

**RELATIONSHIP BETWEEN ECONOMY AND MODERATION OF
RELIGION IN MOROREJO VILLAGE, TOSARI DISTRICT,
PASURUAN REGENCY**

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Abstract

Economy and moderation are two things that cannot be separated. The relationship between the economy and moderation can be seen in Mororejo Village, Tosari District, Pasuruan Regency, empowering economic potential through increasing levels of productivity has a relationship to conditions of religious moderation in society, where people can accept religious differences that occur in their environment without discriminatory attitudes towards adherents minority religion. The attitude of acceptance of religious differences that occur also indirectly shows how the relationship of religious moderation is to economic conditions in Mororejo Village, where mutual tolerance and willingness to work together between religious adherents contribute to increasing the average production of the agricultural sector and raise people's average income.

INTRODUCTION

The spread of the coronavirus (Covid-19) has had an impact on the economy in various countries. As a result of the Covid-19 pandemic, many countries have experienced an economic downturn, one of which is Indonesia. Efforts to overcome social problems using the entrepreneurship approach are an effective solution in alleviating poverty, marked by various forms of entrepreneurial activity. In 2022-2023 is a post-pandemic year, it is hoped that this year the Indonesian economy will recover. Chairman of the Forum for Religious Harmony (FKUB) of East Java Province, Hamid Syarif said the Covid-19 pandemic hit all corners of the world. Causing change in every aspect of human life, like the economic aspect. Economic recovery needs economic empowerment. It aims to increase the potential of the industry again. So that the wheels of the East Java economy are turning again as they should. Every empowerment in any field, including in the sector of economic empowerment and creative industries. It has to go through three phases, the first is the initiation phase, which takes the form of ideas, thoughts, and the like. The second phase, namely the stage involves all targets in training and coaching facilities. This phase needs comprehensive continuous education. Finally, the third phase is emancipation, this stage is the formation of independence in the implementation of the creative industry and economy. (kabarbusiness.com: 2020)

This was also conveyed by the Governor of East Java in the National Gathering of Religious Women's Organizations which was held in Batu City with the theme 'Women Empowerment in the Context of Increasing Industrial Potential and the creative economy. Governor of East Java Khofifah Indar Parawansa in this forum said that women in religious organizations are women's strength. Strength to build solidity. Through female religious activists, it is hoped that there will be

shade, peace, solidarity, and brotherhood. So we want them all to be initiators and pioneers. To build the economic power that is owned by each religious women's organization. (newspaper.com: 2020) Indonesia is a multiculturalism country, various religions, tribes, cultures, and customs all exist in Indonesia. The problem of radicalism in Indonesia in recent years has become increasingly apparent, and religious-based disparities and disputes are also increasingly rife (Afwadzi, 2020). Moreover, several cases caused tensions between religions which were triggered by statements by several bureaucrats and heads of government in several regions in Indonesia. Even though Indonesia is a country that respects religious differences by recognizing several religions recognized by the state that have lived side by side for a long time. As for several incidents of disputes that occurred due to the politicization of religion, wrong interpretation of religious values, and a thorough understanding of the religion that is adhered to (Hamdi, et al., 2020). The problem is caused by a lack of religious literacy based on understanding religious moderation because basically, all religions teach goodness. With the existence of some of these problems, it is necessary to provide community assistance activities based on religious moderation.

Religious moderation is a way of manifesting religious ways in the Republic of Indonesia which are diverse, in terms of religion, culture, ethnicity, language, and speech. During disputes occurring due to the politicization of religion, religious moderation is the right way to neutralize conditions and is an obstacle to sinking religious sects that tend to be exclusive and blame other groups (Hefni & Uyun, 2020). Religious moderation is an expression of understanding that is not extreme and is shown by attitudes, and behavior that is moderate, tolerant, respecting the opinions of others, and trying as much as possible not to make differences the cause of conflict and conflict. This is by the behavior that has been exemplified by the Prophet Muhammad. Strengthening religious moderation is one of the

most important indicators in efforts to build culture and national character. Religious assistance is also one of the priorities in the 2020-2024 National Medium-Term Development Plan (RPJMN) of the Ministry of Religion. In the Indonesian context, religious moderation can be used as a cultural strategy to realize a peaceful, tolerant, and dignified Indonesia.

In addition, religious moderation is considered important in managing religious life, due to the increasingly rapid development of information technology, as a society in the millennial era in the context of social life, this moderation must be understood as a shared commitment, to maintain balance during life. public. Those who have different tribes, ethnicities, cultures, and religions, but must be willing to listen to each other, and learn from each other to practice the ability to manage and overcome differences between everyone. Our attitudes and behavior need to reflect a nation that has different tribes and religions but cannot be separated from religious values, as the ancestors of the Indonesian nation before which upheld honesty, independence, mutual respect, and courtesy in speech, attitude, and behavior. Disciplined, responsible.

The mistake of the Indonesian economic system, especially the people's economy which is based on a capitalist economic system that favors individuals, has led to the emergence of a sense of selfishness among individuals without regard for the vulnerable majority in society. Indonesia. (Bella, et al., 2022). Talking about the mistakes in the Indonesian economic system, it is necessary to strengthen religious moderation in the community's economic development. Mororejo Village community is a village with a high level of multiculturalism. The majority of the people are Muslims, apart from that there is also Hinduism, with this customary culture being a characteristic of the local community. And what's unique is that even

though the majority of the people in Mororejo Village embrace Islam, they choose to be led by a village head who embraces Hinduism.

Economic empowerment concerns the empowerment of micro-economic enterprises in society. In religious moderation, empowerment is carried out jointly by people of different religions by taking into account the economic resources of the local community. Interfaith economic empowerment includes cooperation to fight for the welfare of interfaith people, joint training, various capabilities in increasing economic and human resources, exploring creative ways to distribute interfaith joint production results, and so on. As is the case in the people of Mororejo Village, Tosari District, Pasuruan Regency, Hindu, Muslim, Christian, and Buddhist communities work together in potato and cabbage farming by forming farming groups to increase the income of interfaith communities in Mororejo Village, Tosari District, Pasuruan Regency. And this research will discuss in more detail the relationship between the importance of religious moderation in creating a good economy in Mororejo Village.

Formulation of the problem

The formulation of the problem is what is the relationship between religious moderation and economic conditions in Mororejo Village?

Research purposes

To find out the relationship between religious moderation and economic conditions in Mororejo Village.

LITERATURE REVIEW

Multiculturalism

Multiculturalism, in essence, is an acknowledgment that humans are creatures created by God who grow and develop in their respective cultural contexts which are different and unique. The most essential thing about humans is the potential they have. Human potential that is positive, about other humans is a relationship of dependency, meaning it needs someone other than himself. (Wiyarnarti: 2017). Therefore, humans

are encouraged to help each other and stay in touch, as stated in An-Nisaa: 1 :

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ لَكُمْ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالرُّحَامَ إِنَّ هَٰلِكًا كَانَ عَلَيْكُمْ

Meaning: "O mankind, fear your Lord, who created you from a single person, and him Allah created his wife; and from both of them God gave birth to many men and women. And fear Allah through whose name you ask one another, and maintain friendly relations. Indeed, Allah always protects and watches over you. (QS An-Nisa: 1)

Helping each other and maintaining friendship in the reality of life that is interdependent and needs each other, of course, is difficult to do if you don't know each other. For this reason, God says in surah Al Hujurat : 13 as follows:

نَكْمًا تَى وَجَعَلْنَا نَكْمًا مِّنْ ذَكَرٍ وَأَنَا خَلَقْنَا يَأْيُهَا النَّاسُ إِنَّا خَلَقْنَا نَكْمًا شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ هَلَالٌ أَتَّ أَنْ هَالَلٌ عَلَيْنِمْ خَبِيرٌ

Meaning: "O mankind, verily We created you from a male and a female and made you nations and tribes so that you may know one another. Indeed, the most honorable among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing." (Surah Al-Hujurat: 13)

The stronger the recognition of one party to another, the more opportunities there are for mutual benefit. Another potential that is bestowed on humans is the nature of harmony, and harmony and always trying to do good to others and avoiding division, conflict, let alone war. In this case, Allah SWT said in al-Qur'an surah ash-Syuura: 13 which is translated as follows: "He has decreed for you about what religion He has bequeathed to Noah and what We have revealed to you and what We have bequeathed to Abraham, Moses, and Isa, namely: Uphold religion and do not be divided about it..." And also in Al-Qashash verse 17 which is translated as follows: "And seek what

Allah has bestowed upon you (happiness) in the hereafter, and do not forget your happiness from worldly (pleasures) and do good (to others) as Allah has done well to you, and do not do mischief in (face) of the earth. Verily, Allah does not like those who do mischief."

Based on these explanations, humans are creatures that cannot be separated from other humans, and for this reason, it is recommended to build positive relationships in the form of not breaking ties of friendship, helping each other, getting along in harmony, and not doing damage to each other.

Religious Moderation

Religious Moderation is an attitude of reducing violence or avoiding extremes in religious perspectives, attitudes, and practices. Religious moderation can be formulated as a perspective, attitude, and practice of religion in shared life, by embodying the essence of religious teachings, which protects human dignity and builds the public good, based on the principles of fairness, balance, and adherence to the constitution as an agreement between the nation and the state. So, the notion of Religious Moderation is a perspective, attitude, and practice of religion by embodying the essence of religious teachings that protect human dignity and build public benefit based on the principles of fairness, balance, and adherence to the constitution as a mutual agreement. (Sharif: 2021) Based on the description above, Religious Moderation in East Java is:

1. It is a perspective/concept of thinking that leads to moderate religious attitudes.
2. The intended religious moderation is moderation in the way of religion.
3. Religious moderation involves the values of openness (inclusiveness) based on attitudes of honesty, wisdom/wisdom, courage, love, taking the middle way, sustainability, tolerance, straight and firm, egalitarian, reformative, priority, democratic, dynamic, and innovative.
4. Religious Moderation is an interfaith

movement.

5. Religious moderation concerns the internal realm of each religion (preventive) and the external realm in the context of living together, namely building harmony and openness with one another.

The Religious Moderation Indicator can be used to identify how strong Religious Moderation is being practiced, and how much vulnerability it has. Indicators of Religious Moderation namely (Sharif: 2021) :

1. National commitment (love the motherland)
2. Has a high tolerance
3. Anti violence
4. Accommodating to local culture
5. Inclusivity

Principles of Dar'u Al Mafasid Muqaddamun Ala Jalbil Al Mashalah In the book Durarul Hukkam Syarh Majallatul ahkam compiled by Shaykh Ali Haidar quoted by Ridho (2019). He explained one of the rules namely;

ذَرُّهُ الْقَائِدِ أَوْلَى مِنْ جَلْبِ الصَّالِحِ

"Avoiding harm is more important than taking benefit."

As an illustration, when Islamic law is applied to a pluralistic society (in religious/multi-religious/multi-cultural beliefs) it can result in harm to the environment (causing division, hatred, and damage), then humanity, tolerance, harmony, economic needs, and the need for worship each adherent of religion is prioritized for the common good. According to Muhammad Mushthafa Syalabi quoted by Aslati and Afrizal (2017) if in "customary" law when it is seen that its benefit is more prominent than mafsadat, then it becomes maqashid according to syara', and servants are required to carry it out. According to Syathibi, Islamic law is divided into two, namely al-ibadah and al-adat. Al-adat here means laws

that do not include worship. This category has similarities with the term mu'amalah. Muhammad Mushthafa Syllabi divided it into the areas of worship and customs. In the field of worship, shari'ah is aimed at getting closer (to Allah, thanking Him, and seeking rewards for happiness in the hereafter, such as prayer, fasting, pilgrimage, jihad, and so on. As for the field of custom, shari'ah is aimed at realizing benefits in the world and regulates the relationship between individuals and society (jama'ah), such as buying and selling, cooperation in agricultural business, borrowing, and so on.

Economy

Economics broadly defined is one of the social sciences that studies human activities related to the production, distribution, and consumption of goods and services. Economics is studied extensively and is often associated with household finances. The meaning of the word economy comes from the Greek words "oikos" which means family and household and "nomos" which means rules, regulations, and laws. While economics in its terms is household rules or household management. The economic factor is a very important thing in life, every human being in this world will try to meet their economic needs, of course by working. As written above, the economy is the management or management of the household, so anyone who has a family, especially the head of the household, must work to earn a living to meet the daily needs of the family. Economic factors are indeed very important for daily survival, so these factors influence whether women or housewives ultimately have to work to help their husbands earn a living (Megi, et al., 2020).

The economic system is the system by which a country allocates its resources to individuals and organizations. The fundamental difference between an economic system and other economic systems is how the system regulates the factors of production. Some systems allow individuals to own all the factors of production. In other systems, all these factors are held by the government. The

economic system applied in Indonesia is the Pancasila economic system which includes economic democracy. That is, all economic activities are carried out by the people, by the people, and for their benefit, under the control of the government (Ya'arif, et al., 2019).

Participatory Planning

Planning is a process of preparing systematically the activities carried out to achieve a certain goal. Therefore, in essence, there are in every type of human effort. While Participation is a role as well as, participation, involvement, or the process of learning together to understand, analyze, plan, and carry out actions by several community members.

Community participation in development is the participation of the community in development, participating in development activities, and participating in utilizing and enjoying the results of development. Community involvement either directly or indirectly is a supporting factor and determines the direction of development in the involvement of the community to participate. (Bahua: 2018)

According to Cahyono (2006), the development planning process based on community participation must pay attention to the interests of the people which aim to improve the welfare of the community, so that it is in the participatory development planning process. This is closely related to community economic empowerment which is a procedure for providing and supporting the community so that it can position itself proportionally and become the main actor in utilizing its strategic environment to obtain long-term sustainability (Supriyanto and Subejo, 2004). Community empowerment has a close relationship with sustainable development where community empowerment is a core prerequisite and can be considered as a door that will lead people up a dynamic economic, social, and ecological

sustainability. (Bahua: 2018)

RESEARCH METHODS

This research uses a descriptive research method. Descriptive research according to Sugiyono (2016) is data that is collected and used to analyze data collected using exposure or depiction of data in terms of what is happening in reality. Methods of collecting and processing data are carried out by interviews and literature studies, especially methods of collecting data through reading, understanding, quoting, summarizing, recording, and analyzing.

Results

Mororejo Village is a village in Tosari District, Pasuruan Regency, East Java Province. This village is located in a highland area with an altitude of 1,700 meters above sea level, with longitude coordinates 112.886677 and latitude coordinates -7.929958. With an area of 651.62 hectares, Mororejo Village is divided into two hamlets, namely Gemboyo Hamlet and Kandangsari Hamlet, and is divided into three Community Units and 11 Neighborhood Units. The head of Mororejo Village is Mr. Ngatoyo (Hindu). Regarding economic relations and moderation in Mororejo Village, the following data illustrates the condition of religious and economic diversity in the village.

Table 1. Percentage of Population-Based on Religion Followed

Islam	Hindu	Christianity and Buddhism
82.30 Percent	17.30 Percent	0.04 Percent

Source: Mororejo Village Profile, 2022

Out of a total of 2,011 residents (Central Statistics Agency, 2021), 82.30 percent of the population in Mororejo Village are Muslims, 17.30 percent are Hindus, and the rest are Christians and Buddhists. Meanwhile, related economic data in Mororejo Village can be seen in the following table.

Table 2. The Output of Leading Sector Production and Community Income in Mororejo Village in 2023

Leading Sector Production Output	20 Tons Per Year
Increase in Average Production Output of Leading Sectors	20 Percent
Public Average Income	IDR 500,000.00-IDR 1,000,000.00
Increase in Average Public Income	10 Percent

Source: Interview Results, 2023

The leading sector in Mororejo Village is the agricultural sector, where the majority of people work as potato farmers (Hermana, 2023). Apart from potatoes, Mororejo village also grows cabbage. The data in Table 2 shows that the production of the agricultural sector in Mororejo Village is 20 tons per year, with an average increase in agricultural production of 20 percent per year. Meanwhile, out of a total of 2,011 residents with the majority of the population working as farmers, the community's average income is IDR 500,000.00 to IDR 1,000,000.00 per month, with an average income increase of 10 percent.

In farming, the Mororejo village community forms farming groups consisting of around 15-50 people/groups consisting of residents of different religions (Hindu, Muslim, Christian, and Buddhist). The levels in the farming group are large, medium, and small farming groups. The names of the farming groups in Mororejo Village are the Sumber

Rejeki 1, 2, and 3 farming groups, the Bina Mandiri farming group, and others. In a year approximately 2 times the harvest. With a ratio of 1: 10 (if the weather is favorable) and 1: 5 (if the weather is not favorable), which means that if you plant 1 quintal of potato seeds, you will produce 1 ton of potatoes with an average selling price of IDR 9,000/kg. In farming groups, farmers jointly manage their land to produce maximum yields. The problem that often occurs in this farming group is the lack of subsidized fertilizers obtained.

Based on the results of interviews with the village secretary, Mr. Wandoko, during the pandemic, Mororejo residents continued to farm as usual, it's just that the yields were not optimal, so their income decreased slightly but they were still able to meet their daily needs because to eat every day they used agricultural produce from their land. And the people of Mororejo village are friendly and harmonious, helping each other among resident.

RESULT AND DISCUSSION

Moderation comes from the Latin word moderation which means moderation (not excess and not lacking) and self-control (which means staying away from extremes and deficiencies). Meanwhile, according to the Big Indonesian Dictionary, moderation has two meanings, namely reducing violence and avoiding extreme behavior. Luthfiatunnisa, et al. (2022) explain that a person is said to be moderate, meaning that the person is reasonable, behaves normally, like

normal human behavior that is not leaning too right or left, and is not extreme and excessive.

Indonesia is a multicultural country consisting of various ethnicities, religions, and cultures. In carrying out the wheels of government, the Indonesian government adopted the vision of the Ministry of Religion through PMA RI Number 18 of 2020 concerning the Strategic Plan of the Ministry of Religion for the 2020-2024 period, which was compiled based on the 2020-2024 RPJMN and based on

the 2005-2025 RPJPN (Cantika and Tarigan, 2022). The vision is "a professional and reliable Ministry of Religion in building a pious, moderate, intelligent and superior society to create a developed Indonesia that is sovereign, independent and has a personality based on cooperation". The mission of the Ministry of Religion regarding strengthening moderation also strengthens religious harmony, which is in line with the president's goals, namely to promote a culture of unity to create a national personality.

Policies to improve the quality of religious moderation and harmony among religious communities today are focused on strengthening the foundations of moderation to increase harmony and overcome conflicts between adherents of religions within and outside religions (Cantika and Tarigan, 2022). In multicultural conditions and to manage multiculturalism, the whole society must change its point of view. Maintaining multiculturalism is not only the responsibility of the central government but the responsibility of all Indonesian citizens, including rural communities. This is in line with the views of Yudiana (2017) and Wicaksono, et al. (in Yudiana & Wahyudiono, 2020) who said the village is a representative of Indonesia's multiculturalism.

Talking about multiculturalism, the people of Mororejo Village are villages with a high level of multiculturalism. With a population of 2,011 people (Central Statistics Agency, 2021), the majority of the people are Muslims, apart from that there is also Hinduism, with this customary culture being adopted which is a characteristic of the local community. Starting from Islam with a total of 82.3 0 percent, Hinduism reaching 17.3 0 percent, Christianity with as many as 8 people, and Buddhism with as many as 7 people.

Mororejo village has one prayer room, one mosque, and two temples. Seen from ethnicities such as Madura, Java, Bali, and Osing. Judging

from the diversity of religions, the people in Mororejo Village always live side by side and peacefully because the community highly values tolerance which is a form of moderation in religion. Even though the majority of the population there are Muslims, they are willing to be led by a village head who adheres to Hinduism (a minority). Inter-religious communities establish social interaction and maintain social solidarity well even at religious events. This was conveyed by Ngatoyo (2022) a community leader and also the Head of Mororejo Village, saying that "The community and other ethnic youths usually also help with the ceremony that we will carry out. They, apart from helping to maintain security, also usually take part in guarding the vehicle parking lot." During religious events, when Muslims have events, Hindus will help, and vice versa.

In terms of leadership, the people of Mororejo Village do not elect village heads based on their religion. But the competencies possessed by the village head candidate. In the 2020- 2025 period, the elected village head is named Ngatoyo who is Hindu. He was elected with 40 percent of the three candidates running for village head. Ngantoto was chosen because of his track record as head of the Kandangsari hamlet. When he served as Hamlet's head, he was able to protect the community.

Another unique aspect of Mororejo Village that can describe high religious moderation is related to the establishment of houses of worship. Based on the Joint Ministerial Regulation (PBM) Number 9 of 2006 regarding the establishment of houses of worship must meet special requirements including at least 90 (ninety) users of the house of worship and the support of the local community of at least 60 (sixty) people approved by the lurch/village head. Hinduism is a minority religion in Mororejo Village, with only 5 heads of families. Even so, Hindus are welcome to continue to be able to build a temple in the Mororejo Village area. The background is the sense of tolerance

and culture in Mororejo Village itself. The community in Mororejo Village expressed a saying that if someone can worship, why can't relatives of different religions worship at their place of worship? The culture of tolerance has become a strong grip for the residents of Mororejo Village. That is why minorities can still build houses of worship even though they are not by the Joint Ministerial Regulations.

The uniqueness that can describe the form of moderation in Mororejo Village includes the Education aspect. Mororejo Village has a school built by the Christian Religious Community Foundation, namely the Bethany School. In general, Christian schools are only intended for adherents of Christianity. Unlike in Mororejo Village, Bethany's school can also be accessed by Hindus and Muslims. Initially, Mororejo Village only had one school, the Bethany School, gradually other schools, namely public schools, were established. Even though there are public schools, this does not reduce the interest of Hindus and Muslims to attend Bethany's school. There is no compulsion for parents to send their children to Bethany School even though there is already a public school. What becomes a necessity is that children must attend school up to a minimum of junior high school. Even the administrative requirements for marriage are at least a junior high school level. If there are people who want to propose marriage but have not yet reached junior high school, then the marriage application can be rejected, and must do a package pursuit school. This effort is a form of improving the quality of education for the people of Mororejo Village.

If we relate it to Kartasmita's presentation (in Cantika & Tarigan, 2022), it is related to economic relations and moderation, where it is explained that empowerment in the people's economic efforts is an effort to empower the people's economy which aims to mobilize resources to empower the people's economic potential to prosper Through an increase in the level of productivity, it is

expected that the management and development of human and natural resources can be further improved, so that it is hoped that the economic welfare of the people will be achieved which will strengthen the relationship of religious moderation towards fellow human beings.

Based on this presentation, it can be concluded that the economy, including through empowering economic potential as reflected in increased levels of productivity, has a relationship with conditions of religious moderation in society, where people can accept religious differences that occur in their environment without discriminatory attitudes towards adherents of the religion. minority.

In addition, the relationship between the economy and moderation can be seen in two directions, apart from the economy affecting religious moderation, one can also see the relationship of religious moderation to the economy, where religious moderation in society can affect economic conditions. This is in line with what was stated by Affandi, et al. (2023) that Indonesia as a nation that puts forward the values of God, is democratic and multicultural and tries to make religion part of the human rights that are inherent in every Indonesian and guaranteed by the 1945 Constitution, but the Indonesian state realizes that religious diversity is a part of the core capital and driving energy of national development as a whole. This is in line with what happened in Mororejo Village. There, the village head is elected not based on the religion that is adhered to by the majority of the population, but the village head is chosen based on the individual's ability to lead, protect, be just, and competent to be able to contribute to the welfare and improve the economy of the local village community.

The election of Ngatoyo as head of Mororejo Village, where the majority of the population is Muslim while the person concerned is a Hindu adherent, is proof that individual abilities in leading society are prioritized there. Mororejo Village itself is a

village where the majority of the population works in the agricultural sector, which is dominated by potato farmers. During his leadership period, the average production of the agricultural sector which was the leading sector in the village was 20 tons per year with an average increase in production of 20 percent per year (Hermana, 2023). The average production and increase in production cannot be separated from the role of the village head. Apart from being able to keep the economy running smoothly through supervision, the village head, who is also the middleman, plays a big role. This is because the community can sell the results of their farming operations easily and of course at a fair price as the market price for agricultural products on the market. It is also possible that it is not only the village head who becomes the middleman, but other villagers as followers of minority religions also become middlemen and help empower and increase agricultural production in Mororejo Village.

As the Head of the Government Section, Hermana (2023) stated that the leading sector in Mororejo Village has potential, in addition to an increase in production, the community's income has also increased, where the magnitude of the increase is 10 percent, and currently the community's average income is around IDR 500.000.00 up to IDR 1,000,000.00 per month. Apart from the potential for the leading sector, namely the agricultural sector, Hermana also stated that there are other potential sectors, where this potential sector can certainly encourage increased economic activity and people's income in Mororejo Village.

CONCLUSION

If it is related to the relationship between the economy and moderation by looking at the conditions in Mororejo Village, Tosari District, Pasuruan Regency, empowering economic potential through increasing levels of productivity has a relationship to the condition of religious moderation in society, where people can accept religious differences that occur in

their environment without any discriminatory attitudes towards religious minorities. The attitude of acceptance of religious differences that occur also indirectly shows how the relationship of religious moderation is related to economic conditions in Mororejo Village, where mutual tolerance and willingness to cooperate with religious adherents contribute to increasing the average production of the agricultural sector and increasing average income. society average. Inter-religious adherents who work together to advance the economy and income among fellow citizens in Mororejo Village can be an example of how moderation does not change religion, but the way of religion, as expressed by Razi (in the Ministry of Religion of the Republic of Indonesia, 2020) that what is moderated is the way religion, especially when dealing with people of different religions, and both the economy and moderation are two parts that cannot be separated.

The weakness of this study is that the data that reflects economic indicators is incomplete, so the writer is not able to describe in more detail how the economy is developing and is not able to describe the economic conditions in Mororejo Village from the point of view of various indicators. The incomplete data also makes it difficult for the author to see how the economic conditions in Mororejo Village were compared before and after the election of a non-Muslim village head in a Muslim-majority society. Therefore, it is hoped that the next writer can improve and add to what is lacking in this research.

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