (large) teachings in certain religious communities (Tim Penyusun Kementerian Agama RI, 2019, p. 45).

Third, anti-radicalism. An understanding of what is meant by the term radicalism in the discussion of religious moderation, namely an understanding and attitude (action) of individuals who have an orientation in changing the social and political system in Indonesia through various violence in the name of religious teachings. In general, various forms of radicalism in the name of religion expect significant changes quickly even though they must be contrary to the social system and norms of a place (country).

The epistemological argument is why national commitment is important as an indicator in realizing religious moderation, namely in the perspective of religious moderation, implementing religious teachings is the same as carrying out obligations as citizens. In other words, carrying out obligations as a citizen is a manifestation of the practice of religious teachings. In the realm of action, radicalism is also often identified with acts of terrorism in the name of religion. This is because radical groups can also take various forms and ways to realize their orientation, even if they have to terrorize or harm other parties who are not in line. In addition, it is also important to understand that acts of radicalism in the name of religion can occur to all adherents of any religion (belief), not only certain religions.

Fourth, accommodating to local culture. This fourth indicator of religious moderation can be the basis of values in the formation of individual religious characteristics so that they can be moderate in responding to the plurality of local wisdom that has become a tradition, which is entrenched in various regions in Indonesia. In this context, an accommodative attitude towards local traditions is expected to form a paradigm and attitude of individual religious moderation that is friendly, open and tolerant in responding to various traditional practices of local wisdom as long as it does not conflict with the teachings of their religion (Tim Penyusun Kementerian Agama RI, 2019, pp. 43–47). Moreover, the high cultural plurality as in Indonesia is a cultural asset as well as important to get serious attention from the government and all elements of society to maintain harmony. This is because cultural assets have great potential in triggering social and religious conflicts (Prasojo & Pabbajah, 2020, p. 1).

The accommodative attitude of religious behavior towards various forms of local culture can be a way to see the extent to which individuals are willing to accept religious practices that are accommodative to various forms of local culture in Indonesia. In this context, individuals who tend to have a mindset and attitude of religious moderation will be more friendly in responding to local traditions and culture in the form of religious behavior as long as they do not conflict with the main teachings (principles) in a particular religion. In other words, an accommodative attitude towards local culture will be able to give birth to a mindset and attitude of religious moderation in realizing a harmonious life in the midst of a plurality of religious practices that are full of local culture (Tim Penyusun Kementerian Agama RI, 2019, pp. 46–47).

The existence of the four indicators of religious moderation described above will serve as theoretical analysis in exploring and identifying the dimensions of religious moderation values in the practice of the Bakar Batu tradition by the Dani Muslim community in Jayawijaya, Papua Province, which is the object of this research focus.

Mainstreaming Religious Moderation in the Practice of the Burning Stone Tradition by the Dani Muslim Community in Jayawijaya

The high level of local cultural plurality in the lives of Indonesian people requires the importance of the spirit of manifestation of understanding and moderate attitudes for the social life of religious people in Indonesia (Azis et al., 2021, p. 230). Such a statement is not an exaggeration, because if cultural pluralism is not addressed and managed properly, it can have great potential in triggering social and religious conflicts (Prasojo & Pabbajah, 2020, p. 1). However, to realize this is not easy, but it takes epistemological awareness of the Indonesian people regardless of their religion to be able to be moderate in viewing the relationship between religion and culture so that they do not need to be clashed, both in the theoretical and practical realms. In this context, mainstreaming the values of religious moderation becomes a necessity that cannot be ignored (Wahyudin et al., 2021, p. 288)

Before going further, the author describes the form of mainstreaming religious moderation in the Bakar Batu tradition in the Dani Muslim community in Jayawijaya, Papua Province, it is important for us to understand again that as a native Papuan Muslim community, the social life of the Dani Muslim community still carries on Bakar Batu as one of the traditions that has been around for a long time. deeply rooted from generation to generation. The existence of the Bakar Batu tradition is in the form of a joint cooking ritual by residents of one village which is intended as a manifestation of gratitude, friendship with relatives and relatives, welcoming births, marriages, and inauguration of tribal chiefs. However, in contrast to the practice of the Bakar Batu tradition, which initially used pork, in the Bakar Batu tradition carried out by the Dani Muslim community, halal meat such as chicken meat is used instead of pork which is actually a staple element as well as a dish in the tradition. (Herningsih, 2018, p. 223).

Based on the author's analysis of the practice of the Bakar Batu tradition by the Dani Muslim community, it shows that there are dimensions of mainstreaming religious moderation contained in it. In this case, at least it can be seen from several indicators of religious moderation in the Bakar Batu tradition in the form of the dimensions of the value of tolerance in realizing harmony between religious communities, and the dimensions of accommodative value to local culture in harmonizing religious traditions and teachings. Further description, as follows.

1. Dimensions of the Value of Tolerance in Realizing Harmony Between Religious People

As a multicultural country that has a variety of cultures and religions, it requires the awareness of its citizens to always maintain harmony in life in the reality of the plurality of social and cultural life (Islamy, 2022, p. 51). This is because issues related to religion often have the potential to trigger social conflicts, both within internal religions and between people of different religions. Whereas in the Indonesian context, the realization of inter-religious harmony is an important part of the agenda in maintaining the continuity of the plurality of Indonesian society, considering that material development and spiritual morals will experience obstacles and obstacles in the midst of conflict-prone social life. It is in this context that the spirit of realizing understanding and tolerance becomes a must and needs to be developed from the smallest community such as families, hamlets, villages, and in a larger area, namely the State. (Masduki, 2017, pp. 14–15). No exception through the diversity of local traditions that exist in the life of the Indonesian people.

The importance of manifesting the spirit of tolerance in inter-religious life can be seen in the Bakar Batu tradition in the Dani Muslim community in Jayawijaya, Papua Province. At least we can find the manifestation of the value of tolerance in the implementation of Halal Bi Halal Idul Fitri in 2012. The implementation of the Bakar Batu tradition at that time used two holes initiated by the Ulesi Regional Family Association. The effort to make the two holes is a form of new breakthrough in the implementation of the Bakar Batu tradition. On Christmas Day, the existence of two holes in the Bakar Batu tradition is intended for one special hole for pork, and the other for halal meat in the form of chicken. The existence of an additional hole for the chicken meat menu for the Dani Muslim community shows that this can be a medium of tolerance between religious communities between the Dani Muslim community and the Dani Non Muslim community. Through the manifestation of tolerance between religious communities, they can implement shared cultural traditions and can accommodate a space of relations that are not insulated due to religious differences between them, so that harmonious relations between religious communities can be realized in the existing Bakar Batu tradition. Such a statement is strengthened by the meaning of the symbols contained in the elements contained in the Burning Stone ritual in the form of stones, wood, sweet potatoes, food, vegetables, meat, and other foods. The various types of food are symbols of religion. Meanwhile, the existence of a hole as a symbol of unity (H. K. Yelipele, personal communication, 06 2018).

The manifestation of inter-religious tolerance in the Bakar Batu tradition as above can be said to be an indicator of religious social understanding and attitudes that can respect and appreciate as well as accept differences in social life as a natural law. Especially in the context of Indonesia, the embodiment of the value of tolerance is a very urgent element in building a harmonious life in the midst of the plurality of

Indonesian society. The form of the symbol of religious pluralism is also in the form of avoiding minority claims against individuals (groups) of religious adherents with a small number of followers, and conversely the majority claims for groups with the most followers (Islamy, 2021c, p. 217). The value of tolerance in mainstreaming religious moderation in Indonesia will be able to emphasize the intensity of tolerance between religious and intra-religious people, both related to social and political life. Therefore, through the embodiment of the value of tolerance in the Bakar Batu tradition, it is not only appreciation and respect, but more than that, it can be expected that there will be an attitude of mutual dialogue, cooperation in the context of the plurality of religious social life, namely between the Dani community who are Muslim and the Dani community. non-Islamic.

In the context of the Dani Muslim community, the existence of indicators of religious moderation in the form of the embodiment of the value of tolerance in the Bakar Batu tradition also has a basis from the teachings of Islam itself, namely the teachings of *tasamuh* (tolerance). The existence of the *tasamuh* teachings is an urgent matter and is very much needed for Muslims in general in responding to the plurality of inter-religious life in Indonesia. In the realm of praxis, the manifestation of the value of tolerance in the plurality of life between religious communities in Indonesia cannot be separated from the values of *ukhuwah* (brotherhood) and social teachings (Yenuri et al., 2021, p. 141). Likewise, the non-Islamic (Christian) Dani community also has a theological basis of teaching in the form of the teachings of loving one another among human beings as well as loving oneself. (Amirullah et al., n.d., p. 200). Through the Bakar Batu tradition, it can become a medium of mutual understanding which is expected to resolve economic disparities, cultural disparities, ethnic and religious sentiments in inter-religious relations (Yanti & Witro, 2020, p. 446).

The manifestation of the value of tolerance in the practice of the Bakar Batu tradition by the Muslim Dani community in the perspective of Islamic law can also be said to be parallel to the concept of *maqasid sharia* in the form of the value of religious benefit (*hifz al-din*), namely realizing the harmony of life between religious people in the Dani community. The manifestation of the value of religious harmony and harmony can be said as a form of expansion of the meaning or concept of the *hifz din* domain. Considering that in the expression of an individual's religiosity, it can actually be mapped into several domains. First, the personal domain, the congregation, the community, and the state. First, a private domain. At this level, there is no compulsion on an individual to adhere to a certain belief (religion). In this context, the value of religious protection (*hifz al-din*) occupies a fundamental position. Second, the communal domain (*jamaah*). Each religion has certain doctrines and traditions. In this context, understanding and symbols of religious identity are freely expressed with an attitude of tolerance in the differences of life between religious communities. Third, the social domain (state). At this level, the prevailing norms or laws are emphasized in the context of inter-religious life,

namely state law (positive law), not certain religious laws. If religious law is to be enforced in a heterogeneous public space, it must be able to synergize harmony between religious communities (Aziz, 2017, pp. 88–89).

2. Dimensions of Accommodative Values to Local Culture in Harmonizing Traditions and Religious Teachings

It is undeniable that Islamic dialectics and local traditions do not always show the face of a harmonious relationship, both theoretically and practically. Not a few found that the relationship between the two is actually dichotomous, even conflicts caused by incompatibility between the provisions of Islamic law and existing cultural norms. In this context, conflicts between Islam and local culture can occur (Hamzah, 2018, p. 1). In fact, if it is handled wisely, it is possible that there will be a meeting point in harmonizing the relationship between the two. This is different from the phenomenon in the Bakar Batu tradition by the Dani Muslim community in Jayawijaya, Papua Province. They can still carry out the Bakar Batu tradition without having to deviate from the normative provisions of Islamic teachings (Makatita & Islamy, 2022, p. 241). Even though the existence of pigs is not just a fundamental element in the Bakar Batu tradition, the presence of pigs is the main dish in this tradition which has become an ancestral heritage in the Dani community in Jayawijaya. This is because there are various central aspects in the life of the Dani Community which are centered on the Bakar Batu tradition and the existence of Babi (Boelaars & Beding, 1986, pp. 108–119). These central aspects include symbols of togetherness, solidarity, happiness, and sorrow. Not only that, it is also a symbol of representation of the life of the Dani tribe. Therefore, it is not surprising that Bakar Batu is a local wisdom that has the power of integration in uniting Papuans in general. In fact, the existence of pigs is not only a fundamental element inherent in the Bakar Batu tradition, but the symbol of the pig is also deeply embedded in the culture of the people in the highlands of Papua (Suroto, 2014, p. 37).

Although the existence of pigs in the Bakar Batu tradition is very attached and has become a cultural heritage of the Dani community in Jayawijaya. However, for the Dani Muslim community, they do not necessarily ignore or abandon this tradition that has been passed down and contains many social values. They can take the attitude that they do not ignore the basic patterns and characteristics of the Dani community culture to be adapted to Islamic teachings, but only change elements or elements in the Bakar Batu tradition that are contrary to Islamic teachings, such as the presence of pork in the tradition which is the main menu replaced with meat which Halal, just like chicken. This pattern parallels what was conveyed by Joseph S. Roucek and Roland L. Warren that a culture can change in order to adapt to practices and beliefs (religion) (Roucek et al., 1984, p. 23).

The replacement of pork with haram meat in the Bakar Batu tradition for the Dani Muslim community in Jayawijaya was conveyed by the Head of the Walesi District Religious Affairs Office, namely H. Adnan Yelipele. Adnan realized that the

Dani Muslim community in Jayawijaya was still very much tied to adat. This can be seen empirically from the habits of those who still raise pigs. Therefore, efforts to replace pork with halal meat according to Islamic teachings require a strong effort in providing understanding to the public (H. A. Yelipele, personal communication, 06 2017). This moderate step can be said to be a form of accommodative attitude by the ulama in an effort to compromise so that there is no conflict (Darma et al., 2021, p. 149).

Reconstruction in the implementation of the Bakar Batu tradition in the Dani Muslim community is not deconstructive and radical, but is persuasive with the medium of value integration, namely uniting cultural values and Islamic teachings (Islamic law). In other words, a breakthrough effort in building romance between Islamic da'wah and local culture. If viewed in the epistemology of Islamic law, the effort to reconceptualize pigs in the Bakar Batu tradition is a form of integration of Islamic legal idealism and Islamic legal realism. Such a statement can be seen from the awareness efforts of the Dani Muslim community to stick to the normative ideals of Islamic law, that the law of eating pork is haram (Uyuni et al., 2018, p. 2). However, on the other hand, they still maintain and preserve the empirical social reality, namely the Bakar Batu tradition which has become the local wisdom of the local community. In other words, it does not necessarily suppress the tradition on the pretext that it contains elements that are contrary to Islamic law. It is in this context that the integration of idealism and realism of Islamic law can be brought together through the rules or theories of Islamic law in the form of '*urf*'. As it is important for us to know again that in ushul fiqh (Islamic legal methodology), the existence of *urf* can be a validity for the validity of a culture (tradition), whether parallel or counter-productive (contrary) with Islamic law (Fahimah, 2018, p. 91). The existence of the *urf* basis can show that the existence of fiqh as a variant of Islamic teachings is not only a formal legal issue, a mere legal provision, but also contributes greatly to the formation of understanding and socio-cultural attitudes of Muslims (Islamy, 2021a, p. 69).

The replacement of pork with halal meat in the Bakar Batu tradition by the Dani Muslim community can be said to be a form of mainstreaming religious moderation in local traditions. The indicator of religious moderation is an accommodative attitude towards the existing local culture. The indicator of religious moderation can be a value base in identifying the individual religious character of a Muslim in Indonesia, namely whether they can be moderate in responding to the plurality of traditional local wisdom. In this context, an accommodative attitude towards local traditions is expected to form a paradigm and attitude of religious moderation of individuals who are friendly, open and tolerant in responding to various traditional practices of local wisdom as long as they do not conflict with the teachings of their religion. (Tim Penyusun Kementerian Agama RI, 2019, pp. 43–47). Therefore, substituting for halal meat is the right step for the Dani Muslim

community to remain accommodating to their cultural traditions that have become hereditary heritage without having to deviate from Islamic teachings.

The indicator of religious moderation in the form of an accommodative attitude towards local traditions by the Dani Muslim community is a form of effort to preserve culture without having to question the provisions of religious norms. Through this accommodative attitude towards the local tradition, both Muslims and non-Muslims who together carry out the Bakar Batu tradition, sit and dine together without mutual suspicion or fear of what is the main dish in the Bakar Batu tradition. On this basis, it is not an exaggeration if the practice of the Bakar Batu tradition by the Dani Muslim community in Jayawijaya is a manifestation of the practice of the Islamic tradition of the archipelago in order to dialogue local traditions in Indonesia with Islamic normative teachings (Kasdi, 2018, p. 300). Given the existence of true Islamic teachings can be eclectic with local traditional values. This is what later Indonesian scholars succeeded in integrating Islam and Indonesianness (Ediyono, 2017, pp. 149–150). (Islamy, 2021b) This empirical fact further strengthens the universalism aspect of Islamic teachings which can be manifested in all space and time, including the socio-cultural diversity of Indonesian society (Hermansyah, 2014, p. 55). This is where the accommodative value of local culture as a form of social diversity for moderate Muslims in Indonesia is not excessive (Husaini & Islamy, 2022, p. 52), such as the moderate attitude of the Dani Muslim community in the practice of the Bakar Batu tradition.

D. CONCLUSION

Based on the main discussion of this research, it can be said that there is a dimension of mainstreaming religious moderation in the Bakar Batu tradition carried out by the Dani Muslim community in Jayawijaya, Papua Province. First, dimensions of the value of tolerance in realizing harmony between religious people. Concretely, this is manifested in the effort to make two holes for dishes in the Bakar Batu tradition. One hole is for Muslim food, and the other is for non-Muslim food. Thus, the Bakar Batu tradition can still run with the nuances of full harmony between religious people. Second, the accommodative value dimension to local culture in harmonizing religious traditions and teachings. Concretely, this is realized through the replacement of pork which is the main dish in the Bakar Batu tradition with halal meat. Thus, the Bakar Batu tradition can still be preserved by the Dani Muslim community without having to deviate from the normative provisions of Islamic teachings.

The theoretical implication of the research findings as above shows that the mainstreaming of various values of religious moderation formulated by the Ministry of Religion of the Republic of Indonesia can be a paradigmatic basis as well as an approach in realizing harmonious relations between Islamic teachings and the plurality of local cultures in Indonesia. The limitations of this research and can be the object of further research, namely this research has not examined the form of

the government's concrete role or strategy (Ministry of Religion of the Republic of Indonesia) related to the mainstreaming of religious moderation values in the Bakar Batu tradition and other traditions in Jayawijaya.

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