

## **THE LEVEL OF UNDERSTANDING OF RELIGIOUS MODERATION FOR PRIMARY SCHOOL TEACHERS AND THE STRENGTHENING STRATEGIES**

<sup>1</sup>Mochamad Chobir Sirad, <sup>2</sup>Fahmi Arif, <sup>3</sup>Choiruddin

<sup>123</sup> UIN Sayyid Ali Rahmatullah Tulungagung,

[siradj29@uinsatu.ac.id](mailto:siradj29@uinsatu.ac.id), [a.fahimta@gmail.com](mailto:a.fahimta@gmail.com), [choiruddinmail@gmail.com](mailto:choiruddinmail@gmail.com)

### *ABSTRACT*

Educational institution has a primary role in driving the implementation of religious moderation. At the primary education level, curriculum development and instructional subjects need to integrate the values of religious moderation, with teachers as the main target. This article aims to find out the understanding, strengthening strategies, and follow up on religious moderation training programs for teachers at Islamic Primary School Hasyim Asy'ari Blitar. This study used the ABCD method, which prioritizes community strength, assets, and potential. The results of the study showed that: (1) The Level of teachers' understanding of religious moderation improved, as reflected in the comparison between conditions before and after the activity took place was good. (2) The stages of strengthening strategy toward the religious moderation using the Asset Based Community-driven Development approach include Inculturation (Introduction), Discovery (Information Gathering), Design (Asset and Opportunity Identification), and Definition (Support for Implementation). (3) The follow-up to the religious moderation strengthening training was done through collaboration between teachers and parent groups to discuss benefits, welfare, and responsibilities for socializing the program to local residents, while also seeking solutions to prevent irregularities under the supervision of the school principal.

*Keywords* religious moderation, strategy, mentoring, primary school

### **A. INTRODUCTION**

Indonesia is a multicultural country that has archipelago and different with several countries in the world. This is because Indonesia is the only country that has diversity in all aspects of life starting from ethnicity, race, language, religion and culture. This diversity is a gift from Allah SWT to the Indonesian people, where this diversity will become a strength to build togetherness and become extraordinary potential in advancing the Indonesian nation. Not only that, this country also views diversity as a medium for getting to know each other regardless of the various differences that exist (See 2018).

Indonesia is a country with a high level of diversity. This diversity is an important Indonesian identity. Denying the diversity of the Indonesian nation means denying Indonesia itself. Referring to data from the Central Statistics Agency (BPS) in 2010, the number of tribes and sub-tribes in Indonesia reached 1,331 tribes. In 2013, this number was classified by BPS in collaboration with the Institute of Southeast Asian Studies (ISEAS) into 633 large ethnic groups. Regarding the number of languages, the Language Agency in 2017 mapped



and verified 652 regional languages in Indonesia, excluding dialects and sub-dialects (Mahamid 2023).

From the beginning, the founding fathers of the nation were aware of this diversity. With a high awareness of diversity, Pancasila was finally agreed as a national and state ideology that binds all the various components of the nation. The spirit of unity and unity in diversity is contained in the slogan "*Bhinneka Tunggal Ika*". The reality of the diversity of the Indonesian nation is a matter of shared pride and is believed to be an important asset in national development. However, this diversity also holds the potential - if not managed well - to be destructive and damage the unity and integrity of the nation, and even hinder the achievement of national development goals. (Ningsih 2020).

Religious moderation became a discourse and policy that strengthened in the Ministry of Religion after the Minister of Religion, Lukman Saifuddin ordered his staff to adhere to three mantras in doing their duties, that is religious moderation, togetherness, and improving the quality of services to religious communities. This religious moderation then became a priority and lived in the programs and policies of the Ministry of Religion. Various programs and policies were initiated to strengthen the idea of religious moderation. Thus, this ministry has attempted to emphasize its role as an intermediary institution through the channels available in this ministry. Religious moderation here is the perspective, attitudes and behavior of always taking a position in the middle, always acting fairly, not being extreme in religion (Samsul AR 2020).

A religious moderation attitude is expected to help realize social harmonization in life, both individually and in families and society more broadly. With a moderate religious attitude being developed, this will be a counter narrative to exclusive religious attitudes. The importance of developing a discourse on religious moderation is based on several arguments. First, the presence of religion in society has the essential aim of maintaining human dignity and existence. Second, the increasing number of interpretations of religious teachings means that truth is becoming more numerous, influenced by developments in knowledge and technology. Third, the Indonesian context requires religious moderation as a cultural strategy for caring for heterogeneous Indonesian (Herman 2020).

In developing discourse and implementing religious moderation, primary educational institutions are seen as a leading force. Basic education institutions can strengthen the curriculum and teaching and learning subjects with a religious moderation perspective. In addition to the curriculum and teaching and learning subjects in basic education, religious moderation must also target teachers and lecturers, because in the teaching and learning process, they are key factors in providing knowledge information and instilling values in students (Sutrisno 2019).

Harmony and tolerance in inter-religious life in Indonesia has been a concern for many groups and has made them recognize Indonesia as a country that has succeeded in maintaining diversity and avoiding socio-religious conflict (Barton, Yilmaz, and Morieson 2021). Unfortunately, today we are facing a situation in social and religious life that has the power to destroy national diversity. There are at least three challenges to religious life that we face today, first the development of subjective truth claims and the imposition of will on religious interpretations which are intertwined with various economic and political interests. The second is the development of excessive (extreme) religious views, attitudes and practices,



which ignore human dignity, and the third is the development of religious enthusiasm that is not in harmony with national love within the framework of the Republic of Indonesia (Ningsih 2020).

The first challenge is related to the strengthening of exclusive religious views, attitudes and behavior that are enthusiastic about rejecting differences and eliminating other groups. This religious method not only questions the legitimacy of Indonesia as a common home for different groups, but also seeks to rebuild Indonesia into an exclusive country that only belongs to certain groups. In 2012, CSIS conducted a national survey. Of the 1,200 total respondents, it was found that 33.4% did not want to be neighbors with people of different religions; 25% do not trust people of other religions, and 68% oppose building places of worship for other religions in their neighborhood (Barton, Yilmaz, and Morieson 2021). The data above shows how strong an exclusive religious attitude is, a religious attitude that is built on a loss of trust in other groups, which if left unchecked will lead to exclusion of other groups that are different.

The second challenge relates to the high rate of religiously motivated violence. Exclusive religious views, attitudes and methods ultimately give rise to various destructive and deadly practices of religious intolerance and violence (Ganguly 2013). At least, since the fall of the New Order regime in 1998, various socio-religious conflicts have emerged in various regions. In 2002, the Bali bomb exploded which killed 202 people (Mukwai 2005). This event was followed by the bombing of the J.W. Hotel. Marriott Jakarta, with 11 people killed and 152 seriously injured in 2003, and in 2004, 5 people.

The third challenge is the development of religious enthusiasm that is not in harmony with national love within the framework of the Republic of Indonesia. In the name of religion, Pancasila began to be challenged and questioned. Indonesia is considered an idol. Saluting the red and white flag is believed to harm faith. This is where we find the ideology of the caliphate being peddled as an alternative to the Republic of Indonesia (KH. Abdurrahman Wahid 2009). In October 2010-January 2011, the Institute for Islamic Studies and Peace (LaKIP) conducted a survey of Islamic Religious Education (PAI) students and teachers throughout Jabodetabek.

The results: 25% of students and 21% of teachers stated that Pancasila was not relevant; 84.8% of students and 76.2% of teachers agree with the implementation of Islamic Sharia; 52.3% of students and 14.2% confirmed the bomb attack (Oak 2010). In 2016, the GUSDURian Network done social media and internet mapping, the results of which were that Islamic and Indonesian narratives were dominated by religious views that considered democracy and Indonesia to be enemies of Islam (Nurmulyadi 2019). Because democracy and Indonesia are considered enemies of Islam, the ideology that Muslims must embrace is the ideology of the caliphate (Assyaukanie 2014).

These are some of the faces of religious life in Indonesia today. Religious understandings, attitudes and methods that are exclusive, intolerant, glorify violence and reject the Republic of Indonesia are continuously marketed. This kind of religious method will destroy the foundations of nationalism which have been built through a way of life that embraces, respects and prioritizes deliberation to solve various common problems. For this reason, it is necessary to build a more moderate religious understanding by prioritizing an inclusive, dialogical, humanist, tolerant, just and peaceful attitude. Religious Moderation is believed to



be an important social capital in supporting sustainable national development. Religious Moderation has been legally established as a supporting factor for national development (Hidayat 2021).

Based on the explanation of the conflict above, the researchers concludes that religious communities in Indonesia are still often faced with various problems. Therefore, there needs to be serious steps taken by the government and also the Indonesian people themselves. One of the solutions provided by the Indonesian government is to ground the understanding of religious moderation in all Indonesian society. Religious moderation is a dynamic conceptual attitude in understanding religious teachings, that is by respecting each other between religious communities and taking a middle path to avoid various problems in social life (Hefner 2019).

However, it needs to be emphasized that religious moderation is not the moderation of a religion but rather the way or attitude of the religion that is made moderate. Religious moderation has values that are in line with Islamic teachings, these values are *tawassuth* (middle way), *i`tidal* (straight and firm), *tasamuh* (tolerance), *shura* (deliberation), *islah* (reform), *qudwah* (exemplary), *muwathanah* (respecting the nation-state and its citizens), *al-la`irhabiy* (anti-violent extremism), *i`tiraf al-`urf* (friendly towards local culture) (Menchik 2016).

It is only natural that religious moderation has a role in synergy with Pancasila values in people's lives, where the realization of religious moderation can also foster vision and solutions in dealing with various social conflicts, creating balance, maintaining civilization and creating peace. Researchers conclude that religious moderation is a quite effective solution in dealing with various social conflicts in Indonesia, not only conflicts between religious communities, but other social conflicts that threaten the unity and integrity of the Indonesian nation. So it is felt that instilling the values of religious moderation is very necessary, especially in the younger generation (Nursangadah et al. 2022).

On this occasion the researcher chose Islamic Primary School Hasyim Asy'ari as the research location, because students at this level are in the transitional age range from childhood to adulthood. During this transition period, students experience a lot of physical, emotional, cognitive, social and behavioral development. So it is easy to direct and shape because it is still unstable. Apart from that, the researchers chose SDI Hasyim Asy'ari, which in fact is an educational institution based on Nahdlatul Ulama because this mass organization is popular for its culture of religious tolerance and moderation. The hope is that, according to the title of this service, this institution will become a pioneer and leader for the surrounding area in strengthening the concept of religious moderation in the future.

Then in terms of region, the researchers chose the village of Pikatan, Wonodadi Blitar because in that village, there is a lot of plurality and cultural diversity both in terms of religion, religious groups and culture. This is what makes the researchers interested in providing assistance to achieve the stated goals. Based on these reasons, the researcher will do community service activities regarding instilling the values of religious moderation at the elementary school level at SDI Hasyim Asy'ari Pikatan Wonodadi Blitar.



## **B. METHODS**

This study used the ABCD (Asset Based Community Development) approach, which prioritized the utilization of assets and potential that exist around the community we live in. Community was a valuable asset for a village as the next generation to continue and develop in their village both now and in the future, which is able to unite the diversity that exists in society according to their respective potentials. Pikatan Village had social cultural potential in the aspect of religious moderation and can develop more rapidly. These potentials included various aspects of plurality and cultural diversity in terms of religion, religious groups and culture. However, with the large amount of potential natural resources that we had, there were also weaknesses that researchers discovered from initial observations, including a lack of awareness of human resources and a lack of knowledge and insight into the existing potential. Based on these initial observations, the researcher finally decided to hold training to strengthen religious moderation for teachers at Islamic Primary School Hasyim Asy'ari.

The implementation method used in training to strengthen religious moderation for Islamic Primary School Hasyim Asy'ari teachers used training methods for teachers in an effort to increase awareness of religious moderation. The activity was held at the multipurpose room of Islamic Primary School Hasyim Asy'ari, Blitar. Referring to the analysis of the situation and problems raised by the school principal, the study group found out the method for implementing training activities to strengthen religious moderation. The method of implementing this activity was done in two stages, that was socialization in the form of counseling, and training to strengthen religious moderation for teachers.

The implementation of this activity began with socialization in the form of counseling to provide understanding to school residents that educational institutions are seen as a leading force in developing the implementation of religious moderation. At the basic education level, strengthening the curriculum and teaching and learning subjects should prioritized the perspective of religious moderation by targeting teachers because in the teaching and learning process it is a key factor in providing knowledge information and instilling moderate values in students.

There are 30 teachers who teach at Islamic Primary School Hasyim Asy'ari Pikatan Wonodadi Blitar who were participants in this activity. These participants then filled out a questionnaire regarding Understanding Religious Moderation. The teachers were very enthusiastic about taking part in this workshop, starting from the moment they registered participants at the reception. The implementation of this activity began with socialization in the form of counseling to provide understanding to school residents that educational institutions were seen as a leading force in developing the implementation of religious moderation after entering. Then the researchers entered the room and immediately began the service activity.

In the opening stage, the researchers emphasized that to the audience at the basic education level, strengthening the curriculum and teaching and learning subjects should prioritized the perspective of religious moderation by targeting teachers because in the teaching and learning process it is a key factor in providing knowledge information and instilling moderate values in students.

Then the researchers done training on strategies to strengthen religious moderation by building a movement with the pioneering assumption of building a social analysis perspective



using the iceberg analysis tool. Then at the mentoring stage in the context of strengthening and pioneering, the researchers did a practicum on the training subject that has been delivered.

At the end of the event, the researchers reviewed the success of the training and mentoring activity program by distributing post-test questionnaires to service participants to find out the level of understanding after training to strengthen religious moderation for service participants.

## **C. RESULT AND DISCUSSION**

### **The Level of Understanding of Religious Moderation among Teachers at Islamic Primary School Hasyim Asy'ari Pikatan Wonodadi Blitar**

Assistance in strengthening religious moderation based on pre-test and post-test analysis shows an increase in understanding of religious moderation. Pre-test data shows that there are 3 people in the high category with a percentage of 10%, for the medium group there are 13 people or 46.7% and for the low category there are 14 people or 46.7%. Then the post-test data showed that there were 4 people in the high category with a percentage of 13.3%, for the medium group there were 16 people or 53.3% and for the low category there were 10 people or 33.3%.

There are 4 teachers at SDI Hasyim Asy'ari who have a high understanding of religion. The high level of understanding of religious moderation can be seen through the ability of SDI teacher Hasyim Asy'ari to answer questions given based on indicators correctly and in accordance with the answers desired by the questions. The question indicators given include the availability of places of worship for other religions, views on human rights and democracy, religious tolerance, a state based on religion, government research, religious ideals, views on the form of the state, the religious traditions of society, the concept of religious moderation.

As a pluralistic nation consisting of various cultures, races, ethnicity and religions, Indonesia has strong capital to become a great nation and able to compete with other nations. To resolve the problem of intolerance and social conflict, the Indonesian Ministry of Religion considers religious moderation as one solution. A moderate understanding of religion encourages Indonesian people to live in mutual respect and respect. With a moderate understanding of religion, we can respect, accept and appreciate differences in a pluralistic society. To promote religious moderation, the Indonesian Ministry of Religion has a headman who is at the forefront.

They live in the midst of society so that they can directly socialize the Islamic values of *rahmatan lilalamin* and moderation in religion. Another discourse related to this, was also conveyed by Farid Wadjid that: "Religion is a path to God and therefore there are many paths. All have the potential to be right. The Qur'an itself emphasizes that absolute belief in Allah and the Last Day. For him it doesn't matter whether a person is a Muslim or a Christian, but for him it is the extent to which a person is sincere and does good, it is people like this who are valued by Al Qur'an." Meanwhile, the NU Human Resources Research and Development Institute (LASKPESDAM) stated that the emergence of religious radicalism is increasingly disturbing religious communities in Indonesia.



Moreover, the forms of expression that are often used to propagate da'wah and its mission use methods of violence and terror. One of LASKPEDAM's efforts is to present a moderate, pluralist and friendly Islamic discourse. The principles of *aswaja (ahlussunnah wal jamaah)* such as *al-tawassuuth* (moderate), *al-ukhuwah* (brotherhood), *al-musawah* (equality), *al-adl* (justice) are summarized in the critical and moderate Islamic discourse development program. By adhering to these basic principles, all problems, including state, religious and social issues, can be read using these basic concepts. All of these basic values cover various aspects that are needed in all aspects of life.

In this program, researchers as the next generation of the nation participate in realizing peace, tranquility and harmony as a great nation. Several efforts to strengthen the vision of moderation that must be developed by Indonesia's young generation include: (a) *tasamuh* (tolerance), that is recognizing and respecting differences, both in religious and social aspects, (b) *tawassuth* (taking the middle path), that is not exaggerating and not reducing religious teachings, (c) *tawazun* (balanced), that is understanding and practicing religion in a balanced manner, (d) *i'tidal* (straight and firm), that is putting things in their place, (e) applying a tolerant attitude, being careful in passing judgments on infidels and heretics, (f) creating space for inclusive and open dialogue both with internal groups or sects within Islam and with various non-Islamic religious leaders, (g) egalitarian, that is not discriminating against others due to differences in beliefs or religions and traditions, deliberation, that is every issue is resolved by means of deliberation to reach consensus with the principle of placing the benefit at the heart. over everything.

### **The Strategy for Teachers at Strengthening Religious Moderation in Islamic Primary School Hasyim Asy'ari Pikatan Wonodadi Blitar**

Strengthening religious moderation done at SDI Hasyim Asy'ari, Pikatan Village, Wonodadi, Blitar, East Java uses an Asset Based Community-Driven Development approach by leading to the context of understanding and internalizing assets, potential, strengths and utilization independently and maximally. This ABCD method is more inclined to develop existing assets in the village or place of implementation (service). This approach also emphasizes an inventory of assets in the community that are seen as supporting community activities. ABCD develops what is in the village so that it becomes different or varied things.

In its implementation, the paradigm and principles in the ABCD approach must be implemented completely and simultaneously. This requirement is enforced because each principle is a link in a chain that is closely interconnected and gives each other a "strengthening" effect. So what will be a marker of whether or not the ABCD approach is implemented optimally in the process of developing and empowering communities, depends on the extent to which these principles underlie it as "spirit". ABCD also has several steps that must be implemented so that it differentiates it from other community development approaches. In the approach using the Asset Based Community-driven Development method, there are several steps that must be taken, that is, Inculturation, Discovery, Dream, Design and Define.

Basically, in the Big Indonesian Dictionary, moderation has two meanings. First, reduce violence. second, avoidance of extremes. The word moderation comes from the Latin *moderatio* which means moderation (no shortage and no excess). When someone feels moderate in religion, they are not easily influenced by unreasonable voices in society.



However, when it is influenced and even becomes a provocateur for damage to the social order, it means that it has not been said that people have reduced violence in society.

The Program for Strengthening Religious Moderation could be an indicator in implementing religious moderation in the Wonodadi area, especially Pikatan Village. In this regard, one of the activities done by researchers for strengthening religious moderation every Sunday is going to church. This step was taken to witness the worship of Christians who are the majority. The aim is none other than to recognize religious tolerance and moderation. This also has the aim of dispelling the opinion of ordinary people who think negatively about the church and other religious communities.

For this reason, one of the things to reduce what people say, Strengthening religious moderation is wanting to know the religious processes done in the church. Meanwhile, when attending the Gethsemane Pikatan Church, researchers for strengthening religious moderation receive different treatment. At that time, the Gethsemane Church held a big event in connection with the appointment of the head of the Wonoda classist pastor, where special dishes were provided for those who were Muslims and generally for those who were Christians. Apart from the appointment of the head of the Klasis priests, the attitude of mutual respect and respect that exists in Pikatan Village can be seen from major events held by the Pikatan Village community. One of them is in wedding traditions.

Wedding traditions in one region will be different from other regions, apart from looking at religious factors, they are also influenced by cultural factors. With the majority being Christians, wedding traditions in Pikatan are actually quite tolerant. How could it not be, dishes at weddings for both the majority (Christian) and the minority (Islam) are still given different places. They (the majority) really understand what we Muslims can and cannot eat. It's not just about dishes, special cooking tools are also provided.

At every wedding event, two places are provided for Muslims and non-Muslims. This is not meant to discriminate, but this is a form of tolerance by respecting us Muslims. Not only in wedding traditions, "mete" events (a state of mourning) are also the same. The dishes served are processed by Muslim residents. Not only that, even those who slaughter meat must be Muslim. This aims to ensure that the Muslim community who attends does not hesitate to eat the dishes provided. This rule has been going on for a long time to form a neat habit.

They live side by side even with different religions. Migrants who stop by in Pikatan feel the same way, even though they are a minority, their presence is not as a barrier but as a glue and at the same time building solidarity. Even with us who made a short stopover in Pikatan. Every church we went to every Sunday with various denominations, we were warmly welcomed. The form of respect given to us was so great that every church we visited was always given the opportunity to introduce ourselves. Remembering the statement made by the secretary of Pikatan Village, said that "After a researchers for strengthening religious moderation stopped in Pikatan, they finally recognized and learned that the majority of Islam in Java is not like the Islam known from television and YouTube, but rather a tolerant and harmonious Islam."

### **The Following Up Activity to Strengthen Religious Moderation for Teachers at Islamic Primary School Hasyim Asy'ari Pikatan Wonodadi Blitar**

The follow-up to the religious moderation strengthening training for teachers at Islamic Primary School Hasyim Asy'ari Pikatan, as an existing socio-cultural asset in the surrounding



community, is to develop religious moderation strengthening through collaboration with teachers and a parent/guardian group, an association of several members who work as farmers in the surrounding area. This association was established to discuss public welfare and welfare, and to engage in other activities, such as finding solutions to avoid deviations, under the supervision of the principal.

Religious moderation is a crucial pillar and social capital in building this nation. Strengthening religious moderation is done by disseminating ideas, knowledge, and understanding of religious moderation to all levels of society, further strengthened through institutionalization of religious moderation into binding programs and policies. Despite living amidst diverse ethnicities, religions, and other differences in identity, the Wonodadi community is able to live in harmony and coexist. The community's understanding of religious moderation is hereditary and deeply rooted in the Wonodadi community through culture and spirituality.

Based on student interviews, it emerged that the tolerant attitudes of residents of Wonodadi, at Pikatan Village, stem from traditional teachings passed down from their ancestors. Culture, which manifests in traditions, ideas, and daily practices, is essentially a fundamental concept that provides direction for various actions. Therefore, culture and local wisdom are closely related, with local wisdom defined as the traditional values of a region that are deeply ingrained and practiced by the local community.

These values are implemented in the community's daily lives and serve as a source of values within the community's way of life. Local wisdom, in its various forms, can be found in various regions across Indonesia. In West Sumatra, for example, we know the term Adat Basandi Syarak, Syarak Basandi Kitabullah is the basis of the value system that makes Islam the main source in the rules and patterns of behavior and is institutionalized in Minangkabau society. The religious scholars issue fatwas, traditional communities do to them, then Religious scholars must feeling in the heart and observance in the brain so they can feel and examine.

In another study conducted by David Samiyono, it was found that the inclusive society model, derived from Balinese wisdom, demonstrates that local wisdom can be the foundation for harmonious living amidst religious differences. This depiction reinforces the thesis that when a society is able to place religion intertwined with local culture, cooperation and collaboration in the socio-religious sphere will be established. This is similar to the relationship established between religion (Islam) in Java, as the majority religion of the Javanese people, and Javanese tradition. As John R. Bowen points out, Islam never established an oppositional relationship with Javanese tradition.

Islam arrived in Java and became Javanese Islam while still adhering to its own Islamic principles within the context of implementing religious law. The idea conveyed by this narrative of Javanese Islam and its tradition is to promote a perspective that the meeting of religions (Islam) and culture are the fruit of a process of dialogue and negotiation between the two to create a harmonious life. This dialogical process also occurs in the communities of East Nusa Tenggara, where Christianity (as the majority religion) is placed in an equal relationship with local traditions.

In this context, religion is positioned as a source of values that influences, but without negating, the local wisdom of the community. This allows the people of East Java,



particularly in the Wonodadi region, to build a harmonious life within a diverse society. Blitar, therefore, represents the best practices of religious tolerance in Eastern Indonesia, as reflected in the seven villages where the Strengthening of Religious Moderation program took place.

The messages of moderation, including religious moderation, recorded in the various villages where the aforementioned service took place, were actually developed through a long process. Fundamentally, every religion binds its adherents in a very strong solidarity. According to Schuon, religion is exoterically manifested in different forms, with specific doctrines and distinct religious rituals.

However, the world's religions fundamentally share the same principles: originating from and directed toward the Supreme Being and teaching good values. Therefore, religion and social life should not be mutually exclusive. This is where a social and cultural approach is needed as a middle ground to strengthen religious moderation amidst diversity. Understanding the social context and being sensitive to local culture and spirituality is crucial for sustainable community development.

The preservation of various traditional practices, ancestral cultures, and religious practices in community life constitutes cultural capital in building harmony and unity. Therefore, strengthening understanding of moderation and religious understanding needs to be continuously pursued as a balancing narrative to bridge narrow religious understandings that tend toward conservative religious attitudes.

Therefore, religion and social life should not be mutually exclusive. This is where a social and cultural approach is needed as a middle ground to strengthen religious moderation amidst diversity. Understanding the social context and being sensitive to local culture and spirituality are crucial for sustainable community development. The preservation of various traditional practices, ancestral cultures, and religious practices in community life constitutes cultural capital for building harmony and unity. Therefore, strengthening understanding of moderation and religious understanding needs to be continuously pursued as a balancing narrative to bridge narrow religious understandings that tend toward conservative religious attitudes.

Thus, religious moderation is both an entry point and a middle ground for strengthening diversity (including religious diversity) as an inevitability in Indonesia. Moderation is part of the archipelago's cultural heritage, which goes hand in hand and does not negate each other.

It is crucial to emphasize that, ultimately, through strengthening religious moderation using the ABCD approach, it is hoped that a knowledge co-creation process will occur (knowledge development by integrating and aligning community knowledge with that of the academic community, representing the university) in order to achieve the desired social change. Reflecting on this, the accuracy of understanding the social realities of society is largely found out by the intensity of the equal relationship between the university and the community.

By leveraging the foundation of moderation in the Wonodadi community, the empowerment of students as agents of change has found its entry point. Through the partnership with the ABCD approach, there is truly a mutual benefit process between the university and the community, sharing knowledge. The community, with their expertise, has



built a knowledge base through their daily lives, cultural practices, their thoughts on values, their religious practices, and through various means of social transformation.

Meanwhile, students, through their facilitation skills, will be able to encourage the community to become learners. The knowledge and information they have built together in the mentoring process are tools for driving social change. How valuable lessons are institutionalized as knowledge that governs communal life. Referring to the results of monitoring and evaluation during the program and after its completion, there are several important notes that need to be explored further to improve the implementation of partnerships between universities and the community through community service with the ABCD approach.

First, as a community development approach that prioritizes local strengths and potential, the implementation of ABCD must foster sustainable community independence. In this process, the formation of a core group is crucial to facilitate student coordination with the community and encourage community participation in the mentoring process and program sustainability. Second, encourage inclusive participation of relevant stakeholders. Stakeholders, in this case, are those most closely involved in the change effort. Through appropriate facilitation techniques, students are expected to encourage equal participation between the university and the community so that the mentoring provided is not directive and top-down.

An important note from this section is that community service plays a strategic role in optimizing the implementation of the Tri Dharma of Higher Education, involving the community as partners. Both parties students as representatives of the academic community and the community, in this case the partner community communicate to share their experiences, knowledge, and perspectives to encourage the realization of the social transformation desired by the community. In its relevance to the mainstreaming of religious moderation through Higher Education, Strengthening religious moderation is one of the strategies for disseminating religious moderation while simultaneously instilling the values of moderation in students through experiential learning where they can learn directly about the institutionalization of the values of moderation in social settings in the villages of Wonodadi.

#### **D. CONCLUSION**

The understanding of religious moderation among teachers of SDI Hasyim Asy'ari Pikatan based on before and after analysis showed an increase in understanding of religious moderation. The stages done in the strategy to strengthen religious moderation among teachers of SDI Hasyim Asy'ari include Inculturation (Introduction), Discovery (Seeking Information), Design (Knowing Assets and Identifying Opportunities), Define (supporting the implementation of programs). The follow-up to the training activities to strengthen religious moderation is to develop strengthening of religious moderation with collaboration between teachers and groups of parents/guardians of students to discuss the welfare, welfare, who are responsible for socializing to local residents, and finding solutions to avoid deviations with the supervision of the principal.



## **BIBLIOGRAPHY**

- Assyaukanie, Luthfi. 2014. "Recent Publications on Indonesian Islam." *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia* 167 (1). <https://doi.org/10.1163/22134379-90003605>.
- Barton, Greg, Ihsan Yilmaz, and Nicholas Morieson. 2021. "researchersitarianism, Democracy, Islamic Movements and Contestations of Islamic Religious Ideas in Indonesia." *Religions* 12 (8). <https://doi.org/10.3390/rel12080641>.
- Ganguly, Rajat. 2013. *Autonomy and Ethnic Conflict in South and South-East Asia. Autonomy and Ethnic Conflict in South and South-East Asia*. <https://doi.org/10.4324/9780203118849>.
- Hefner, Robert W. 2019. "Whatever Happened to Civil Islam? Islam and Democratisation in Indonesia, 20 Years On." *Asian Studies Review* 43 (3). <https://doi.org/10.1080/10357823.2019.1625865>.
- Herman. 2020. "The Implementation of Religious Moderation Based-Learning Model Implementasi Model Pembelajaran Berbasis Moderasi Beragama." *International Journal of Islamic Studies and Social Sciences* 6.
- Hidayat, F. 2021. "PERAN GURU AGAMA ISLAM DALAM MENANAMKAN MODERASI BERAGAMA MELALUI PROGRAM PEMBIASAAN DI SMPN 1 PARONGPONG KABUPATEN ...." *AL-KARIM*.
- KH. Abdurrahman Wahid. 2009. *ILUSI NEGARA ISLAM. Ekspansi Gerakan Islam Transnasional Di Indonesia*.
- Mahamid, Mochammad Nginwanun Likullil. 2023. "Moderasi Beragama: Pandangan Lukman Hakim Saifuddin Terhadap Kehidupan Beragama Di Indonesia." *Islamika : Jurnal Ilmu-Ilmu Keislaman* 23 (1). <https://doi.org/10.32939/islamika.v23i1.2375>.
- Menchik, Jeremy. 2016. *Islam and Democracy in Indonesia: Tolerance without Liberalism. Islam and Democracy in Indonesia: Tolerance without Liberalism*. <https://doi.org/10.1017/CBO9781316344446>.
- Mukwai, Gideon. 2005. "After Bali: The Threat of Terrorism in Southeast Asia." *Journal of Homeland Security and Emergency Management* 2 (3). <https://doi.org/10.2202/1547-7355.1148>.
- Ningsih, Lale Fatma Yulia. 2020. "DISCOURSE ANALYSIS ON TERRORISM-RELATED ARTICLES IN INDONESIAN ENGLISH-LANGUAGE NEWSPAPER EDITORIALS." *Humanitatis: Journal of Language and Literature* 6 (2). <https://doi.org/10.30812/humanitatis.v6i2.765>.
- Nurmulyadi, Widya Fakhrunnisa. 2019. "Peran Anak Muda Dalam Menjaga Kebhinnekaan Indonesia Di Era Globalisasi." *Makalah*.
- Nursangadah, Astuti, Putri Fauziatul Fitrah, Suci Agustiningih, Fauziya Nailil Husna, and Umi Khoirun Ni'mah. 2022. "Multikulturalisme Di Indonesia: Relevansi Pancasila, Islam, Dan Kebangsaan." *ALSYS* 2 (2). <https://doi.org/10.58578/alsys.v2i2.300>.
- Oak, Gillian S. 2010. "Jemaah Islamiyah's Fifth Phase: The Many Faces of a Terrorist Group." *Studies in Conflict and Terrorism* 33 (11). <https://doi.org/10.1080/1057610X.2010.514697>.
- Samsul AR. 2020. "Peran Guru Agama Islam Dalam Menanamkan Moderasi Beragama." *Al-Irfan* 3 (1).



- See, Sylvene. 2018. "Returning Foreign Terrorist Fighters : A Catalyst for Recidivism Among Disengaged Terrorists." *Counter Terrorist Trends and Analyses* 10 (6).
- Sutrisno, Edy. 2019. "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan (Actualization of Religion Moderation in Education Institutions)." *Jurnal Bimas Islam* 12 (2).

