

**JURNAL HARMONI**

ISSN:1412-663X, e-ISSN:2502-8472

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**INTERNALIZING THE VALUES OF RELIGIOUS MODERATION  
THROUGH PARSUBANG LOCAL WISDOM-BASED  
EDUCATION IN NORTH SUMATERA**

**INTERNALISASI NILAI-NILAI MODERASI BERAGAMA  
MELALUI PENDIDIKAN BERBASIS KEARIFAN LOKAL  
PARSUBANG DI SUMATERA UTARA**

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Article Received 01 October 2022, Revised 10 November 2022, Approved 28 December 2022

DOI:<https://doi.org/10.32488/harmoni.v21i2.636>

**Abstract**

This article reveals how to internalize the values of religious moderation through education based on local wisdom Parsubang local wisdom in the province of North Sumatra. Parsubang is a term for a group or someone who attends or attends a wedding. In the Batak community in North Sumatra Province, Parsubang is understood as a group of relatives who are not allowed to eat pork because they are followers of the Islamic religion who attend a party. The party holding the party usually prepares food that uses the services of others to cook it, which incidentally is halal in the view of Islam. This article uses a qualitative research method with a grounded theory approach. Data analysis techniques are condensation, data presentation, and drawing conclusions. This article finds that the Parsubang tradition in the Batak community reflects four indicators of religious moderation

**Abstrak**

Artikel ini mengungkapkan bagaimana internalisasi nilai-nilai moderasi beragama melalui pendidikan berbasis kearifan lokal Parsubang di provinsi Sumatera Utara. Parsubang adalah sebutan untuk kelompok atau seseorang yang menghadiri atau mengikuti pesta pernikahan. Pada masyarakat adat Batak di Provinsi Sumatera Utara, Parsubang dipahami sebagai kelompok saudara yang tidak diperbolehkan memakan daging babi karena merupakan penganut agama Islam yang menghadiri suatu pesta. Pihak yang mengadakan pesta tersebut biasanya menyiapkan makanan yang menggunakan jasa orang lain untuk memasaknya, yang mana notabene masakannya halal dalam pandangan Islam. Artikel ini menggunakan metode penelitian kualitatif dengan pendekatan grounded theory. Teknik analisis data yang digunakan adalah kondensasi data, penyajian data, dan penarikan kesimpulan. Artikel ini menemukan bahwa tradisi Parsubang pada masyarakat Batak

formulated by the Ministry of Religion of the Republic of Indonesia, namely commitment to the nation, anti-violence against fellow citizens, tolerance for adherents of other religions, and accommodativeness to regional culture. These four things are reflected in the actions of Western society, which are mostly Catholics or Christians who invite and present Muslims to their wedding celebrations, and they also hire extraordinary cooks to be able to prepare food that is halal in the view of Islam and cooked in different places for can give confidence to Muslims who attend and eat the food served at a party.

**Keywords:** Parsubang, Local Wisdom, Religious Moderation, Batak Clan.

*merefleksikan empat indikator moderasi beragama yang dirumuskan Kementerian Agama Republik Indonesia, yaitu komitmen terhadap bangsa, anti kekerasan terhadap sesama masyarakat, toleransi terhadap penganut agama lain, dan akomodatif terhadap budaya daerah. Keempat hal tersebut tercermin dalam tindakan masyarakat Barat yang sebagian besarnya penganut Agama Katolik atau Kristen yang mengundang dan menghadirkan umat Islam pada perayaan pesta pernikahan mereka, dan mereka juga menyewa tukang masak khusus untuk dapat menyiapkan makanan yang halal dalam pandangan Islam serta dimasak di tempat yang berbeda untuk dapat memberikan kepercayaan terhadap umat Islam yang hadir dan memakan makanan yang disajikan dalam suatu pesta.*

**Kata Kunci:** Parsubang, Kearifan Lokal, Moderasi Beragama, Suku Batak.

## INTRODUCTION

Indonesia is a country that has a variety of traditions and cultures that are unique and have various kinds of natural beauty where there are various flora and fauna that exist in the land of Indonesia. Indonesia is a developing country and is in the process of becoming a developed country that requires great support (Witro & Yanti, 2021). With its vast natural wealth and human resources that continue to develop, Indonesia is currently experiencing reasonably rapid development. The rise of a nation certainly requires support, both economic, social, cultural, science and technology as well as educational aspects (Arwansyah, Suwandi, & Widodo, 2017).

Indonesia is called a multicultural country, and this is because the Indonesian state has various ethnicities, languages, religions, races, and also various cultures in it (Suprianto, Prasajo, & Witro, 2021; Yanti & Witro, 2019). Indonesian society is also referred to as a plural society because Indonesian society

has a variety of diversity. Indonesian society is a cultured society with various tribes, races, and nations and is a dynamic and related society. This diversity makes the Indonesian nation capital for social cohesion in existence as a cultured human being by showing mutual respect and providing support to others. This can be interpreted as an integrating force to be able to bind the Indonesian people into one unit amidst differences (Munif, 2018).

However, diversity can also cause social problems when the community's principle of *Bhineka Tunggal Ika* is not applied by the community where the principle of *Bhineka Tunggal Ika* becomes a reference in the unity of this nation (Purwaningsih & Witro, 2020). Social conflicts are now rife everywhere, and these conflicts cause the ideology of a nation to be tarnished. The issue of religion is sensitive (Pettalongi, 2013). There are many problems regarding religion in Indonesia, both verbal and non-verbal. Problems regarding religion are more common in minority groups (Sodik, 2020).

In 2020, several cases were recorded regarding the freedom to choose religion and belief in Indonesian society. Based on the results of the Setara Institute research, it was found that there were 62 cases of intolerance, 32 cases of blasphemy, 17 cases of places of worship, 6 cases of destruction of places of worship, and 8 cases related to worship activities. These cases are due to the attitude of absolutism, exclusivity, fanaticism, extremism, and aggressiveness that occur in Indonesian society (Kompas.com, 2020; Setara-institute.org, 2021). This is the reason for the occurrence of social disease in the community, namely the attitude of intolerance that causes the division of the nation. Problems related to religion have become a serious problem. Seeing this problem, the United Nations has declared 2019 to be the year of "the international year of moderation" (Pembimbing & Si, 2020).

The word moderation comes from the Latin *moderatio*, which means mediocrity (Kementerian Agama RI, 2019). Whereas in Arabic, it means *al-wasathiyah* (Dodego & Witro, 2020). Literally, *al-wasathiyah* comes from the word *wasath* (Yanti & Witro, 2020). Al-Asfahaniy defines *wasath* with *sawa'un* as the distance between two limits (Al-Asfahaniy, 2009). The two limits referred to are liberalism and radicalism, which in the middle is religious moderation (A. A. Siregar, 2019). Moderation in terms of the terminology means something that is moderate or moderate, which does not exaggerate and does not reduce. This can also be interpreted as an action or attitude carried out in self-control to limit doing something that is excessive or lacking. Moderation in the field of religion is a way of seeing or acting and behaving by taking a middle position and being fair without being extreme in the religious field. A fair attitude and a balanced attitude in religion must be shown in holding the principle of religious moderation in addition to

tolerance, egalitarianism, deliberation, straight, and firmness (Muhidin, Makky, & Erihadiana, 2021).

Religious moderation is the key to creating an attitude of tolerance and harmony when living together. The mainstreaming attitude is a middle ground that can prevent religious adherents from excessive extremism and bigotry. It can be interpreted that moderation in religion is an attitude of practicing religious teachings and providing tolerance and respect for the religion of others (Abror, 2020).

Therefore, it becomes essential to hold religious moderation to adapt to the rapid developments in religion. There are many clashes and even contradictions in the field of religion to problems regarding something that is always in the name of religion (Rijal, 2017; Tim Diseminasi Konten Moderasi Beragama Ditjen Bimas Islam dan ASN Kementerian Agama, 2019). There is an appeal, on the other hand in implementing and maintaining peace as well as tolerance and harmony among groups and leaders. In a broad sense, religious moderation is done by someone respecting beliefs or religious practices carried out by others whose beliefs are different. Citizens have the right to be free to choose what they believe in and choose a religion according to their own choice without causing harm to other people who have different beliefs or religions (Asrori, 2020).

The importance of the attitude of religious moderation that is applied to everyone so that a sense of comfort, peace, and prosperity is born for social and cultural problems. In maintaining the unity of Indonesia, moderation is crucial to maintaining the value of unity in Indonesia. This is important in strengthening religious principles and being considered suitable for the diversity of Indonesian society (Abi, 2022).

The development of the times can influence both social and social life. Communication between religion and culture has occurred from ancient times to the following present developments in understanding religious teachings. Living the life of the community can not be separated from the traditions that have existed since the time of the ancestors. This is due to the presence of the tradition that took over earlier than the presence of religious teachings. So living life can not be separated from the habits that have existed for a long time (Hajriyah, 2020).

Various ethnic groups and religions in Indonesia have their diversity and characteristics. Religious moderation guides in providing an understanding of mutual respect and tolerance even though different beliefs have been instilled from previous ancestors. Diversity in beliefs can be overcome by moderate religious moderation with a sense of tolerance despite different beliefs. A noble value that becomes local wisdom in bonding the unity of the Indonesian nation, in this case, as found in North Sumatra Province (Akhmadi, 2019).

A particular tradition in marriage and death in North Sumatra Province is that of the Batak tribe. The contact between the Batak ethnic community and the Muslim community so that a new tradition occurs. In religious matters, especially in matters of worship, Islam and Christianity cannot be united. In other words, there is no language of tolerance in matters of worship. However, culture and local wisdom in tradition can be one of the factors in uniting the Indonesian nation, as happened in the Batak tribal community with the Muslim community. This can be seen in the social field. One of the traditions in the Batak tribal community in the province of North Sumatra is known as *Parsubang*. In the tradition of marriage or death that exists in the Batak tribal community in

North Sumatra by practicing *Parsubang* and continuing to be turned on, it can be an interaction between adherents of Islam and Christianity to prevent divisions in society (T. Y. P. Siregar, 2017). Therefore, this study aims to reveal how the implementation of *Persubang* in North Sumatra Province and the values of religious moderation that exist in *Parsubang* local wisdom in North Sumatra Province, and how to internalize the value of religious moderation in *Parsubang* local wisdom in Islamic religious education.

## METHOD

This research is qualitative research that uses a grounded theory approach. Grounded theory is a type of research approach introduced by Glaker and Straus. The grounded theory approach requires researchers to be able to think about concepts or theories with the subject being studied. From the results obtained in the field, it will be further developed inductively (Ayu & Budiasih, 2013).

Grounded theory is research by observing a rule directly without seeing or adjusting the tools and models, and methods of opinions or opinions in the field. The grounded theory provides the possibility of the theory being entered to emerge from the facts found in the field. Groat and Wang argue that in grounded theory, for collecting data and facts in the field, analyses that are closely related to one another are carried out together (Wardhono, 2011).

Grounded theory is the approach adopted from the theory of data collection in this study. This is because the goal of a study that uses a grounded theory approach is used to develop social events based on data found in the field. The more data that can be collected, the easier it will be for research to explore a problem under study. After collecting data, research questions are raised and sharpened. Grounded theory is referred

to as research that is born from data, not from preexisting theories. The purpose of the grounded theory approach is to generate or give birth to an opinion that has to do with specific situations. The situation is that each individual has a relationship with a specific situation or atmosphere. Each individual has a relationship that requires others to act or involve themselves in a process in response to an event. So the grounded theory approach tries to develop an opinion about the event being studied (Kosasih, 2018).

The focus of this study is the internalization of the value of religious moderation based on local wisdom, namely *Parsubang*, which is in the tradition of the Batak tribal community in North Sumatra Province. Data collection techniques used in this study were through interviews and literature study. The data analysis technique in this study is to use data condensation, data presentation, and drawing conclusions (Miles, Huberman, & Saldaña, 2014).

## DISCUSSION

NKRI (Unitary State of the Republic of Indonesia) is a pluralistic country and has two main assets that can shape the character of society, namely democracy and local wisdom as values that are understood and believed to be able to maintain religious harmony (Akhmadi, 2019). The process of spreading Islam in Indonesia occurs peacefully and can become social capital in forming the *ummatan wasathan* tradition, by involving a lot of accommodation and acculturation with local culture (Junaedi, 2019).

The application of local culture-based religious moderation values can foster a love for local wisdom which is fading day by day at the same time the noble values embodied in culture can form an attitude of mutual respect and respect among religious communities (Letek

& Keban, 2021). Therefore moderation in religion is an important element in people's lives. Religious moderation is expected to influence the thoughts, words and actions of religious communities so that society can become more tolerant (Zakiyah, 2019).

Local wisdom is one of the important factors in people's lives as owners of culture, including in religious life. In local wisdom, there are values, principles, traditions, and beliefs that have been applied continuously from the past and are carried out by people who live today with the hope of achieving prosperity and the common good. Local wisdom is community knowledge that comes from noble values that are used as basic rules in the social life of the community that arise as an answer to problems found in society (Haryanto, 2022). The dynamics of society and local wisdom have many concepts about interpreting and practising diverse lives (Zuhrah & Yumasdaleni, 2021).

Each ethnic group or community has its local wisdom. Local wisdom is a cultural heritage from our ancestors in the form of values contained in the culture of the society in the form of people's behaviour in responding to situations, conditions and problems faced by people in everyday life (Mustafa, 2020). Society must uphold equality or equality of rights and obligations that must be realized together. Even though race, ethnicity, culture, nation, language, skin colour, position, social position, wealth and so on experience differences (Husain & Wahyuni, 2021).

In an effort to prevent conflict and tension in society, a cultural approach is needed by preserving local wisdom or local philosophy that has good messages about harmony. However, solutions with a cultural approach are not always successful if they are not accompanied by a correct and wise understanding of religion, because Indonesian society is a

religious society. Religious messages are something that people need in behaving in life (Akhmadi, 2019).

As social capital in religion, culture and local wisdom needs to be explored, maintained and preserved by the community as a collective memory of the cultural wealth of the Indonesian people. Re-examining religious moderation with local wisdom and cultural approaches is currently very important in the midst of modernization and global cultural hegemony (Aksa & Nurhayati, 2020).

### **Implementation of Parsubang in the Batak Community**

The Indonesian nation is a nation that has a wealth and diversity of traditions as well as culture and ethnicity, nation, race, and religion (Dodego & Witro, 2020). This natural wealth not only provides a positive value but also has a negative impact, namely, it can cause conflicts between religious communities and the local wisdom culture in the community (Muslich, 2015). The conflict was triggered by an excessive attitude to see himself as the most correct. So moderation in religion is very much needed, and a complete way is needed to instill this attitude.

Viewing the belief or religion that is held without any extremes is called moderation in religion. In religious moderation, a person is required not to take any form of extreme right (rigid) or extreme left (liberal). Religious moderation will make activities in religious practice free without any pressure from any party. Religious moderation contains moderate values, namely nationalism, tolerance, anti-radicalism, and culture (Kementerian Agama RI, 2019; UIN Sunan Gunung Djati Bandung, 2020). These values must be instilled from an early age, and in moderation, the essential values that must be known are not only for themselves but

also for others as part of a multicultural society.

A wedding party held by the Batak people is called *Parsubang*. *Parsubang* is a term given to a person or group of people who attend a wedding that is being held. *Parsubang* is a group of brothers who are forbidden to eat certain foods such as pork in the category, including Muslims who participate in the wedding, this follows the meaning of *Parsubang* by the Batak tribe. Parties who have a celebration usually provide menus that they do not cook themselves but use the services of other people who can cook the usual food served to *Parsubang*, such as eggs, chicken, and other vegetables.

According to the opinion of some people, this *Parsubang* is held to honor relatives who cannot eat pork and also the Muslim community who are invited to the event with the aim of not having any doubts about attending celebration parties and when eating food at Batak community events, non-Muslims who have the celebration will prepare unique halal dishes for Muslims and a special place called *sada bagas bagi kaum-kaum no silom* (Muslims).

Attending a wedding in the tradition of the Batak community can see how the values of religious moderation are actualized. The practice is quite simple, and wedding invitations are not based on the perspective of belief and religion. Muslim families who have the intention of marriage will invite all relatives, relatives, and also members of the community regardless of their religion. This phenomenon is almost evenly distributed throughout the community in North Sumatra. This shows that the actualization of religious moderation values based on the local wisdom of *Parsubang* in North Sumatra is well-actualized.

## Religious Moderation Values in Parsubang

The wealth of tradition and culture in Indonesia is priceless (Rahmayuni, 2019)), born of diversity and human civilization. The suggestion to be moderate also arises from the awareness of respecting the existence of differences from one another (Muhaemin & Sanusi, 2019). Apart from being a necessity, diversity and differences always have the potential to cause upheaval and friction (Nisa, 2021). However, diversity does not have to be a source of upheaval and conflict. Because if it is appropriately managed, diversity can become a socio-cultural treasure (Hermawan, 2020).

Indigenization of religious moderation leads to critical efforts and creative efforts in embracing the nation's noble cultural heritage. In line with that, an accommodative attitude towards local culture is one of the missions to strengthen religious moderation in Indonesia. Considering that religious moderation is not only aimed at fulfilling various government programs but also as a basis for people to think, act, and have a moderate conscience. This is shown in the form of an attitude that prioritizes the principle of caring.

Additionally, the composition of the success of the religious moderation program in Indonesia is one of them by maximizing the potential value of local wisdom in Indonesia. Local culture can be the foundation that strengthens the pillars of unity in Indonesia. To make it happen, preventive steps are needed, one of which is to build awareness of the importance of maintaining traditions and culture in Indonesia. That is, people from different religious and cultural backgrounds can strengthen the side of moderation through behavior that respects local cultural diversity.

Religious moderation has become a mainstream discourse in the Ministry of Religion program since 2019. In line with that, many efforts have been made to find a suitable format for the Indonesian context (Syarif, 2021). Religious moderation is an understanding that does not tend to the right or left. However, moderation is not understood as a passive, neutral attitude so that it does not reach the peak of worship (Shihab, 2019; Habibie et.al., 2021). In the end, the Ministry of Religion formulated four interrelated indicators of religious moderation. The four indicators consist of 1) National commitment; 2) Tolerance; 3) non-violence and radicalism; and 4) Accommodating to local culture.

From the explanation above, it can be seen that embracing local culture is one of the points emphasized in strengthening moderation. His behavior shows a willingness to accept existing traditions and cultures with a record that they do not violate religious principles (Hanafi et.al., 2019). One of the local wisdom that contains the values of religious moderation is *Parsubang*. *Parsubang* is one of the traditions and local wisdom originating from North Sumatra. *Parsubang* is a term for a group or someone who attends or attends a wedding ceremony.

Moreover, it is also a term for people who are outside the traditions of the Batak community but are still respected (Medanheadlines.com, 2020). In the Batak community, *Parsubang* is a group of relatives who are not allowed to eat pork and are classified as Muslims who attend the ceremony. In an interview with A stated that:

*"In the Batak community in North Sumatra Province, Parsubang is understood as a group of brothers who are not allowed to eat pork because they are followers of the Islamic religion who attend a ceremony. The party holding the ceremony usually prepares food that*

*uses the services of others to cook it, which incidentally is halal in the view of Islam" (A, 2022).*

The uniqueness of *Parsubang* lies in its implementation, which prioritizes interaction and social solidarity among religious believers. *Parsubang* is synonymous with the participation of the Christian and Muslim communities in the ceremony. In comparison, in Karo Regency, North Sumatra Province, this kind of ceremony is known as the *Kerja Tahun*, where this ceremony is marked as a form of request by the Karo people to make harvesting easier. In the interview, N stated that:

*"In Karo Regency, a community tradition is held at the end of every year. This tradition is called the Kerja Tahun tradition. This tradition is carried out in areas where the majority are Christians. Uniquely, this tradition also entertains Muslims by enjoying the food served. The animal cooked is pork, but to entertain the Muslim community, they provide halal meat to eat. The process is also assisted by the Muslim community" (N, 2022).*

From the interview results, it can be seen that the similarity of the *Kerja Tahun* tradition with *Parsubang* is that they both prepare halal dishes for their Muslim neighbors. This is a form of social interaction that can be emulated in strengthening unity in different societies. This practice of *Parsubang* can usually be found in traditional ceremonies such as weddings, condolences, banquets, etc. Those who are outside the Christian Batak community will be empowered as *parhobas*, namely, food makers, as well as those who serve food where the food is free from pork content or mixture.

The description above leads to the understanding that *Parsubang* is a designation addressed to a person or

group, not members of the majority of the Christian Batak community. Although *Parsubang* is close to accommodating efforts to local culture, it contains values of religious moderation, closely related to the four indicators of religious moderation. Through the pattern of implementing *Parsubang*, it can be understood that *Parsubang* contains values of tolerance, national commitment, non-violence, and accommodation to local culture.

First, it relates to national commitment. *Parsubang* was initiated as the reason for building relations between Christians and Muslims. Because historically, the *Parsubang* tradition was born out of a strong desire to avoid division. These efforts can be identified from the natural, cultural assimilation between the Christian Batak and the Muslim community. That is why *Parsubang* is provided in order to be able to present to the Muslim community or residents who do not consume pork in the ceremony carried out. The ceremony consists of weddings, funerals, and other ceremonies.

Second, relates to the value of tolerance. This value is prominent in the implementation of *Parsubang*. It is evident from the strong desire of the Christian Batak community to respect other communities who do not eat pork which in this case is often associated with Muslim Batak. Here it can be seen the values of how urgent the provision of halal food is so that everyone can enjoy the banquet served when the ceremony is held. Christian Bataks do not force Muslims to enjoy pork together but provide exceptional halal consumption.

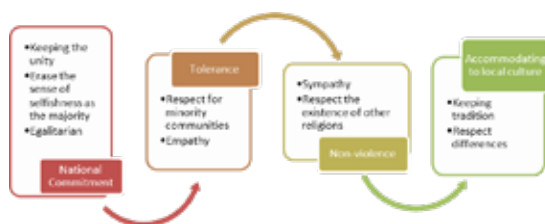
Third, is the value of anti-violence. Separation and specialization of places for the Muslim community is a form of anti-violence contained in *Parsubang* activities. Those predominantly Christians do not impose their will on non-Christians to join in eating the pork provided. So they



do not want a polarization that causes the Muslim population to be unable to attend ceremonial activities.

Fourth, accommodating to local culture. *Parsubang* is local wisdom that embraces people of different religions to love each other. The Christian Batak prioritizes tolerance towards non-Muslims by providing halal consumption. This is a form of moderate attitude that is still prioritized to maintain culture while maintaining social interaction so that divisions do not occur.

Thus, it can be concluded that in the procurement of *Parsubang*, the values of religious moderation contained in it can be seen in the picture 1 below:



**Picture 1.** The values of religious moderation in *Parsubang*

### Internalization of *Parsubang* Values in Islamic Religious Education

A person's life is always related to the educational aspect (Putri, Alamin, & Yusuf, 2022) causing the pole inequality relations between men and women. Therefore, in this study wanted to dismantle the detail view of some theories, both social and feminist about gender relations in the family. Each of these theories (structural functional, conflict and feminist. Formally, Islamic educational institutions in Indonesia consist of the most basic level to tertiary institutions (Putri, Zebua, & Sasferi, 2022). As stated by Muslim scholars in Indonesia, Azra said that Indonesia is rich with educational institutions ranging from skeletons and *surau*, pesantren, Islamic kindergartens,

and *madrrasah* to Islamic higher education (Azra, 2020). These institutions contain both students and college students. The educational components above have the potential to be the right place to apply values that follow norms and religion. The implication is that the internalization of the values of religious moderation is rightly implanted in educational institutions. One institution with solid potential is the Islamic Religious College (PTKI). By being covered by students, it appears that it supports the growth of moderate values. Because students are a group of individuals who have a higher level of sensitivity to social reality than the students who are below them, for this reason, in internalizing the core values of religious moderation, students become the right target as well as agents who will spread the values of moderation in the surrounding environment (Rostandi, Anwar, & Nurdin, 2017).

Students who will become Muslim scholars will understand how to apply moderation in their lives. The urgency of internalizing the value of moderation, among others, is so that the value of moderation can be accommodative to local culture. This is the right step to maintain the culture and form a moderate personality (Ankhofiyya, 2020). Internalization it self is a process of instilling a predetermined value. The goal is to build a system or carry out educational activities to form a person with noble character (Purwanto, Qowaid, Ma'rifatani, & Fauzi, 2019). Internalization consists of the pattern appreciation of teaching (Latif, 2022), values, and doctrines that will lead to the realization of behavior following the instilled values (Gunawan, Nurul, & Supriatin, 2021).

Departing from knowledge of internalization, the effort to inculcate religious moderation values based on *Parsubang* can be proven by building knowledge related to moderation values

that exist in *Parsubang* to touch the realm of practice in applying moderation values. Thus, the internalization process is not only based on the level of meaning but also blends with the practice in everyday life (Habibah, Setyowati, & Fatmawati, 2022) and in familiarizing the value of moderation in the surrounding environment (Ritonga, 2021).

*Parsubang's* practice inspires, sparking moderate values. From the table above, it can be seen that *Parsubang* carries values related to four indicators of religious moderation, which include national commitment, tolerance, non-violence, and radicalism as well as being accommodating to local culture.

The pattern of internalization described above shows that efforts to cultivate religious moderation values focus more on the concept of practice, planting through aspects of understanding and acceptance in responding to religious moderation. The concept above implies that students are burdened with the responsibility to truly understand and live up to all the values of moderation. The goal is that students who will become scholars in the future can position themselves as servants of God and as human beings who cannot be separated from social interactions with other people.

Thus, there is no reason to eliminate the existing culture in Indonesia. Culture itself will even be the foundation that constructs the manifestation of moderation in society. The moderate value stated is more appropriate to be implanted among university students. Because students who are studying in higher education will be faced with social realities that are full of dynamic life, for this reason, it is necessary to strengthen characters who can be oriented with moderate values.

## CONCLUSION

The values contained in the *Parsubang* tradition inspire sparking moderate values. *Parsubang* brings values related to four indicators of religious moderation, which include national commitment, tolerance, non-violence, and radicalism, as well as being accommodating to local culture. First, it relates to national commitment. *Parsubang* was initiated for the reason of building relations between Christians and Muslims. Second, relates to the value of tolerance. It is evident from the strong desire of the Christian Batak community to respect other people who do not eat pork which in this case is often associated with Muslim Bataks. Third, is the value of anti-violence. Those predominantly Christians do not impose their will on non-Christians to join in eating the pork provided. Fourth, accommodating to local culture. *Parsubang* is local wisdom that embraces people of different religions to love each other.

## ACKNOWLEDGEMENT

Thank you to all those who have helped with this research, to the editorial board of the *Harmoni* journal and the reviewers who have provided many inputs so that this paper can be completed in the form of a scientific article.

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