

## **THE IMPERATIVE OF ESTABLISHING KAMPUNG MODERASI BERAGAMA AS A STRATEGY FOR NEIGHBORHOOD-BASED COMMUNITY EMPOWERMENT**

**Alya Nurayu Sulisman<sup>1</sup>, Titi Stiawati<sup>2</sup>**

<sup>1</sup> Master of Public Administration,

Sultan Ageng Tirtayasa University, Banten; [7775230002@untirta.ac.id](mailto:7775230002@untirta.ac.id)

<sup>2</sup> Master of Public Administration Lecturers,

Sultan Ageng Tirtayasa University, Banten; [titi.stiawati@untirta.ac.id](mailto:titi.stiawati@untirta.ac.id)

Received: date; Accepted: date; Published: date

### **Abstract:**

Kampung Moderasi Beragama is a tangible implementation of the concept of religious moderation integrated into the social structure, aiming to implement values of tolerance, mutual respect, and raise awareness of the community towards a harmonious environment. The importance of forming a Kampung Moderasi Beragama can be seen in the aspect of empowering environmentally-based communities. This research is written using a qualitative method with a descriptive approach. The data sources used in this research were obtained through literature studies from various articles, policy documents, as well as regulations related to religious moderation and community empowerment. This study aims to analyze the urgency of forming a Kampung Moderasi Beragama as a strategic effort in empowering environmentally-based communities. This research provides an understanding of the value of religious moderation that acts as a catalyst for community empowerment and environmental sustainability. The establishment of the Kampung Moderasi Beragama is crucial because it can have a positive impact and a significant influence on how religious moderation can play a role as a strategy for community empowerment that is beneficial in community life.

**Keywords:** Community Empowerment, Environment, Kampung Moderasi Beragama.

### **1. Introduction**

Religious diversity stands as a distinctive hallmark that has profoundly enriched the social fabric of Indonesian society. However, it has concurrently engendered a spectrum of social dynamics necessitating nuanced scrutiny and thoughtful intervention. This comprehension is underpinned by an internal survey executed by the Ministry of Religious Affairs within educational units during the year 2021. Confronted with the

burgeoning challenges of rapid globalization, the realm of education encounters substantial imperatives in molding the character and moral compass of its learners. (Dirjen Pendis, 2021).

The younger demographic, as delineated in the survey conducted by the International NGO Forum on Indonesian Development (INFID) & Gusdurian across six cities in 2020, manifests a discernible aversion to violence motivated by religious considerations. Within this survey, an overwhelming 93 percent of individuals aged 18-30 articulate their endorsement of tolerance values, with a parallel rejection rate of 94.4 percent for religiously grounded acts of terrorism. Nevertheless, the data also brings to light the susceptibility of young individuals to potential manifestations of intolerance. Despite the predominant disapproval of religiously motivated violence, a segment of the youth cohort evidently lends support to practices marked by intolerance. Survey findings indicate that 42.5 percent of young respondents concur with intolerant actions, exemplified by instances such as opposition to church renovations in Karimun, the proscription of Christmas celebrations in Dharmasraya, West Sumatra, and the prohibition of the Shia and Ahmadiyya sects (INFID, 2021).

The data indicates that religious diversity has encountered various challenges in its application within society. Firstly, there is the proliferation of extreme or excessive perspectives, attitudes, and religious practices, wherein the dignity of humanity is no longer considered. Secondly, there is the emergence of subjective truth claims and pressures for interpretations of religion influenced by economic and political interests, resulting in the potential for conflict. Thirdly, there is the development of religious motivations that are not in harmony with the national attitude within the framework of the Unitary State of the Republic of Indonesia. From this complexity arises a concept that not only alleviates tension but also paves the way for inclusive harmony, namely religious moderation. The urgency of instilling positive ethics and character becomes a necessity that should be emphasized as a preventive measure in addressing these phenomena,

aiming to achieve the objectives of sustainable development within the Sustainable Development Goals (SDGs).

Religion can serve as a source of inspiration and aspiration in every developmental endeavor. Although religion is not explicitly mentioned in each of the 17 Sustainable Development Goals (SDGs), religious communities or societies are called upon to provide support and actively participate in their achievement. This is because the issues addressed by the SDGs, such as social well-being, economic growth, poverty alleviation, quality education, healthcare, family stability, equality, peace, and related topics, are common concerns for adherents of various faiths (Bappenas RI, 2023). Moreover, these issues constitute integral components of the development agenda at both local and national levels.

The endeavor to realize the Sustainable Development Goals (SDGs) through the application of moderate religious values necessitates active community engagement, as such values offer moral and ethical guidance that fortifies developmental initiatives, contributing to the establishment of a more equitable, peaceful, and sustainable society. The advocacy for moderate religious values has been officially endorsed by the government within the framework of the National Medium-Term Development Plan (RPJMN) for the years 2020-2024, enshrined in Presidential Regulation Number 18 of 2020. In this context, the Ministry of Religious Affairs assumes a pivotal role as the leading sector entrusted with the implementation of religious moderation. The overarching objective of this policy initiative is to cultivate an Indonesian society characterized by harmony, unity, and peace. These measures are further substantiated by the Strategic Plan (Renstra) of the Ministry of Religious Affairs for the 2020-2024 period, as delineated in Minister of Religious Affairs Decision (KMA) Number 18 of 2020. (Kementerian Agama RI, 2020).

The government-endorsed policy of religious moderation encompasses several indicators intended for implementation across diverse institutional ecosystems and

organizations at various societal strata. These indicators include: (1) National Commitment, this indicator embodies a value system that recognizes the national principles enshrined in the Constitution of the Republic of Indonesia 1945; (2) Tolerance Values, this indicator underscores the importance of respecting differences, allowing others to hold divergent beliefs, and appreciating collaboration and well-being; (3) Anti-Violence Stance, this indicator reflects a moral principle that opposes actions or groups utilizing violence, whether physical or verbal, as a means to promote change or achieve specific objectives; (4) Acceptance of Tradition, this indicator denotes support for local traditions and cultural practices within the context of religious behavior, provided such actions do not contravene the core principles of the adhered religion.

The concept of religious moderation has the potential to empower environmentally-based communities through the establishment of *Kampung Moderasi Beragama*, abbreviated as KMB. The involvement of villages, from the perspective of public administration, goes beyond mere policy measures; it serves as a platform where local communities and societies can actively participate in shaping policy directions based on the locality itself. The purpose of forming KMB is that villages can become areas capable of preserving and developing religious moderation, as well as serving as a forum for mediating conflicts within the community, particularly in matters of tradition, culture, and, most importantly, religious issues. Consequently, conflicts can be resolved in a community-based and environmentally grounded manner, in accordance with prevailing societal norms, without necessitating recourse to the positive legal realm in Indonesia. Therefore, the establishment of *Kampung Moderasi Beragama* becomes a compelling focal point in this research, aiming to explore and analyze in-depth the significance of creating such villages as a strategic effort for empowering environmentally-based communities.

## 2. Research Methodology

This study is a qualitative research employing a descriptive approach aimed at uncovering facts, conditions, phenomena, and circumstances that occur throughout the course of the research. According to Denzin and Lincoln, as cited in Juliansyah Noor's book, qualitative research is an inquiry that utilizes a naturalistic background with the purpose of interpreting all phenomena involved, incorporating various existing methods. The term "qualitative" also implies an emphasis on processes and meanings that are not strictly examined in terms of frequency (Creswell, 2016; Noor, 2011; Sugiyono, 2011). The research focus in this study is to understand and describe the significance of establishing Kampung Moderasi Beragama as a strategy for empowering environmentally-based communities.

The data collection technique employed in this research involves Literature Study (Library Research) and exploration of digital information. The bibliographic sources are obtained through the processes of reading, analyzing, and connecting information with the research focus. Literature sources in this study include books, journals, and online news articles deemed relevant to the chosen topic. The data analysis technique is a method aimed at organizing data, categorizing it, and identifying patterns and meanings. This research also applies a synthesis process, involving a cross-study between the collected data and relevant theories or concepts.

### **3. Results and Discussions**

#### **3.1 Development of *Kampung Moderasi Beragama* (KMB)**

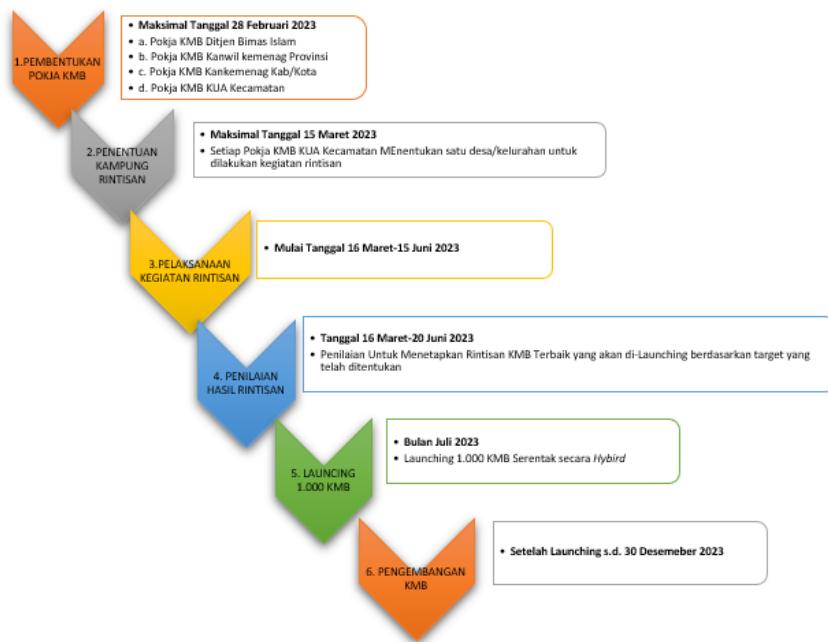
The concept of religious moderation is not merely implemented as a policy instrument; rather, it has now been translated into a tangible form through the establishment of *Kampung Moderasi Beragama* (KMB). The process of forming KMB is initiated through a collaborative initiative based on the Directive of the Director General of Islamic Community Guidance Number 137 of 2023 regarding the Guidelines for the Establishment of Kampung Moderasi Beragamain 2023. This initiative involves the

participation of various leading sectors (Dirjen Bimas Islam, 2023). This decision also aligns with Presidential Regulation Number 18 of 2020 concerning the Medium-Term Development Plan (RPJMN) for the years 2020-2024. This regulation serves as a supporting factor for national development in the realm of human resource development based on religious moderation.

The establishment of Kampung Moderasi Beragama plays a strategic role as an action plan in shaping the societal paradigm regarding the understanding and awareness of religious moderation. This initiative is implemented on an environmentally-based framework within the administrative units of the Ministry of Religious Affairs at the district/city level. Through the formation of these villages, it is anticipated that the community will cultivate a moderate perspective, attitude, and religious practice, contributing to the realization of a well-founded national development. The mechanism for the establishment of Kampung Moderasi Beragama commences with the stages of preparation, execution, development, evaluation, reporting, and publication. The process includes a comprehensive socialization phase initiated from February 13 to 19, 2023, serving as the inaugural step in this endeavor. Subsequently, the establishment of the Working Group (Pokja) for Kampung Moderasi Beragama is scheduled to take place from February 20 to 28, 2023. The Working Group (Pokja) for Kampung Moderasi Beragama comprises teams from the Directorate General of Islamic Community Guidance, Regional Office of the Ministry of Religious Affairs at the Provincial level, the District/City Office of the Ministry of Religious Affairs, and the Sub-District Religious Affairs Office (KUA) teams. These teams are tasked with conducting a comprehensive survey to determine the pilot villages that will serve as models for religiously moderate villages, scheduled from March 12 to 15, 2023. Following the survey, the selected villages will undergo assessment by a verification team, and subsequently, these villages are set to be officially launched in July 2023. Continuous monitoring and evaluation of

Kampung Moderasi Beragama will persist, accompanied by surveys on the index of religious moderation until the end of the year 2023. The detailed explanation of this formation mechanism is presented in the following diagram:

**Gambar 1: The Establishment of KMB**



**Source:** Decree of the Director General of Islamic Community Empowerment

No. 137 of the Year 2023, (Processed by the Researcher).

The assessment indicators for the pilot village conducted by the Working Group (Pokja) are outlined as follows:

1. Implementation of religious moderation strengthening activities for the entire community in the pilot village area. The target for socialization is set at 20%-30%, with dissemination activities directed towards various groups such as PKK

(Family Welfare Empowerment), Majlis Taklim (Islamic study group), Karang Taruna (Youth Organization), Mosque Youth, and other community groups.

2. Establishment of a secretariat or religious moderation post that has been formed in the pilot village area.
3. The pilot village has received support from the village head or sub-district head, community leaders, religious figures, traditional leaders, and the entire community in managing the *Kampung Moderasi Beragama*. At least two individuals from each of these segments of society are involved.
4. The pilot village area has a work program and/or active activities in promoting creative and innovative religious moderation values, with a minimum of three activities.

The development of the launched pilot village is intended to serve as a model for the community. This village model is expected to disseminate the values of religious moderation across various activities within the community. The development is carried out in alignment with the region's potential, involving activities from diverse programs such as poverty alleviation, tourism, culture, gender empowerment, family resilience, reduction of stunting, and others. The implementation of activities for the development of the *Kampung Moderasi Beragama* should be conducted collaboratively, engaging various leading sectors, both from the government and the private sector.

### **3.2 Religious Moderation and Community Empowerment Based on the Environment**

The policy of religious moderation serves as a foundation for social harmony and sustainable development. The theory of religious moderation policy represents a strategic approach aimed at integrating moderate religious values into various aspects of community life. This policy serves as a crucial conceptual framework in the context of

governmental and societal efforts to promote peace, social harmony, and sustainable development (Saputera, 2022). Religious moderation is also an approach or concept in religious practice that emphasizes balance, centrality, or a moderate understanding of religious teachings. It involves efforts to avoid extremism, fanaticism, or exaggerated interpretations in religious practices. Religious moderation prioritizes values such as tolerance, peace, cooperation, and respect for differences in beliefs or other religions (Baratullah, 2023).

Religious moderation often becomes a focal point in the policies of governments and civil society organizations as part of efforts to promote interfaith dialogue, understanding of belief differences, and the minimization of potential religious conflicts. In the context of Indonesia, for example, religious moderation has been a crucial foundation in endeavors to create a society characterized by religious and cultural diversity, yet united in harmony. The primary goal of implementing the concept of religious moderation is to establish a harmonious and peaceful social environment where individuals and religious groups can coexist with mutual respect and collaborate in the spirit of unity. It also serves as a response to the challenges of religious extremism that can lead to conflict and social instability (Kamal, 2022).

The application of the outlined concept of religious moderation can be stated to align with the principles of the theory of community empowerment based on the environment. This concept is consistent with Subekti's perspective in his research, asserting that community empowerment is a process of development, self-reliance, and strengthening of all layers of society, particularly those in the lower strata, to possess resilience against various pressures in various aspects of life, including social and economic aspects (Subekti et al., 2018). Achieving community empowerment necessitates the presence of social capital capable of fostering adaptive capacities, encompassing collaborative efforts, active participation across all societal strata, adherence to principles of mutual assistance and vigilance, and proficiency in leveraging

communal resources (Kusumastuti, 2015). The successfully cultivated adaptive capacity will be instrumental in maintaining the stability of development and the management of infrastructure within a region.

The *Kampung Moderasi Beragama* serves as a space where values of tolerance, mutual respect, and environmental sustainability can form the basis for a harmonious community life by applying religious moderation in daily activities. Through the tangible manifestation of the *Kampung Moderasi Beragama*, religious moderation is not merely articulated as rhetoric but is integrated into the social structure of the local community. In the future, the village transcends its role as a mere dwelling place, evolving into a stage that exemplifies the real-world application of religious moderation concepts, reinforcing the framework of diversity, and shaping an inclusive village identity. Through the establishment of the *Kampung Moderasi Beragama*, the community gains a platform to manage internal conflicts and differences, prioritizing dialogue and mediation over potential escalation to formal legal avenues. This underscores that the *Kampung Moderasi Beragama* is not just a "moderation forum" but also an agent of change capable of addressing conflicts and creating a supportive and inclusive environment for all residents.

#### 4. Conclusion

The concept of religious moderation is not merely intended as rhetoric but necessitates concrete implementation as a tangible step towards realizing national development, particularly in the context of human resource development. The establishment of *The Kampung Moderasi Beragama* or KMB represents the application of the religious moderation concept integrated into the social structure, aimed at strengthening the diversity framework and forming an inclusive village identity by implementing values of tolerance, mutual respect, and fostering community awareness of a harmonious environment.

The significance of establishing the *Kampung Moderasi Beragama* is evident in the aspect of community empowerment based on the environment. This empowerment concept has successfully cultivated the strength and self-reliance of communities, particularly in the lower strata, enabling them to play an active role in addressing various challenges in their daily lives. The village, in this context, transforms from being merely a residential environment into a stage for positive change in efforts to create a community that exercises control over its own destiny.

This research provides insight into religious moderation serving as a catalyst for community empowerment and environmental sustainability. The formation of the *Kampung Moderasi Beragama* is deemed highly crucial, serving as a tangible example of how religious moderation can act as a valuable strategy for bringing about positive change in the overall lives of communities.

## Referens

Bappenas RI. (2023). *SDGs Indonesia*. Kementerian PPN. <https://sdgs.bappenas.go.id/dokumen/>

Baratullah, B. M. (2023). *Nilai dan Sikap Moderasi dalam Beragama sebagai Basis Resolusi Konflik*. 19.

Creswell, W. J. (2016). *Research Design Pendekatan Kualitatif, Kuantitatif, dan Mixed*. Yogyakarta: Pustaka Pelajar.

Direktorat Jenderal Pendidikan Islam. (2021). *Insersi Nilai Wasathiyah dalam Moderasi Beragama pada Proses Pendidikan Dan Pembelajaran di Madrasah*. Kementerian Agama RI. <https://pendis.kemenag.go.id/read/insersi-nilai-wasathiyah-dalam-moderasi-beragama-pada-proses-pendidikan-dan-pembelajaran-di-madrasah>

Keputusan Direktur Jenderal Bimbingan Masyarakat Islam Nomor 137 Tahun 2023 Tentang Pedoman Pembentukan Kampung Moderasi Beragama Tahun 2023, (2023).

INFID. (2021). *Survei Persepsi Dan Sikap Generasi Muda Terhadap Intoleransi & Ekstremisme Kekerasan*. International NGO Forum on Indonesian Development. <https://infid.org/survei-persepsi-dan-sikap-generasi-muda-terhadap-intoleransi-ekstremisme-kekerasan/>

Kamal, A. (2022). Politik Moderasi Beragama di Indonesia di Era Disrupsi: Menuju Dialog Spiritual-Humanis. *Moderate El Siyasi: Jurnal Pemikiran Politik Islam*, 1(1), 40. <https://doi.org/10.30821/moderateel-siyas.v1i1.11035>

Kementerian Agama Republik Indonesia. (2020). Peta Jalan (Roadmap) Penguatan Moderasi Beragama 2020-2024. In *Kementerian Agama RI*.

Kusumastuti. (2015). Modal Sosial dan Mekanisme Adaptasi Masyarakat Pedesaan dalam Pengelolaan dan Pembangunan Infrastruktur. *Jurnal Sosiologi*, 1(20), 81–97.

Noor, J. (2011). *Metode Penelitian*. Jakarta: Kencana Prenadamia Group.

Saputera, A. A. (2022). Tingkat Pemahaman Moderasi Beragama, Integrasi, dan Internalisasi Pengembangan Nilai-Nilainya di Ma.Alkhairaat Kota Gorontalo. *Moderatio*, 2(1), 1–23.

Subekti, P., Setianti, Y., & Hafiar, H. (2018). Pemberdayaan Masyarakat Berbasis Lingkungan Hidup Di Desa Margalaksana Kabupaten Bandung Barat. *Jurnal Kawistara*, 8(2), 148. <https://doi.org/10.22146/kawistara.30379>

Sugiyono. (2011). *Metode Penelitian Kuantitatif, Kualitatif, Dan R&B*. Bandung: Alfabeta.



© 2023 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/3.0/>).