

Promoting "Moderasi Beragama" As A Unifying Community Value for The Youth

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Abstract. The diversity of society, ranging from origin, culture, and economy to religion, should be addressed with mutual respect and tolerance, in which the concept of religious moderation as an approach to diversity in Indonesia is a value that should be understood and applied by all citizens, including youth as the next generation in the future. Based on this, this article describes promotional activities for the values of religious moderation for the youth in Bandung City. Activities are carried out from the planning and implementation to the evaluation stages. The result of the promotion of religious moderation is that it has raised awareness among youth about the essential values of religious moderation in everyday life. The youth understands that religious moderation in respecting differences and upholding the values of tolerance is the right way to strengthen a sense of harmonious togetherness among fellow citizens. Through this activity, youth will also be committed to consistently applying the values of religious moderation in various activities, from the family and school environments to the community environment where they interact.

Keywords: Diversity of Society, Religious Moderation, Tolerance, Youth.

1 Introduction

Religious moderation (known in Bahasa Indonesia as Moderasi Beragama) is a value concept that emphasizes mutual respect and tolerance among different religious groups. In practice, religious moderation is a middle way from the existence of two different streams of understanding, namely the "ekstrim kanan", which implements religious values that are believed radically and view other religions as unfavourable, and the "ekstrim kiri", which tries to separate religious values from social life and the state. Religious moderation is built as a middle way that accepts differences and upholds a harmonious life in a society where tolerance and respect for differences are an inseparable part of society [1], [2].

Religious moderation is a significant value to apply in social life. It is based on the fact that Indonesia is a plural country that has diversity ranging from diversity of origins, ethnicity, interest groups, culture, religion, and others. The values of religious moderation should be used as unifying values amidst the existing differences in society. The values of religious moderation characterize the Indonesian people who want to realize a harmonious life in the community and respect the differences that exist and make it the social capital for development, not a source of division and social conflict [3], [4].

Various efforts have been made by the government to promote religious moderation, starting from outreach activities directly to religious leaders and community leaders [5], [6], conducting visits and discussions with the community in various agencies and workplaces [7], [8], and visiting schools to promote religious moderation for children and youth. This effort is expected to build an understanding of the importance of the value of religious moderation to be applied in everyday life, from children and youths to adults who should realize a life based on religious moderation [9], [10].

The youth should have an understanding of the values of religious moderation. It is because the younger generation is part of Indonesian citizens who should uphold the existing values of diversity; also, the youth should be a generation that can be a driving force in building religious harmony and tolerance. On this basis, the government's efforts to promote religious moderation include promotion to youth.

The importance of implementing the values of religious moderation for youth includes: First, as successors and leaders in the future, it is important to ensure they uphold religious moderation. Second, the youth carry out

many activities on social media networks, such as Facebook, Instagram, Twitter, and so on. These social media networks should be able to be utilized by youth as a medium to promote religious moderation virtually. Third, youth have an essential role in society as driving actors, so youth should be at the forefront of efforts to promote religious moderation [11], [12]. Based on this description, it is a shared responsibility to ensure that youth understand religious moderation and are committed to applying the values of religious moderation in their daily lives. It will benefit significantly if the youth practice religious moderation for their environment and development.

As explained above, the description encourages university students from the Department of Sharia Economic Law Class of 2022 to promote religious moderation in the community. Based on this, a plan for promoting religious moderation for youth in Bandung has been prepared with the following objectives: First, this activity promotes religious moderation as part of the university student's responsibility to contribute to building a harmonious and tolerant society, especially among the youth. [13], [14]. Second, university students as intellectuals should be able to become actors of change; in this activity, students act as actors who promote the values of religious moderation to adolescents so that they can be understood and applied in everyday life [15]. Third, university students should be able to become part of community development so that society accepts the existence of university students as part of the actors to change the culture in a better direction. [16].

The purpose of promoting religious moderation values through this activity is to raise awareness among youth about the importance of religious moderation and apply religious moderation values according to their respective capacities so that in addition to having a positive impact on preventing social conflicts, it can also realizing a harmonious life and mutual respect for differences in community life.

2 Method

The method used in this article is the participatory approach [17]. In this case, the university students involved in this activity participate with the target, the youth in the city of Bandung, in various activities to promote religious moderation. Religious moderation was encouraged by university students from the Department of Sharia Economic Law Class A of 2022, UIN Sunan Gunung Djati Bandung, held in several places: Cicaheum Urban Village Kiaracondong District, Cipadung Urban Village Cibiru District, and SMP Muslimin 5 Bandung (Middle School). This activity is divided into three stages, namely the planning stage, the implementation stage, and the evaluation stage. A more detailed description of the three steps can be explained in the following figure:

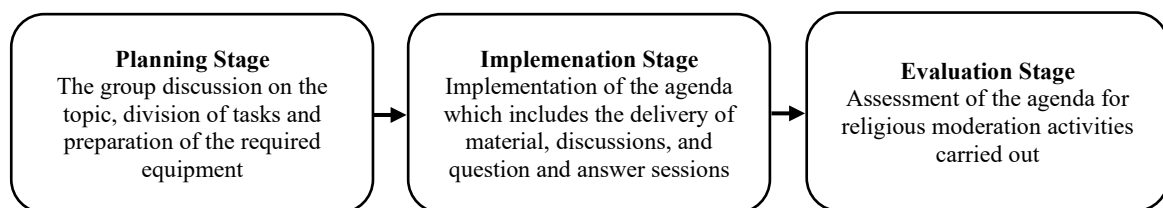


Figure 1. Activity Stage of Promoting The Value of Religious Moderation

Planning Stage. The promotion of religious moderation for youth in the city of Bandung should be planned. It is to ensure that the promotion of religious moderation will be carried out can run smoothly. In this stage, it is carried out through 3 (three) stages, namely the group discussion stage, which examines the role of each group member in carrying out activities, then the process of communication with related parties, in this case with representatives of the youth. The last stage is preparing the equipment needed.

Implementation Stage. Promoting religious moderation in its implementation stage is divided into three main activities: providing religious moderation material, discussion of religious moderation, and question-and-answer activities on religious moderation. These three activities were carried out to build youth awareness of the essential values of religious moderation in everyday life.

Evaluation Stage. The implementation of the promotion of religious moderation among youth in the city of Bandung should be assessed which is intended to find out whether the activities that have been carried out are under the activity plan, in this case, to determine the level of understanding of the youth towards the values of religious moderation and the commitment of the youth to apply the importance of religious moderation in everyday life consistently.

As explained above, the three stages are relevant to promoting religious moderation. It is based on the understanding that this activity should be planned before it is carried out so that there is readiness for the university students involved to carry out activities properly. After the activity is carried out, it should be

assessed whether the activity can be realized or not and also to find factors that are inhibiting the activity, so university students involved in efforts to promote religious moderation will have an assessment which will then be used as consideration for the implementation of the similar action in the future.

3. Results and Discussion

The description of the religious moderation promotion activities carried out for youth in Bandung City in this article is divided into 3 (three) main parts: First, the planning stage of the promotion of religious moderation. Second, the implementation stage of the promotion of religious moderation. Third, the evaluation stage of the promotion of religious moderation. The detailed description of the three main points of discussion can be described as follows:

3.1 Planning Stage

The promotion of religious moderation needs to be planned. It is intended to set goals to be achieved and prepare various things required to promote religious moderation. In the planning stage, it is carried out through 3 (three) processes: group discussions, communication and coordination with youth representatives, and preparing the equipment needed to promote religious moderation. The explanation of the three stages can be explained as follows:

First, have a discussion. The distribution of roles for group members is essential, considering the duties and responsibilities in promoting religious moderation will run smoothly if each group member knows their roles and responsibilities. In this stage, discussions are held about the role of each group member and communication about the relationship between one group member and another; this is intended to avoid misunderstandings between group members in promoting religious moderation.

Second, communication and coordination. The second process carried out in planning the promotion of religious moderation is to communicate and coordinate with parties involved in the promotion of religious moderation, in this case, with representatives from youth. Communication needs to be carried out so that the promotion of religious moderation can run smoothly; in this stage, data is obtained regarding the location of the implementation of activities up to the participants who will be involved in promoting religious moderation. Coordination is carried out both before the implementation of religious moderation and during the implementation of the promotion of religious moderation; with good communication and coordination, the promotion of religious moderation can be carried out correctly.

Third, prepare the equipment needed. This process is intended to provide various tools to promote religious moderation. The tools required range from presentation material in the form of PowerPoint (PPT) to posters regarding religious moderation. In preparing the required equipment, group members communicate with representatives from the youth to ensure the adequacy of the tools needed to promote religious moderation.

The description of the three processes carried out in the planning stage of the promotion of religious moderation, it can be said that the planning for the promotion of religious moderation has been carried out properly in which all activities can be carried out without encountering obstacles that can hinder the actions from being carried out.

3.2 Implementation Stage

The implementation stage of promoting religious moderation is critical and will determine the success of the entire activity. In this stage, at least it is divided into 3 (three) main activities, which consist of providing material on the values of religious moderation, the discussion process on the values of religious moderation, and questions and answers on the values of religious moderation. The description of the three activities can be explained as follows:

First, the presentation of material regarding religious moderation. The first activity to promote religious moderation is to provide material relating to the values of religious moderation. The provision of this material is intended as a basis for the youth's understanding of the values of religious moderation that should be known and understood so that in subsequent activities, the youth already understand the basic concept of religious moderation.



Figure 2. Activities of Religious Moderation Promotion

Religious moderation material presented includes the fundamental values of religious moderation, tolerance and harmony between religious communities, the role of religious moderation in daily life, and issues related to youth. The materials presented are considered relevant to the conditions of the youth, so it is hoped that apart from being easy to understand, they can also be applied in the lives of these youth.



Figure 3. Activities Provide Material on Religious Tolerance

Delivering various moderation materials to youths can be carried out well. It is indicated by the delivery of all religious moderation materials to youths so that youths can understand the values of religious moderation and examples in everyday life, especially those related to young people. It aligns with the expectations prepared in the planning process for promoting religious moderation.

The second is the discussion on religious moderation. The next activity in implementing religious moderation is a discussion session in which youth are invited to discuss various matters related to religious moderation, especially those related to youth issues, such as tolerance and efforts to stem fake news or hoaxes. It is intended to actualize the values of religious moderation in the lives of youth so that it will be relevant to the current context.



Figure 4. Discussion on the Values of Religious Moderation

The responses of the youths during the discussion were good in; that there was an exchange of ideas regarding the relevance of the values of moderation in religion so that the youth were encouraged to actualize the values of moderation in religion and to make moderation of religion a part of youth life which should respect differences and uphold unity and solidarity among young people.

The third, question and answer session, question and answer session is the last activity in implementing the promotion of religious moderation, and this is at least aimed at two main things, namely: First, to find out the level of knowledge of youth regarding the process of delivering religious moderation material that has been carried out previously. Second, to explore the various questions in youth's minds regarding religious moderation that have been conveyed; in this way, it will be known to what extent the understanding and mindset of the youth on religious moderation through this session.



Figure 5. Question and Answer Session

The youths responded to the question and answer activity about the values of religious moderation well; the youth actively asked various matters related to the religious moderation material that had been given, with a good response in the question and answer session. The activity of implementing religious moderation can be said that it is under the expectations and goals that have been prepared in the planning stage.

3.3 Evaluation Stage

The evaluation stage is the end of the promotion of religious moderation to youth in the city of Bandung. This stage is carried out as an effort to assess the implementation of promotion of religious moderation that has been implemented so that the level of success, supporting factors, and inhibiting factors of the performance of the promotion of religious moderation will be known. At least the evaluation phase is carried out to evaluate the process of promoting religious moderation and assessing the results. A more detailed description of the two can be explained as follows:

First, evaluation of the implementation process. The results of the assessment of the implementation of religious moderation promotion can be said to be under the initial plan that has been set; this is indicated by the implementation of all activities properly and found no obstacles or factors that could hinder the implementation of the promotion of religious moderation; thus the implementation of the promotion of religious moderation is assessed successfully implemented.



Figure 6. University Students and Participants After the Activity Takes Place

Second, evaluation of the results of the promotion of religious moderation. The promotion of religious moderation for youth in Bandung City, seen from the results, can be said to be under the goals set in the

planning stage. It is indicated by the youth's understanding of the values of religious moderation that have been given during the activity. Furthermore, the youth have the desire and commitment to apply the values of religious moderation in daily life both in the family environment, in the school environment, and in the environment where they live. It shows that besides understanding religious moderation, the youth also have attitudes and perspectives that uphold religious moderation as an effort to create a harmonious life in society.

The description of the two evaluation results, as explained above, shows that the entire process of promoting religious moderation has been carried out properly and successfully so that university students involved in this activity have confidence that efforts to promote religious moderation values need to be continued by inviting more youth so that the positive impact that will be obtained will be even more compared to the current promotion of religious moderation.

4. Conclusion

Youth should understand religious moderation as a value that can build harmony in social life amid existing diversity. Promoting religious moderation for youth in the city of Bandung is carried out in three stages: the activity planning stage, the activity implementation stage, and the activity evaluation stage. These three stages have been carried out well in which youths have understood the values of religious moderation and are committed to applying the importance of religious moderation in everyday life both in the family environment, in the school environment, and in the home environment as a place for these youths to interact socially.

In the future, religious moderation should continue to be promoted to youth intensively and sustainably, where the target youth are in large numbers and scattered in various regions. It is not only aimed at fostering an attitude that supports the implementation of religious moderation but also because youth are the generation that will become leaders in the future, so it becomes essential to instill the values of religious moderation as early as possible for youth in various regions in Indonesia.

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