

The Development of Religious Moderation in the Multicultural Community of Sindang Sari Village, Tanjung Bintang District, South Lampung Regency

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Abstract

Multiculturalism is the nature of human life to live side by side, not in conflict. Sindang Sari Village is multicultural because it has various religions and ethnic groups. This potential needs to be managed by instilling values about religious moderation. It does not have to wait for conflict to occur but needs to be done as early as possible as a preventive measure so that undesirable things do not happen. This service method is divided into two groups consisting of religious leaders, elder community leaders and youth leaders. Service provides pre-tests and post-tests to measure people's understanding of religious moderation and tolerance. The results of the pre-test showed sufficient mutual respect without any social contact. After the service, the results of the post-test show a significant increase in understanding that religious moderation is not only done by respecting each other but by carrying out acts of mutual friendship, cooperation in cooperation, and mutual help.

Keywords: *Conflict; Multicultural; Religious Moderation.*

Introduction

Multicultural discourse is inherent and related to people's lives. This is at least a sign of the truth of the Almighty's power so that humans can live side by side and love each other, not conflict. Human nature as a social being must be carried out responsibly because God

has created man accompanied by reason so that man can distinguish between good and evil deeds. Therefore, Ibn Khaldun asserts that

“Merupakan suatu keharusan bagi manusia untuk bekerjasama dan bergotong royong dengan sesamanya. Jika kerjasama dan gotong royong itu tidak dilakukan, maka manusia akan mendapatkan kesulitan. Tetapi ketika manusia melakukan kerjasama dan bergotong royong, maka manusia memperoleh hikmat Tuhan untuk memelihara kehidupan manusia sebagai bagian dari suatu komponen bangsa secara berkelanjutan”.(Khaldun 2009, h. 73)

“It is a must for humans to cooperate and work with others. If cooperation and mutual assistance are not carried out, humans will get into trouble. But when people cooperate and work together, then people gain God's wisdom to maintain human life as part of a component of the nation in a sustainable manner”.

According to Akhmadi, cultural diversity is natural through the acculturation of various cultures, the interaction of multiple individuals and groups that bring cultural behaviour habits, as well as different ways of life, where all these things, such as various cultures, religions, tribes and political views blend into Indonesian society. (Akhmadi 2019, h. 45-55) But in practice, humans often ignore nature as social and multicultural creatures, so that precisely what dominates in people's thinking is self-ness or individualism, which to a certain extent can lead to truth claims and salvation claims, which in turn can destroy the joints of human life due to conflict.

It is not so difficult to give a parable of conflicts caused by strengthening a sense of individuality or egoism that peaks in society, for example, conflicts that have occurred in Poso, Situbondo, Ambon, Sampit, and Tasikmalaya. (Ismail 2014, p. 91) Not to mention the disputes arising from sects of certain religions, such as Lia Eiden's group, Aḥmadiyya, which is considered sinful. In the case of the latter group, there have been quite a lot of incidents that have occurred in the group, which are caused by community behaviour that increases religious spirit but loses humanity so that the perpetrators do not feel they are committing heinous acts, instead consider these actions as

virtue or what Burhani calls messianic tendency or colonial tendency. (Burhani 2021)

The Government of Indonesia, through the Ministry of Religious Affairs, is launching a religious moderation movement. It is understandable because the government sees that conflicts in Indonesia are caused by some people who tend to be exclusive. Therefore, the Ministry of Religious Affairs made the religious moderation movement a form of community behaviour to have more respect for every difference and empathy and always prioritise the principle of peace (Hefni and Uyun 2020).

Religious moderation can be understood etymologically as attitudes, perspectives, and behaviours in the middle, acting reasonably and not excessively in carrying out spiritual teachings. (Irham, Ruslan, and Syahputra 2021, pp. 1-22) In other words, behave in a balanced manner between one's and others' beliefs. That is the spirit and essence of the religious moderation promoted by the government.

Sindang Sari Village is one of the villages in Tanjung Bintang District, South Lampung Regency, that has various religions, namely Islam, Christianity, Catholicism, and different tribes such as Javanese, Sundanese, Palembang, Lampung, and Batak. As for religious organisations (especially Islam), there are some religious organisations, such as Nahdlatul Ulama (NU), Muhammadiyah, and the Indonesian Islamic Da'wah Institute (LDII). Meanwhile, when viewed from the level of education, the average person here can read because they have been studied at least in the elementary school class. Their professions are mostly rubber farmers, factory employees, and rubber plantation workers. At the same time, other professions are teachers, civil servants, traders and others. (Interview with the Head of Sindang Sari Village, Mr. M. Rapkan, on September 13, 2021)

All multicultural potentials contained in Sindang Sari Village must be appropriately managed and sustainably by instilling the values of religious moderation so that the community can live side by side and get along peacefully despite differences. Adding insight to the public about

religious moderation does not have to wait for conflicts to occur. Still, it needs to be done as early as possible as a perfect action so that unwanted things do not happen.

Based on this description, it can be understood that the development of religious moderation is the government's responsibility and that of all Indonesian nations. One of those who has this responsibility is the Higher Education in which intellectuals take place, where one of the main tasks is to carry out community service in developing religious moderation in the community and understanding the values of religious inclusiveness. For this reason, this service activity takes the theme "Development of Religious Moderation in Multicultural Communities, Sindang Sari Village, Tanjung Bintang District, South Lampung Regency." this service aims to provide an understanding of religious moderation in the community through a model formulating the development of religious moderation, explaining the benefits of religious moderation in people's lives.

Method

The method involves implementing community service activities to develop religious moderation in multicultural communities, Sindang Sari Village, Tanjung Bintang District, and South Lampung Regency, where this multicultural community becomes an area that will facilitate conflicts and divisions between communities. Therefore, community service activities are carried out in Sindang Sari village, which has ten hamlets. The twenty-five participants of each session are taken from the community and are influenced by religious leaders. Each session is carried out two times a week for a month. This step is a breakthrough to anticipate the attitude of people who tend to be exclusive. The implementation of this community service activity uses the Participatory Action Research (PAR) Method as a form of service implementation to define a problem and apply the information into action as a solution to a defined problem (Rahmat and Mirnawati 2020).

This service uses the PKM approach as a form of learning to overcome the problem of awareness of the dangers of exclusivity.

The activity was carried out on June 11-12, 2022, for the first group, who were given the material on understanding multicultural society on (the first day), then continued with assistance in instilling religious moderation attitudes in the community (on the second day). The second group was held on June 17-18, 2022, and they were given material on understanding multicultural society on the first day. They then continued on the second day with assistance in instilling religious moderation attitudes in society.

The implementation of this service activity is carried out by providing questions (pre-test) related to the theme of the movement, such as multiculturalism, religious moderation, Pancasila, mutual assistance and tolerance. This is done to explore the extent to which the people of Sindang Sari Village have insight and understanding of diversity in the nation's life. This material started at 13:00 and ended at 15:30, with 25 participants from 5 hamlets in each session.

Results and Discussion

1. Pre-Implementation of Activities

At this stage, the service team made contact and communication both through WhatsApp media and directly with the Head of Sindang Sari Village, Mr. M. Rapkan, at his residence in Sindang Sari Village on June 1, 2022, at 13:30. When communicating directly with the Head of Sindang Sari Village, the service team also received a lot of information about the lives of the people of Sindang Sari Village, especially about religious, ethnic and cultural life, and with the enthusiastic welcome of the Village Head also strongly supported the community service plan delivered by the service team.

Furthermore, the service team held a follow-up discussion with the Village Head, all Hamlet Heads and religious leaders at the residence of Mr. M. Rapkan on June 12, 2022, at 19:00 until it was finished to explain the service program and discuss and explore information

through interviews. The service team also conducted informal discussions with the people of Sindang Sari Village to seek information related to the theme of service as well as explore their insights on multiculturalism and religious moderation.

After sharing ideas between the service team and the Village Head, it was agreed to implement activities for the study program-based community with the theme "*Development of Religious Moderation in Multicultural Communities Sindang Sari Village, Tanjung Bintang District, South Lampung Regency*". In general, the Head of Sindang Sari Village said that so far, there had never been a conflict or commotion between tribes or between religious communities in Sindang Sari Village. Even so, the Village Head considers this program significant and relevant to taking preventive actions against unwanted things and increasing community insight into the importance of living in harmony, tolerance, and mutual respect.

After everything is agreed, the service team shares and manages tasks with the Village Head, Village Secretary, and all Hamlet Heads to contact and coordinate people from various religious communities in Sindang Sari Village to become active participants in community service activities, also contact village officials and prepare activities at Sindang Sari Village Hall. The service team also shares tasks among fellow team members regarding preparation in the form of activity materials, participant equipment, and consumption, including other facilities and infrastructure.

The implementation of training activities took place at Sindang Sari Village Hall; the selection of this training location was based on the consideration that the location of the Village Hall was quite strategic, meaning it was in the middle of the existing hamlets, on the other hand, the condition of the building was quite representative, seen from the quality of the building and the necessary facilities and infrastructure available such as electricity, chairs, tables, and others.

This service activity will be implemented for four days, starting on Saturday and Sunday, 11-12 June 2022 and 18-19 June 2022. Before

starting community service, the service team provides questions (pre-test) related to the theme of activities such as multiculturalism, religious moderation, Pancasila, mutual assistance and tolerance. This is done to explore the extent to which the people of Sindang Sari Village have insight and understanding of diversity in the nation's life. This material started at 13:00 and ended at 15:30 with 25 participants from 5 hamlets.

2. Implementation of Community Service Activities

Several strategies or methods will be carried out so that this community service program is carried out correctly and gets maximum results, namely:

First, a pre-test, where participants of the service program, before participating in materials related to religious moderation, were given questions about the theme of the activity. The pre-test results show that overall, the understanding of religious moderation is only limited to tolerance or mutual respect without social contact, such as mutual friendship, cooperation, and help. This was done to explore information on the extent to which the people of Sindang Sari Village have insight and understanding of religious moderation.

Second, as a follow-up to the results of the pre-test that has been carried out, the next step is to systematically provide material about the theme of the activity as an effort to increase or open participants' insight into the urgency of religious moderation. A competent service team will provide this material by the activity theme. In this method, a dialogue or question and answer is also carried out between participants and speakers openly, familiarly, and risk-free.

Third, small groups (four or five groups) are tasked with discussing contemporary issues in parts of the world, including in various regions in Indonesia, such as conflicts in Poso, Ambon, Sampit and others. More specifically, clashes have occurred in Lampung, such as the case of Bali Nugraha Kalianda South Lampung, Central Lampung, East Lampung, and others. Each group is accompanied by a speaker or service team in this session.

Fourth is the inter-group simulation, where each group representative presents the results of their discussions to participants and provides opportunities for other participants to respond. This activity is carried out in addition to training participants to dare to appear and speak in public; it also aims to convey the results of their work or group discussions. Furthermore, after each group had a turn to present their meeting results, the speaker or service team provided an explanation or solution to what had been discussed in the simulation.

Fifth, conduct a post-test with the results of public understanding that religious moderation is not only about tolerance or mutual respect but also for social contact forums such as friendship, cooperation and mutual assistance. This implementation was carried out on all service program participants after receiving material and simulations; then, a final test was carried out. The questions in this test are the same as the initial pre-test questions; they are just made randomly. The purpose of this post-test is to measure their understanding of religious pluralism before and after participating in this service program.

After the pre-test, it was continued by providing a global understanding of the urgency of religious moderation and orientation about the potential of both material and non-material villages that must be managed properly and responsibly by all residents of Sindang Sari Village. In this session, the material was delivered by the service team. On this occasion, the Village Head and the service team also explained that the culture of the village community, such as cooperation, mutual help, and deliberation, must be maintained so that the community can understand each other's conditions. The statement was conveyed by considering that currently, there is an influx of globalisation that cannot be contained to remote villages, so the need for a wise response can at least be understood that all forms are influenced by globalisation so that people should be able to sort and choose between good and evil.

So far, based on observations and discussions developed by the service team, the tradition of cooperation, deliberation, and mutual help if any of the residents get disasters, misfortunes, harvests, and

celebrations is still very visible in the atmosphere of collaboration and mutual support. The Village Head wants the good traditions that are still running to continue to be maintained and even strengthened and should not be eroded by modernisation and globalisation, which often make a person or community lose their identity. This means that there are efforts from an early age or preventive actions taken by the Head of Sindang Sari Village so that the village community does not leave the excellent tradition.

In addition, it was conveyed that one indicator of a person or community with a moderate view is an accommodating attitude towards local culture and traditions. As exemplified in Islam by Mutaqim and Braham that

“Relasi Islam dan budaya. Islam dan budaya sesungguhnya tidak harus dipertentangkan, sebab banyak tradisi dan budaya yang baik, meski mungkin secara tekstual ditemukan nash atau dalil yang tegas. Asumsinya, islam itu hadir tidak dalam ruang kosong kultural. Ajaran Islam sesungguhnya selalu hadir ditengah-tengah tradisi yang sudah ada, meski kadang terjadi proses negosiasi-akulturasi”.(Mustaqim and Baratullah 2020, h.16)

This was confirmed by Said Aqil Siroj *“sebagaimana kebadiran Islam di Nusantara, Islam hadir justru merawat, memperkaya memperkuat budaya Nusantara sehingga bisa berdiri sejajar di samping peradaban dunia yang lain”.*(Siroj 2015)

Any religion in Indonesia in practice will always be in contact with the culture and traditions of the community, as long as these cultural values and traditions do not conflict with religion. In addition, religion, culture, and practice in Indonesia can go hand in hand so that cultural existence does not clash with religious understanding. This has undoubtedly been a long process in Indonesia's spread of each religion.

Religious moderation is very relevant to the diversity of society in Indonesia, which is reflected in the Pancasila "Bhinneka Tunggal Ika", which means different but still one. Furthermore, it is essential to say that religious moderation is the core teaching of all religions; each religious instruction indeed teaches mutual respect, and there is no justification for conflict.(Isnaeni 2014, p. 219)

In Indonesia, which currently has six official religions, namely Islam, Catholicism, Christianity, Hinduism, Buddhism, and Confucianism, religious moderation must be understood by all religious adherents. A complete understanding that the existence of religions in Indonesia is indeed protected by the 1945 Constitution as a constitutional basis, as stated in article 29, which reads:

- 1) The country is based on the Almighty God,
- 2) The state guarantees each citizen's freedom to profess his religion and worship according to that religion and belief.

The basis of the Indonesian state, namely Pancasila, as an ideological basis with the motto "Bhinneka Tunggal Ika", which can be interpreted as "united in differences and different in unity", will foster an attitude of tolerance in every religious community in Indonesia. Therefore, according to Masykuri Abdillah, the founding fathers formulated the motto of Bhinneka Tunggal Ika to consider diversity and the situation in Indonesian society. (Abdillah 2003, p.177)

Thus, it can be argued that all religious people in Indonesia and the world must realise that differences are something God desires and cannot be eliminated on this earth. Nurcholish Madjid explicitly stated that the plurality of society and religion was already a decree of God and His design for humanity. (Madjid 2000b, p. 92) On the other hand, Nurcholish Madjid also asserts that pluralism must inevitably become a common concern in a society characterised by intensive communication networks, both national and global. (Madjid 2000a, p. 604)

So, appreciation in any form is a logical, natural attitude and is part of a person's maturity level in accepting reality. Realising diversity will make religious people respect each other, so there will be no more conflicts in the name of religion. In the existence of a multicultural society, there are several opportunities and obstacles in the context of fostering religious harmony and tolerance in Indonesia, including:

1. Chance

- a. In principle, all religions want to prosper their adherents; universally, religions wish to help people experiencing poverty

- and persecution. This equality of views allows various religious believers to work together to carry out activities in the context of poverty alleviation, which is still widely available in people's lives.
- b. Religions in Indonesia are willing to develop an inclusive religious outlook, ready to accept and appreciate the presence of other religions outside themselves and coexist peacefully.
 - c. In traditional societies, there are customs and social institutions that have been institutionalised and functional to maintain community order and harmony despite different religions, such as the concept of Mapalus life in Minahasa, Rumah Betang among the Dayak tribe of Kalimantan, the idea of Subak in Bali, and various life-saving ceremonies.
 - d. Kinship relations in Indonesian society can reduce conflicts between different religions.
 - e. Various government efforts have been made to bring differences closer in society supported by religious leaders. Inter-religious deliberation and dialogue can run well, especially at the central and provincial levels.
 - f. There are positive impacts of information and economic globalisation; the insight of community diversity is increasing and broad, and there are various conveniences for religious believers to actualise religious teachings in everyday life.

2. Obstacles

- a. The establishment of places of worship without consideration of the situation and environmental conditions of local religious communities often creates disharmony that can cause conflicts between religious communities.
- b. Religious broadcasting, either orally, through print, electronic, social media, or other media, can cause vulnerability if religious broadcasting is aimed at people who have embraced a particular religion.
- c. Foreign aid, if not following the applicable rules, can disrupt the harmony of religious harmony and tolerance.

- d. Interfaith marriage, although initially private and conflict between families, can disrupt the harmony of religious life, especially regarding the legal consequences of the wedding or marital property, inheritance, and so on.
- e. The celebration of religious holidays, if not considering the conditions and situations and local location, can cause the emergence of vulnerability to religious harmony and tolerance.
- f. Blasphemy, behaviour or actions that harass or tarnish the teachings and beliefs of a particular religion carried out by a person or group can trigger sentiments between religious communities.
- g. Splinter sects, activities carried out by a person or group based on beliefs in a religion that is considered to deviate from the teachings of the faith concerned, can cause unrest and conflict.
- h. Non-religious aspects include demographic, economic, social, political and educational inequality. Other factors can also cause conflicts, such as cultural changes caused by globalization currents contrary to religious teachings and local social norms, such as juvenile delinquency, gambling, liquor, violence, the barrenness of legal order, and the decline of local resilience.
- i. Politicization of religion and identity politics can trigger conflicts between tribes and between religious communities; religious politics is echoed to increase the electability of figures proposed in contestations for regional and head-of-state elections.

Understanding the various opportunities and obstacles for creating an attitude of tolerance and harmony between religious people amid multicultural community life can be used as a reflection and foothold. Opportunities for creating inter-religious harmony and tolerance continue to be actively maintained and developed. In contrast, all obstacles to implementing inter-religious harmony and patience should be narrowed in their space.

After providing material or insight into supporting potentials, nationalism, multiculturalism and others, a dialogue session or

statement from the service participants continued to the resource persons in a familiar and non-hierarchical atmosphere. Everything is in the same state, without any difference between participants and presenters. Furthermore, the material on multiculturalism in the context of religious and state life was delivered by team member Dr H. Muhammad Aqil Irham, M.Si, on Saturday, 11 June 2022 and Saturday, 18 June 2022, at 13:00-15:00, in his description explained.

Multiculturalism is a condition of society that is composed of many cultures. Multiculturalism is often a feeling of comfort shaped by knowledge. Knowledge is built by skills that support an effective communication process, with each person's cultural attitude encountered in situations involving groups of people of different cultural backgrounds. A sense of security is an atmosphere without anxiety, without self-defence mechanisms in intercultural experiences and encounters. (Liweri 2003, p. 16)

Nanih Mahendrawati and Ahmad Syafei stated that multiculturalism is a concept where a community in the context of nationality can recognise diversity, differences, cultural plurality, race, ethnicity, and religion. An idea that gives us an understanding that a plural nation is filled with diverse cultures (multicultural). A multicultural country is one in which existing ethnic or cultural groups can coexist peacefully within the principle of co-existence, characterised by a willingness to respect other cultures. This plurality can also be captured by religion, which regulates it to maintain the balance of a plural society. (Naim and Sauqi 2017, p. 124)

A multicultural society can emphasise itself as an arbitrator, that is, as a mediator for the reconciliation process when the dialectic process meets a saturation point. A community can't be forever in a state of peace without problems because it is precisely in this problem that the dynamics of life move. A multicultural society is a society that always has optimism to solve any issues faced. This optimism is certainly not just optimism but is supported by the ability and willingness to continually improve intellectual intelligence, emotions, appreciation,

sympathy, and empathy. Thus, multicultural societies have learned and used culture effectively, quickly, clearly, and ideally in interaction and communication with others. (Liwari 2003)

If explored further, the root of the word multiculturalism is culture. Etymologically, multiculturalism is formed from multi (many) and ism (understanding or flow). Substantially, multiculturalism means the dignity of people living in communities with unique cultures. From its origins, multiculturalism refers to an agreement based on the belief in the existence and importance of respecting and acknowledging diversity. (Anwar 2019, p. 19)

From several notions of multiculturalism, according to the experts above, it can be understood that multiculturalism is an understanding that upholds attitudes and behaviours of respect and respect in the lives of different cultures. At the same time, a multicultural society consists of many tribes in an area or region that can live peacefully and get along well with each other (Chotimah and Sutaman, 2020). Indonesia is a country with various tribes, cultures and languages. This is the hallmark as well as the identity of the Indonesian nation. Ethnic, cultural, language and religious differences do not divide this nation. The existing differences become an added value for those who strengthen each other's unity and can complement each other.

If we talk about ethnic diversity in the context of Lampung province, it can be said that Lampung is a miniature Indonesian society or mini-Indonesia. In one province, various tribes are residents, so Lampung province is a region with a heterogeneous population. The diversity of the community in Lampung could not be separated from the influence of colonisation in 1905, which was a trial phase or first wave; the Dutch colonial government Assistant Resident H.G. Heijting sent a group of 155 heads of families from Kedu Residency (Central Java) to Gedong Tataan Lampung. In that place, the settlers built a village called Bagelen, the first colonised village. (Levang 2003) The relics and records of transmigration are still neatly stored in the National Transmigration Museum in Pesawaran Regency until now.

Lampung people are very open with migrants from various regions outside the province of Lampung; even that openness attitude is what makes the Lampung ethnic community able to mingle; openness and tolerance are reflected in the element of *piil pesenggiri*, namely *nemui nyimah*, which means friendly in receiving guests. (Puspawidjaja 2006) So, with the hospitality of the Lampung people, the province of Lampung is inhabited by many tribes, such as Javanese, Sundanese, Palembang, Batak, Seemdo, Ogan, Bugis and so on.

Ethnic diversity in Lampung province is a gift we should be grateful for. Sindang Sari Village is one of the Lampung villages comprising various tribes, cultures, and religions. The existing differences can complement each other and strengthen brotherhood in the frame of diversity, mutual assistance, help, and working together to create a harmonious life and a prosperous society. We must realise that differences are inevitable and irresistible. Our founding fathers were figures from various tribes and religions. Thus, it was agreed that Pancasila as the nation's ideology.

In a multicultural society, it is also necessary to maintain the tradition of deliberation to achieve consensus. Deliberation is a reflection of democracy and is the practice of the 4th precept in Pancasila; deliberation can unite differences of opinion, foster a sense of community, value justice in the results of decisions made, solve a problem and be able to respect the views of others. Attitudes and behaviours of tolerance, mutual assistance, and deliberation are the cultures of this nation, so we need to take care of and actualise them so that these values are not lost (Mubarok, Zakiyah, and Khofifah, 2022).

Dr Idrus Ruslan, M.Ag delivered the material on religious moderation on Sunday, 12 June 2022, and Sunday, 19 June 2022 at 13:00-14:30. Dr Idrus Ruslan, M.Ag explained that the terminology of religious moderation has recently strengthened; this arises as a result of many extreme, exclusive, and radical movements that cause tension in the problem of inter-religious relations and threaten the safety of the nation. (Dodego and Doliwitro 2020, pp. 199-207) Various conflicts and

tensions between humanity in the diversity of religions, tribes, understandings and so on gave rise to international commitments through the United Nations, which set the year "*The International Year of Moderation*" in 2019. (Akhmadi 2019) Even Syarif Hidayatullah State Islamic University Jakarta in 2019 gave an award to Lukman Hakim Saifuddin as the Originator of Religious Moderation in Indonesia. Religious moderation was a legacy at the end of the tenure of Minister Lukman Hakim Saifuddin. (Junaedi 2019)

Religious moderation has also been socialised in public life, government, private, and national institutions. As mentioned earlier, the Ministry of Religion associates it with religious extension workers in regions throughout Indonesia. With guidance and education based on religious moderation on an ongoing basis in every element of society. Not only coaching but religious moderation is also included in the curriculum in formal educational institutions ranging from secondary education to college. (Arifinsyah, Andy, and Damanik 2020, 91–107)

The current Minister of Religious Affairs, Yaquut Cholil Qoumas, before being inaugurated by the President, gave a statement, "Make religion an inspiration not as an aspiration", at least wanting that religion should provide inspiration for peace and harmony, not as an aspiration or desire to seize power, oppose the government, change the foundation of the state and others. The discourse on religious moderation was then not only carried out by the Ministry of Religious Affairs but also by the Coordinating Ministry for Human Development and Culture (Kemenko PMK), the Ministry of Education, Culture, Research and Technology (Kemdikbudristek) also preparing a religious moderation curriculum in collaboration with the Ministry of Religious Affairs; the TNI-Polri are also collaborating to implement religious moderation to erode extremism.

Extremism is an understanding that arises due to intolerance and behaviour, the absence of mutual respect and respect for differences. It is undeniable the earth, as a place of human habitation, is one. However, it has become *sunnatullah* (God's immutable constants system), and its

inhabitants consist of various tribes, races, languages, professions, cultures, and religions. Thus, pluralism is an unavoidable phenomenon. Diversity exists in multiple spaces of life, including religious life. Facing an increasingly plural world, what is needed is not how to distance yourself from the existence of plurality but how or how to respond to that plurality. (Ghazali 2009, p. 3)

In this respect, all religions teach the importance of harmony and tolerance, rejecting violence and discrimination. Islamic teachings, for example, in the Qur'an, acknowledge the existence of other religions and call on Muslims to coexist with people of other religions peacefully. Not only that, according to Mohamed Talbi, the Qur'an guarantees freedom of religion by referring to Surah al-Baqarah verse 256, which states the absence of religious coercion; Talbi said that the Qur'an emphasises strictly religious freedom. (Talbi 1998, p. 163) Everyone has the right to believe that the religion he embraces is the true religion. Thus, people should respect each other's different beliefs and choices. Because the issue of faith is a private matter (*qadīyat shakhsīyyat*), there can be no coercion. (Ghazali 2009)

Understanding religious moderation as an attitude or perspective of religious behaviour that is moderate, tolerant, and respects differences is significant so that someone practising spiritual teachings is not extreme. In maintaining and fostering inter-religious harmony, there must be a continuous effort to seek peaceful solutions when conflicts arise. There must be cooperation between religious groups and dialogue between religious communities. They realise that the nature of truth claims is always present and inherent in religious believers. Still, it is possible to find common ground precisely because of differences in spiritual experience and appreciation. (Aziz 1999, pp. 62-63)

After the presentation of the second material, then the participants who attended conducted a Focus Group Discussion (FGD) with direction from the service team to form small groups (four or five groups), which were given the task of discussing contemporary issues that occurred in parts of the world, including in various regions in

Indonesia such as conflicts that occurred in Poso, Ambon, Sampit and others, as well as more specifically disputes that had arisen in Lampung, such as the case of Bali Nuraga Kalianda South Lampung, as well as conflicts that occurred in Central Lampung, East Lampung and others (Ruslan and Irham 2022). In this session, each group was accompanied by a speaker or service team, a simulation between groups, where each group representative presented the results of their discussions to participants and provided opportunities for other participants to give their responses. This activity is carried out to train participants to dare to speak in public; it also aims to convey the results of their work or group discussions. Furthermore, after each group had a turn to present their meeting results, the speaker or service team provided an explanation or solution to what had been discussed in the simulation.

3. Final Activities

After the Post-test, community service was completed, and the Head of Sindang Sari Village delivered the closing. In his remarks at the closing ceremony, the village head expressed his deepest gratitude to the service team and the UIN Raden Intan Lampung for service in Sindang Sari Village, Tanjung Bintang District, and South Lampung Regency. The village head said that this activity was very positive and beneficial for the multicultural community of Sindang Sari Village.

Furthermore, Mr. M. Rapkan, as the Village Head, hopes that in the following years, this service can be carried out again in Sindang Sari Village, of course, with different themes so that there will be many positive benefits that can be taken and after participating in the service participants can implement it in daily life. With the end of this activity, community service activities based on the study program on the Development of Religious Moderation in Multicultural Communities of Sindang Sari Village, Tanjung Bintang District, South Lampung Regency, were completed in 2022, followed by a friendly event between the service team, village apparatus and community service participants in a warm and intimate atmosphere.

Conclusion

This religious moderation service is carried out as a form of preventive action or anticipation of social conflicts because the life of the Sindang Sari Village community is multicultural; this is shown from the pre-test results that the understanding of moderation is quite respectful without social contact. After the dedication and post-test results, there has been a significant increase in agreement that the knowledge of religious moderation is not only done by respecting each other through mutual friendship, cooperation in mutual assistance, and help when neighbours are sick. This service activity can be an excellent response from the village government and the community so that in the coming years, activities like this can be carried out again with the target of the young generation of Sindang Sari Village.

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