

## Religious Moderation Realizes Harmonization of The Malay Islamic Community in South Sumatra

Dwi Noviani<sup>1</sup>, Hilmin<sup>2</sup>, Muhammad Adil<sup>3</sup> and Mustafiyanti<sup>4</sup>

### Abstract

*This study aims to examine the perspective of the Malay Islamic community on religious moderation in South Sumatra. In the context of increasing globalization, religious moderation is becoming an important and relevant issue, especially in the South Sumatra region which has a significant Malay Islamic population. This research uses quantitative methods with survey methods with stakeholders from various walks of life, including religious leaders, youth, and Malay communities. The results of the study show First, that there is general agreement that religious moderation in South Sumatra is expected to increase tolerance and unity among religious communities. However, there are also different perceptions, where some feel that religious moderation can threaten their traditional values and cultural identity. Second, the results of this study also found that the understanding of religious moderation in South Sumatra is strongly influenced by the local social, economic, and political context. The contribution of this research lies in a deeper understanding of the Malay Islamic community's perspective on religious moderation in South Sumatra. Third, the results of this study show the importance of strengthening strong local identities to support community participation in stable democratic processes and efforts to create a harmonious and inclusive environment in the region. Fourth, the results of this study also show that dialogue between religious communities and religious groups, can build better understanding between each other, reduce tensions, and create more solid conditions for democratic stability.*

**Keywords:** Religious, Moderation, Malay, Islamic Community

### INTRODUCTION

Religious moderation can help create an environment that accepts pluralism and diversity. According to Abdurrahman Wahid, religious moderation is a conception that can build tolerance and harmony to strengthen national unity and integrity (Arafah, 2020; Hilmy, 2022; Nisa et al., 2021; Nurhidayah, 2022; Prakosa, 2022). Likewise, Quraish Shihab stated that religious moderation is characterized by knowledge, virtue, and balance (Khalida An Nadhrah et al., 2023; Samsudin et al., 2023; Suwandi & Supriyanto, 2022).

The values of religious moderation encourage individuals and groups to see differences in beliefs as a source of wealth, not as a potential conflict (Abidin, 2021; Anwar, 2022; D. A. Bujuri et al., 2023; D. andesta Bujuri, 2023; Ihsan, 2019; Ihsan, Achmad Yusril, nasywa, 2022; Noviani & Yanuarti, 2023). Religious harmony is very important in maintaining state stability (Al Giffary et al., 2023; Mashudi, 2014; Prakosa, 2022; Prayogo et al., 2020). It can be concluded that religious diversity will become the strength of the nation if religions can coexist pleasantly in a country. However, diversity can lead to conflict when people insist on the truth of their religion in religious diversity. Tarmizi Taher is one of the figures who is concerned about creating religious harmony in Indonesia. Seeing the situation of the diversity of Indonesian society. He argues that interfaith harmony can be realized if each religion recognizes common principles as a common foundation in responding to religious situations (Al Giffary et al., 2023; Lukluil Maknun, 2020; Sari, 2022; Surbajti & Asim, 2020).

Religious harmony is important in maintaining the stability of the country. In Indonesia's political conditions that are still in the process of finding a better pattern, religious identity is often one of the ways in the process. Since 2015, the Ministry of Religious Affairs of the Republic of Indonesia has routinely conducted a religious harmony index survey. Referring to the joint regulation of the Minister of Religious Affairs and the Minister of Home Affairs Number 9 and Number 8 of 2006, harmony is defined as the state of relations among religious

<sup>1</sup> Institut Agama Islam Al-Quran Al-Ittifaqiah Indralaya. E-mail: [sitizuraidah@uptm.edu.my](mailto:sitizuraidah@uptm.edu.my)

<sup>2</sup> Institut Agama Islam Al-Quran Al-Ittifaqiah Indralaya

<sup>3</sup> Universitas Islam Negeri Raden Fatah Palembang, Indonesia

<sup>4</sup> Institut Agama Islam Al-Quran Al-Ittifaqiah Indralaya

communities based on tolerance, mutual understanding, mutual respect, respect for equality in the experience of religious teachings and cooperation in the life of society, nation and state within the Unitary State of the Republic of Indonesia.

In this context, religious moderation becomes a phenomenon that reflects the efforts of individuals or groups to adapt their religious views and practices to the social and cultural changes taking place. However, it also poses challenges in terms of the spread of inaccurate or misleading information, which can affect people's religious understanding and practice. Education also plays an important role in religious moderation. Formal and non-formal education is often the place where understandings of religion and religious values are shaped and influenced.

However, unbalanced and non-inclusive education can lead to the formation of unbalanced views and lead to conflicts between traditional and modern values. Religious organizations also have an important role in religious moderation. They play a role in providing religious education, facilitating dialogue between religious groups, and being a forum for discussion and reflection on religious values and practices. However, religious organizations are also often a source of conflict, especially when there are differing views on what is considered a religious practice under Islamic teachings. Thus, the background of religious moderation in the Malay Islamic community in South Sumatra includes various social, economic, and cultural factors that influence religious dynamics in the region. Further research is needed to understand more deeply how Malay Islamic communities in South Sumatra adapt to social and cultural changes, as well as how they navigate between traditional and modern values in religious contexts.

## **THEORETICAL FRAMEWORK**

### **Ideal Religious Moderation**

One of the important principles in multiculturalism is recognition and respect for cultural and religious diversity. Multiculturalism emphasizes the importance of appreciating and maintaining this diversity as a source of national wealth. This is reflected in government policies that protect cultural, religious, and linguistic rights, and promote diversity as social capital that enriches national identity (Kamal, 2012).

The implications of the practice of multiculturalism are very relevant in everyday life. At the individual level, multiculturalism requires an open attitude, curiosity, and a willingness to learn about other people's cultures and religions. This involves respecting differences, avoiding discrimination, and building brotherhood among individuals of different backgrounds. At the societal level, multiculturalism encourages the formation of an inclusive public space, where every group can participate and contribute to building a more advanced nation (Ayunda, 2022).

To reduce the occurrence of horizontal conflicts between communities, due to differences in culture, ethnicity, customs, and religion, is to emphasize learning to respect differences and not consider them as causes of fragmentation. This can be done by selecting materials that are suitable or have a nuance of tolerance towards all humans in Indonesia with a frame of togetherness and not highlighting differences because of the spirit of ideology (Ambarudin, 2016)

Ideally, multiculturalism is a pattern in national and state life (Abidin, 2016). Multiculturalism is an ideology that is a way out of the problem of the decline in the power of integration and awareness of a nation's nationalism as a result of changes at the global level (Agustianty, 2011). At this level, society must be able to create a space that can accommodate multiculturalism from interactive dialogue and tolerant attitudes (Lundeto, 2018). In conclusion, multiculturalism in Indonesia is an important principle in building harmony and recognition of cultural, ethnic, religious, and linguistic diversity. Through recognition, respect, intercultural dialogue, and mutually respectful interactions, multiculturalism promotes inclusive, just, and harmonious living in Indonesian society. In practice, multiculturalism encourages awareness of differences, respects diversity, and enriches national identity.

## **Diffusion of Innovation Theory in Religious Moderation**

In an era of rapid and dynamic change, innovation is the key to the progress and development of a society. One theory that provides important insights into the spread and adoption of innovation is the Diffusion of Innovation Theory (Muntaha & Amin, 2023). According to this theory, innovation is a new idea, practice, or object that is considered to have significant value or benefits for individuals or the public. The innovation diffusion process involves the spread of innovation from the initial people who adopted the innovation (innovators) to subsequent groups, namely early adopters, majority, late majority, and laggards (Rogers, 1962).

Information diffusion is a powerful strategy in the context of religious development communication. According to Sazali (2015), development communication generally concentrates on improving health, agriculture, education, and social affairs. At this level, the context of religious multiculturalism can also be maximized by studying religious moderation through development communication. Information diffusion in religious development communication has a crucial role in spreading religious messages, promoting religious values, and mobilizing active community participation in religious activities (Khatami & Nurjanah, 2022).

In addition, the use of information and communication technology (ICT) also plays an important role in the diffusion of information in religious development communication. The use of social media, websites, mobile applications, and other digital platforms allows religions to reach a wider audience and interact directly with their followers (Sikumbang et al., 2024). Multimedia content, such as lecture videos, religious readings, and motivational messages, can be uploaded and shared online to increase the understanding and engagement of the congregation (Rumata et al., 2021). Apart from that, collaboration with media institutions and other related parties is also an important strategy in the diffusion of information in religious development communication. Through collaboration with mass media, religious organizations can expand the reach of religious information and promote values relevant to development. In this collaboration, the role of the media in understanding and respecting religious needs and sensitivities is very important.

## **REVIEW OF LITERATURE**

Previous literature has investigated how vital the role of religious communication is in preventing conflicts of differences in beliefs (Croucher, 2013). Furthermore, a faith-based approach to conflict prevention is a spectrum of instinctive and ad hoc initiatives by religious individuals and organizations (Payne, 2020). The study results show that religious actors and institutions are essential in conflict resolution and peacebuilding (Silvestri & Mayall, 2015). Organizational strengths shape communication strategies, particularly when and how politics and democratic processes are discussed. The religious communication approach can be used to understand how religious actors communicate their beliefs and values to their followers and engage with other groups (Djupe & Neiheisel, 2022).

Previous research also discussed the case of intolerance within the frame of Christianity. This study illustrates that intolerance in churches and their congregations is the highest in Indonesia. Ironically, the church's attitude is passive, so violence against Christianity continues (Samosir et al., 2022). Promoting religious harmony is important to meet the challenges of religious diversity in a globalized world (Zuo'an, 2013). Maintaining religious harmony requires continuous efforts from religious communities and local governments to build and maintain tolerance (Chen, 2020).

These initiatives can be effective in preventing conflict and promoting peace. However, the effectiveness of religion-based conflict prevention initiatives can depend on several factors, such as the context, the nature of the conflict, and the level of involvement of religious actors and institutions (Githigaro, 2012). Overall, the literature shows that religious communication can play an essential role in conflict prevention and peacebuilding, thereby providing valuable insights into the role of religion in promoting peace (Alger, 2014).

The difference between the previous literature that was considered and this article is the alleviation effort, where this article formulates a religious moderation that realizes the democratic stability of Malay Islamic society and can improve the social system in a religious context. The literature the author describes above is some of the previous studies that contributed to the framework for writing this article. The author concentrates on the level

of religious moderation in society to create a harmonious social space. Therefore, this article relies on the democratic stability of Malay Islamic society to raise awareness of religious moderation.

## **METHOD**

This research uses a quantitative survey approach with qualitative descriptive deepening. This approach focuses on an in-depth understanding of views and perceptions, religious practices, tracing the development of social life, culture, and democratic stability that occurs in the Malay Islamic community of South Sumatra. The methods used are individual or small group interviews, observation, or document analysis of statistical data. This survey is more flexible and can provide an in-depth understanding of the motivations, attitudes, perceptions, and religious practices of respondents historically, sociologically, and politically. The type of research used is field research. With the object of research is the Malay Islamic community in South Sumatra.

The population in this study is the people of South Sumatra whose total population is 8,004,213 people according to the data from the National Statistics Agency (BPS) of South Sumatra. A sample of 600 people was taken, a confidence level of 95%, and a margin of error of 4% using the technique Determination of the sample was carried out by multistage clustered random sampling technique. Based on certain considerations with the population and diversity of the population and the representation of the population which in this study involves the representation of Islamic religious leaders in each of the 17 Districts / Cities part of the respondents by providing equal opportunities to become respondents, the determination of the sample starts at the provincial level as an accumulation of the population of Muslim communities spread across 17 Districts / Cities, then each District / City is clustered with the sum of the percentage of each District / City based on the number of Muslim residents by setting respondents 70% of the Malay Islamic community and 30% of religious leaders who are considered to have influence and role in the community.

Furthermore, from each Regency/City, it was derived based on the population at the Kecamatan level to then determine respondents at the Village/Kelurahan level to be randomly selected. The selection of the Primary Sampling Unit (PSU) at this stage was conducted randomly and proportionally about BPS rural-urban categorization data. The next stage was to select ten household members randomly within the selected villages using the Kish Grid method. The proportion of gender taken for each Village/Kelurahan was 5 men and 5 women, with a search based on consideration of area and population density as well as representation from local community leaders objectively and systematically using open-ended interview techniques with questionnaires, in-depth interviews with Islamic religious leaders in 17 Kabupaten/Kota. With the following sample

The survey in this study was conducted using a questionnaire by providing alternative answers 1, 2, and 3 and giving a question and answer room for respondents to provide answers in a qualitative descriptive manner by providing essay answers. The number of interview officers deployed was 20 male and female students before being deployed to the field, training (couching) of interview officers (enumerators) was carried out by the research team with competency standards that must be possessed by enumerators to understand the contents of the questionnaire, the ability to ask questions to provoke respondents' answers both quantitatively and qualitatively, provide an understanding of the regional and geographical conditions of the area to be visited so that the 20 enumerators deployed to the field can work under the interview guidelines.

The data in this study used descriptive statistics and inferential statistics. Frequency analysis and *cross-tabulation* are used to present a descriptive picture of the perspective of the Malay Islamic community of South Sumatra on religious moderation in maintaining democratic stability. Furthermore, data are presented in the form of statistical tables that are analyzed based on a qualitative descriptive approach,

## **FINDINGS**

### **The Perception of the Malay Islamic Community of South Sumatra on the Concept of Religious Moderation**

Based on the results of the survey data, the perception of the Malay Islamic community towards religious moderation is relatively unique. The results of respondents' answers showed that 33 percent claimed to know

and understand the concept of religious moderation, in addition to 31 percent of respondents stating that they had heard but did not understand the concept of religious moderation. While those who have never heard and do not know as much as 36 percent. This data shows that the majority of respondents (61%) do not have a complete understanding of this concept. This has an impact on democratic stability and socio-religious stability in several aspects, including vulnerability to intolerance. People who do not understand religious moderation are more susceptible to extreme and intolerant ideas. The potential for inter-religious conflict can occur because a lack of tolerance and understanding between religious communities can trigger friction and conflict.

Interreligious dialogue is also part of building understanding and tolerance between religious communities. The important thing that should not be left behind is to strengthen the role of religious figures. Providing a role in empowering religious leaders to spread the values of religious moderation to the community is an important part of maintaining a harmonious and stable life. The next step is with law enforcement. Crackdown on lawlessness related to intolerance and radicalism. Increasing the understanding of religious moderation is an important step to maintaining socio-religious stability in Indonesia.

While the results of religious moderation survey data can create harmony and tolerance in society, it shows that 67 percent of South Sumatran Malay Islamic communities believe that the concept of religious moderation can help build harmony and tolerance in society. The Malay Islamic community sees moderation as an effort to adapt Islamic teachings to the reality of the changing times. They see it as a middle ground that avoids extremism and is in line with Islamic values, such as justice, compassion and tolerance.

the majority of the Malay Islamic community of South Sumatra understands the important role of religious moderation in building harmony and tolerance in society. The government's efforts have been good enough by making activity programs to lead to religious harmony, peace, and tolerance. Although it has not been systematic and massive against the spread of religious moderation. Therefore, the role of the government in providing an understanding of community ideology and religious approaches with the concept of religious moderation is very important to encourage social stability, tolerance, and social peace.

Based on the results of government program survey data to create a harmonious, peaceful, religious tolerance society, 35 percent stated that there have been activities carried out by the government for religious harmony, meaning that there are still many other activities made by the government but have not been systematic and are sporadic or incidental. The government's efforts to build harmonization of religious communities in an important step in maintaining harmony between citizens who have different religious beliefs. Religious moderation refers to a moderate and tolerant approach to differences of faith, with the aim of creating a peaceful and respectful society.

The Government must make policies that encourage inclusion and tolerance as the main principles in all aspects of people's lives. This can include educational, legal, and social policies that recognize religious and cultural diversity and protect the rights of individuals at all levels of society. The implementation of inclusive education programs and interfaith dialogue of the government can strengthen inclusive education that teaches the values of tolerance, diversity and respect for religious differences. In addition, interfaith dialogue programs can be initiated to encourage interreligious understanding and cooperation in building mutual respect and cooperation (Dalimunthe et al., 2023).

### **National Commitment of the Malay Muslim Community**

Based on the results of the national commitment survey data, it shows that 99 percent of Pancasila is in line with Islamic values. The Malay Islamic community generally accepted Pancasila as the basis of the state. Pancasila includes universal values such as social justice, democracy, unity, and humanity. In the Malay Islamic perspective, these values do not contradict the teachings of Islam, and therefore, Pancasila is considered as the foundation that can unite society in diversity.

The findings of the study show that the majority of Malay Muslim communities understand Pancasila as the basis of the state, not contrary to Islamic teachings. This can be based on their interpretation of the values of

Pancasila which they can conform to Islamic values. Cultural and historical context. The Malay Muslim community can also see Pancasila from the point of view of Indonesian culture and history.

While the survey data results show that 97 percent of Malay Muslim communities in South Sumatra want to remain in the democratic system of government, Pancasila as a unitary state system of the Republic of Indonesia (NKRI) can be described as a condition for most Malay Muslim communities in South Sumatra to recognize democratic values reflected in Pancasila as a system of government that provides equal opportunities for all citizens to participate in the process politics and decision-making.

The results of the current Indonesian government system survey data show that 92 percent of the government system has a positive trend, the public gives an assessment of the current government in general good performance. When the public states that the majority believes in the performance of the government, it can make democratic stability good.

Based on the findings, it shows that public perception of government performance is influenced by service effectiveness. The public judges the performance of the government based on how well the government is able to provide quality public services and meet the needs of the government. Therefore, in managing the government system, it must not run away from the principle of accountability, transparency and government accountability in policy and budget management should also consider public perception.

The survey data showed that 92.8 percent determined their political stance on their own considerations. 3.8 percent had influence from religious leaders, while 2.5 percent had no influence from traditional figures. This means that the political attitude and patronage of the Malay Islamic community of South Sumatra can be said to be very independent, rather difficult to be influenced by other parties. Based on the findings above, it shows that these findings, among others, modernization and secularization factors have brought significant changes in people's lives, including in terms of politics. Communities are increasingly exposed to outside information and influences, so they no longer rely on indigenous leaders in making their political choices. On the other hand, the emergence of various political parties and political fragmentation in Indonesia has weakened the influence of indigenous figures in determining political patronage. People have more choices and tend to vote based on party or candidate platforms, not because of recommendations from indigenous leaders. The results of the survey data show that 87% of South Sumatran Malay Muslims still believe in Pancasila democracy as an ideology and political system in Indonesia.

### **Factors Influencing Malay Islamic Society's Attitude Towards Religious Moderation**

The results of the survey data showed that 95 percent of the religious practices of the South Sumatran Malay Islamic community were considered good and very good. This shows that religious traditions are still going on well, can be interpreted as harmonious, religious rituals that have become traditions and prevalent in the general public. Based on the findings, it shows that the Malay Islamic Community in South Sumatra has made various efforts to maintain Islamic religious and cultural traditions that continue to develop as part of its efforts to maintain social harmony and community stability. This is because the ongoing development of religious education by the Malay Muslim community in South Sumatra is actively involved in the development of Islamic religious education. They established madrasas, pesantren, and other Islamic educational institutions to spread the moderate and tolerant teachings of Islam. Through religious education, they strengthen their understanding of Islamic values that promote tolerance, peace and justice.

While survey data shows 83 percent of people's worship practices are influenced by two main factors, the school of fiqh and aqidah Suni *Ahlussunnah wal Jama'ah (Aswaja)*. The interaction of the two in everyday life is the Fiqh school with the majority of the Malay Islamic community adhering to the Shafi'i school. This school is known for its emphasis on naqli (Qur'an and Hadith) postulates as well as strong ijtihad (legal reasoning). Based on the findings, it shows that in the tradition and culture of the Malay Islamic community of South Sumatra is very close to Islamic religious education and recitation combined with religious social activities which also have elements of education and religious social activities, religious leaders or traditional leaders in the community play an important role in the Malay Islamic community. Islamic religious education and recitation activities become a means to spread religious values, increase understanding of Islamic teachings, and strengthen the

Islamic identity of the community. Ulama and kyai had a central role in spreading Islamic religious education. They are often leaders and custodians of Islamic traditions, providing spiritual guidance, and responding to religious issues.

The results of the survey data show that 94 percent of South Sumatra's Malay Islamic community stated that no culture that developed today is considered contrary to Malay Islamic values. Based on the findings, it shows that the South Sumatran Malay Islamic Community has a deep love for their culture, which is a combination of Islamic elements and traditional Malay culture. This love is reflected in various aspects of daily life, such as art, language, traditional clothing, music, dance, and religious values. The love of the Malay Islamic community for its culture has rich arts and arts, such as carving, woven art, and Islamic calligraphy. This traditional art is often decorated with Islamic motifs and reflects the beauty and smoothness of the hands of the craftsmen. Language and literature are used as a means of daily communication, and Malay literature contains the values of local wisdom and Islam.

### **The Role of Religious Leaders in Advancing the Concept of Religious Moderation in South Sumatra**

The results of the survey data show that 85 percent of religious leaders play an important role in reducing social conflicts, Some religious leaders are involved in social activities and community welfare, such as providing assistance to the needy, managing social foundations, or holding religious programs to improve community welfare and maintain potential conflict disputes. Based on the findings show that the role of Islamic religious figures, such as Ustaz, Kyai, or Abuya, is very important in the Malay Islamic community in South Sumatra. They often have a great influence in shaping, guiding, and providing spiritual guidance to communities that reflects the integration of Islam with daily life and Malay Islamic culture. Through this role, they contribute to the maintenance and development of religious values as well as the sustainability of Malay Islamic traditions and culture in the region. In addition, religious leaders are also an important part of reducing conflicts in society because they are respected, have moral authority, and can play a mediating role.

### **DISCUSSIONS**

In the local political context of Medan City, the social and political transformation of the ethnic Chinese, represented by the Indonesian Chinese Social Clans Association (PSMTI) and the Indonesian Chinese Association (INTI), has evolved from merely preserving traditions to active participation in the parliament. Initially focused on cultural and social activities, these organizations have taken on increasingly strategic and political roles as the 2024 elections approach.

The presence of PSMTI and INTI in Medan's political arena reflects not only a desire to influence policies related to the interests of the ethnic Chinese but also represents a response to broader social inclusion dynamics (Aripudin et al., 2022; Suryani & Azmy, 2020). Over recent decades, the integration of ethnic Chinese into Medan society has undergone a dynamic process encompassing cultural, economic, and now political adaptations.

Interestingly, the influence wielded by PSMTI and INTI in Medan's local politics is inseparable from the concept of clientelism, which refers to the provision of services and benefits by politicians or political parties to individuals or groups in exchange for political support (Okthariza, 2020; Sayari, 2014). These organizations are often viewed as bridges connecting the Chinese community with local government, providing direct access to larger political and economic resources (Rabe & Kostka, 2023).

The activities of PSMTI and INTI also reflect a shift in strategy in facing local political contests. They are not merely placing candidates in elections but are actively organizing the community, educating members about their political rights, and garnering support through various social and educational activities that highlight Chinese identity.

On a broader level, the resinicization occurring among the ethnic Chinese in Medan—triggered by China's economic rise—has given a new impetus to PSMTI and INTI to further strengthen the Chinese identity. This

is evidenced by the growing interest in learning the Mandarin language and Chinese culture, simultaneously strengthening communal solidarity and togetherness.

However, active engagement in politics also presents challenges. Both organizations must navigate the stigma and prejudices still attached to ethnic Chinese in Indonesian politics, often depicted as an exclusive and isolated group from the wider society. This requires a more inclusive and open approach to politics to win the hearts and minds of the broader public.

As the 2024 elections approach, the dynamics of power between PSMTI and INTI and other groups in Medan will become increasingly interesting to observe. How they integrate local issues with national and international agendas, particularly regarding China's influence, will determine their position and influence in a broader local political configuration.

Ultimately, the 2024 elections will be a critical test for both organizations, not only in terms of how far they can influence the election outcomes but also in proving their capacity as key players promoting social integration and harmony amidst the ethnic and cultural diversity in Medan. Through political participation, PSMTI and INTI have a significant opportunity to shape the political future of the ethnic Chinese in Medan, reflecting significant changes from tradition to parliament.

The novelty of this research lies in its in-depth analysis of how PSMTI and INTI, two traditional organizations that have transformed into political entities, affect the political dynamics of the ethnic Chinese in the context of the 2024 elections in Medan City. Specifically, this study dissects how practices of clientelism and political strategies of these organizations adapt from socio-cultural functions to effective political influence tools. Thus, the study not only explores the transformation of both organizations' roles in local politics but also assesses their contributions to the political representation of the ethnic Chinese, a phenomenon that has not been extensively studied in Indonesian political literature, particularly in the context of ethnic minorities and new power dynamics in regional politics.

## **CONCLUSION**

Religious moderation in the Malay Islamic community in South Sumatra reflects complex social and cultural dynamics, which are influenced by various factors such as globalization, modernization, and social change. This phenomenon indicates the efforts of individuals and groups to adapt their religious views and practices to the social and cultural changes taking place. Formal and non-formal education plays an important role in shaping people's religious views and practices. However, there is an imbalance in religious education, where traditional education is often not balanced with modern and inclusive education. This leads to a moderate younger generation Developing has an unbalanced view of religious and cultural values, which can affect the process of religious moderation. Social media also plays an important role in religious moderation, providing a platform for individuals and groups to share diverse religious views and practices. However, it also poses challenges in terms of the spread of inaccurate or misleading information, which can affect people's religious understanding and practice. Religious organizations play an important role in providing religious education, facilitating dialogue between religious groups, and being a forum for discussion and reflection on religious values and practices. However, religious organizations are also often a source of conflict, especially when there are differing views on what is considered a religious practice by Islamic teachings.

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