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Strengthening Religious Moderation: applying nine core values in Religious Moderation Village

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Abstract

Religious moderation is a must in a nation that has diversity in various things, especially religion. To support this, the Ministry of Religious Affairs of the Republic of Indonesia launched the Religious Moderation Village program. This program is based on the application of nine values of religious moderation, namely *tawasuth* (moderation), *i'tidal* (upright and proportional), *tasamukh* (tolerance), *deliberation*, *al-ishlah* (improvement), *qudwah* (leadership/pioneering), *muwathonah* (love for the country), *al-a'naf* (non-violence), and *i'tiraf al-'urf* (friendliness to culture). This study is qualitative descriptive, the research population is the community of Sidodadi village, Gedangan district. Data collection was conducted through in-depth interviews and observation, while data analysis used the Colaizzi approach. The results showed that of the nine values of religious moderation, four values have been implemented well in Sidodadi Village. The results showed that of the nine values of religious moderation, four values have been implemented well in Sidodadi Village, namely *tasamukh* (tolerance), *tawasuth* (moderation), *muwathonah* (love of the country), and *i'tiraf al-'urf* (friendliness to culture). The other five values, *deliberation*, *al-a'naf* (non-violence), *i'tidal* (upright and proportional), *al-ishlah* (improvement), and *qudwah* (leadership/pioneering), still face various obstacles in their application. This research provides an overview of the successes and challenges of implementing religious moderation values at the local community level.

Keywords:

Applying Moderation; Moderation Values; Moderation Village; Religious Moderation.

Abstract

Moderasi beragama merupakan suatu keharusan bagi bangsa yang kaya akan keberagaman, terutama dalam aspek agama. Untuk mendukung hal tersebut, Kementerian Agama Republik Indonesia mencanangkan program Desa Moderasi Beragama. Program ini berlandaskan pada penerapan sembilan nilai moderasi beragama, yaitu *tawasuth* (sikap tengah), *i'tidal* (tegak dan proporsional), *tasamukh* (toleransi), *musyawarah*, *al-ishlah* (perbaikan), *qudwah* (kepemimpinan/pioneering), *muwathonah* (cinta tanah air), *al-a'naf* (anti kekerasan), dan *i'tiraf al-'urf* (keramahan terhadap budaya). Penelitian ini menggunakan metode deskriptif kualitatif di Desa Moderasi Beragama, Desa Sidodadi, Kecamatan Gedangan. Pengumpulan data dilakukan melalui wawancara mendalam dan observasi, sedangkan analisis data menggunakan pendekatan Colaizzi. Hasil penelitian menunjukkan bahwa dari sembilan nilai moderasi beragama, empat nilai telah diimplementasikan dengan baik di Desa Sidodadi, yaitu *tasamukh* (toleransi), *tawasuth* (sikap tengah), *muwathonah* (cinta tanah air), dan *i'tiraf al-'urf* (keramahan terhadap budaya). Lima nilai lainnya, *musyawarah*, *al-a'naf* (anti kekerasan), *i'tidal* (tegak dan proporsional), *al-ishlah* (perbaikan), dan *qudwah* (kepemimpinan), masih menghadapi berbagai kendala dalam penerapannya. Penelitian ini memberikan gambaran tentang keberhasilan dan tantangan penerapan nilai-nilai moderasi beragama di tingkat komunitas lokal.

Keywords:

Desa Moderasi Beragama; Moderasi Beragama; Nilai-Nilai Moderasi; Penerapan Moderasi Beragama,

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Introduction

The Religious Moderation Village aims to support the religious moderation movement in Indonesia and counteract extremism and religious exclusivism. It is a government program that is launched by BIMAS (Community Guidance) of the Ministry of Religion of the Republic of Indonesia. This program is an activity program that supports the 2020-2024 National Medium-Term Program (RPJMN) plan (Bimas, 2023). The 1000 religious moderation villages movement is a role model for moderate areas in religion that applies 4 (four) indicators of religious moderation. Namely, national commitment, tolerance, non-violence and adaptive to culture.

Religious moderation villages are also a model as a village that should apply the values of religious moderation. The values of religious moderation amount to nine values, namely tawasuth (middle), I'tidal (upright and proportional), tasamukh (tolerant), musawah (equality), al-ishlah (improvement), Qudwah (pioneering), muwathonah (love of the homeland), al-a'naf (anti-violence), itirof al-urf (cultural friendliness) (Abdul Azis and Khoirul Anam, 2021; Hanafi et al. 2022).

Etymologically implemented according to (Duryat, 2020) is to provide a means to carry out something, cause an impact/consequence on something. In terms of terminology or terminology implementation is a general process of administrative actions that can be researched at a specific program level. The implementation process begins when goals and objectives have been set, a program has been prepared and funds have been prepared. In short, implementation is the way that a program can achieve its goals

Moderate according to Azis & Anam (2021) has a central role in religious life. Being in the middle means not exaggerating. The exaggeration referred to here is too right-leaning and too left-leaning. Right-leaning is often interpreted as an extreme group because it is exclusive with the understanding that the true religion is the religion. This group is also difficult to accept local customs and culture, and is more inclined to the cultural customs where the religion was born. while others are wrong and need to be scorched to the ground. Meanwhile, the group that leans to the left is a group that prioritizes values and does not pay attention to the culture from which religion was born.

The values of religious moderation according to (Karim, 2019) There are nine values, these values are tawasuth (moderation), which emphasizes a balanced approach that avoids extremes; i'tidal (justice and proportionality), advocating for fairness and equity in all aspects of life; and tasamukh (tolerance), encouraging respect for differences in beliefs, practices, and opinions. Furthermore, the value of deliberation highlights the importance of dialogue and collective decision-making, fostering understanding and cooperation among individuals. The principle of al-ishlah (reform or improvement) focuses on the continuous effort to create better societal conditions, while qudwah (pioneering) inspires individuals to lead by example in promoting virtuous behavior. Another essential value, muwathonah (love for the homeland), underscores the importance of loyalty and dedication to one's country, uniting people across religious and cultural divides. The value of al-a'naf (anti-violence) firmly rejects any form of aggression or coercion, promoting peaceful coexistence. Lastly, i'tiraf al-urf (recognition of local culture and traditions) advocates for cultural adaptability and friendliness, acknowledging the significance of local wisdom in enriching religious practices. Together, these values form a comprehensive framework for nurturing mutual respect, unity, and social cohesion (Anggraeni, Adzima, Afiani, Irfanullah, & Ahmed, 2024; Hadi & Anggraeni, 2021).

Previous research that has been conducted by researchers has not examined related to the implementation of the Nine Values of Religious Moderation in Religious Moderation Villages has not been found. Some of the research that is related include: First: implementation of values of religious moderation in Islamic education learning which was researched by Chadidjah through a qualitative method with the library reset method. The results of the research, textually the implementation has not been stated in the curriculum, but in the essence of the curriculum it has

been contained in the curriculum, especially in the subject of Islamic religious education. The moderation values studied in this study are tasamukh, tawashut and I'tidal (Chadidjah, Kusnayat, Uus, & Arifin, 2021). Second: The Implementation of Islamic Education Moderation of Rahmatallil 'Alamin with Islamic Values with the results of research that Islamic Moderation that is "built in" in him - Allah promises to make this religion superior to any religion, and - over any ideology produced by man (Karim, 2019). Third: the implementation of Balinese Hindu moderation based on local wisdom in Balinese villages researched by Desky, Ahmed Fernanda. This research uses qualitative methods and descriptive approaches. With observation and interview techniques. The results of the study show that the implementation of Balinese Hindu Bergama moderation using the concept of the teaching of "caring for braya as a social cohesion former" turns out to be adaptable (Desky, 2022).

Of the three studies above, there has been no research that examines the implementation of the Nine Values of Religious Moderation in Religious Moderation Villages. Therefore, it is important to research the implementation of the Nine Values of Religious Moderation in Religious Moderation Villages. This research is essential to know the extent to which the nine values of religious moderation can strengthen tolerance and reduce the potential for religious conflict at the local level. By knowing the obstacles village communities face in implementing these values, corrective steps can be taken to increase the effectiveness of the religious moderation village program.

Methods

This research is a qualitative descriptive research, which is research that seeks to describe symptoms and phenomena, both natural and engineered. The population in the study is the community of Sidodadi village, Gedangan district, Malang Regency. The sampling technique used is purposive sampling with the criteria of Community Inclusion in Sidodadi Village, and religious moderation village administrators. Data collection uses interview and observation methods. Data analysis uses the Colaizzi approach (Scribbr, 2022).

The analysis process uses the Colaizzi Model with the following stages: 1). Describe the phenomenon being studied. 2). Collect descriptions of phenomena through participant opinions or statements through in-depth interview and observation techniques and make transcripts. 3). Re-read the interview transcript and quote meaningful statements from all participants. 4). Describe the meaning in significant statements. 5). Organizing the set of meanings formulated into thematic groups. 6). Read all the existing categories, compare and find similarities between categories. 7). Write a complete description. 8). Meet participants to validate the description of the analysis results. 9). Combining the validation data into the description of the analysis results.

The researcher conducted interviews with 1. Sidodadi Village Head 2. To the head of the religious moderation village. 3. Village Secretary Religious Moderation 4. Members of the religious moderation village and 3 representatives from the community. As an illustration is shown in the following table:

Tabel 1. Primary Resources

Participants	Gender	Role
Lesson 1	Man	Village
Lesson 2	Man	KMB Management
Lesson 3	Man	KMB Management
Lesson 4	Man	KMB Management
W 1	Man	Community
W 2	Woman	Community
W 3	Woman	Community
W 4	Man	Community
W 5	Man	Community

Results

Sidodadi Village as a Religious Moderation Village

Sidodadi is a village located in the Gedangan sub-district, Malang Regency, East Java Province, covering an area of 15.8 km² and home to a population of 8,280 people. The village envisions itself as "The Realization of a Safe, Peaceful, and Prosperous Sidodadi Village." To achieve this vision, the village has outlined a developmental mission that includes: (1) improving the quality of human resources, (2) enhancing development across various sectors, (3) strengthening the community's economy, and (4) fostering active participation from all members of the community.

On May 19, 2020, Sidodadi Village achieved a significant milestone with the launch of its status as a Religious Moderation Village. This inauguration was officiated by Mufi Imron Rosyadi, the head of the Guidance for Religious Affairs (Penais) from the Ministry of Religion of East Java Province. The event was marked not only by the formal declaration but also by a workshop aimed at strengthening the principles of religious moderation. The workshop was attended by religious extension workers, both civil servants and non-civil servants, from across Malang, emphasizing the importance of collaborative efforts in fostering tolerance and unity.

The designation of Sidodadi as a Religious Moderation Village was the result of a thorough feasibility assessment in line with the Decree of the Director General of Islamic Guidance Number 137 of 2023, which provides guidelines for establishing religious moderation villages. These guidelines ensure that villages like Sidodadi meet the criteria necessary to promote the values of religious moderation, such as tolerance, justice, anti-violence, and cultural adaptability. The initiative is a reflection of Sidodadi's commitment to fostering an inclusive community where religious diversity and local culture are embraced, contributing to the broader goals of peace and prosperity.

The findings of this research, based on interviews with key informants in Sidodadi Village, provide valuable insights into the implementation and outcomes of religious moderation values in the community. Sidodadi Village is known for its diversity, where people of various religious backgrounds coexist harmoniously. As expressed by one informant (W2),

"Sidodadi Village, even though it is of various religions, respects each other. And there has never been a dissolution of religious activities."

This statement underscores the village's strong foundation of mutual respect and tolerance, ensuring that religious practices are carried out without interference. The role of educators and religious leaders in fostering moderation is also evident. An informant (W4) stated,

"There are no teachers or ustadz who behave to the extreme in teaching their religious teachings."

This reflects the community's commitment to rejecting extremist ideologies and promoting balanced religious teachings. However, challenges remain in achieving justice and equity. As one informant (W3) mentioned,

"Indeed, in terms of justice, sometimes we still do not feel fair."

This highlights areas for improvement, particularly in ensuring fairness across all community activities and governance. Village administrators play a crucial role in implementing policies that align with regulations. One administrator (TA1) remarked,

"We as village administrators feel and try to carry out policies in accordance with applicable regulations."

Their dedication to governance contributes to the overall stability and harmony in the village. Additionally, the love for Indonesia is deeply ingrained in the community's identity. An informant (W1) shared,

"We love Indonesia because here I was born, grew up, ate, drank, and died and was buried here as well. How can I not love Indonesia?"

This patriotism is further strengthened through activities that promote national pride. According to another village administrator (TA2),

"Many activities that foster love for the homeland are carried out by residents and villages, and this is attended by all residents, both Muslim and non-Muslim."

Cultural traditions also play a significant role in maintaining unity. As noted by an informant (TA3),

"Our village often holds traditional events such as earth alms, wayang kulit, and others."

These events serve as a platform for fostering cultural friendliness and strengthening community bonds. Problem-solving in the village often involves deliberation, which aligns with the values of religious moderation. However, as an informant (W6) explained,

"In solving problems, we often use deliberation, but sometimes also without deliberation, which causes us to be shocked and sometimes protest."

This indicates that while deliberation is valued, its inconsistent application can lead to dissatisfaction among residents. Overall, the findings suggest that Sidodadi Village has made significant progress in embodying the values of religious moderation, such as tolerance, cultural adaptability, and love for the homeland. However, there are areas for further improvement, particularly in ensuring fairness and consistency in decision-making processes. These insights highlight the ongoing efforts and challenges in fostering a harmonious and inclusive community.

Religious Moderation Values that have been Implemented in the Sidodadi Village

Based on the research that has been done, Sidodadi village, Gedangan district, Malang, as a village of religious moderation, this village has implemented 4 values of religious moderation. The four values are tawasut (moderation), Tasmukh (Tolerant) Muwathonah Deliberation (Love for the country) and I'tirof al-urf (Culture Friendly). This is reinforced by the results of the interview as follows:

Tawasuth (Moderation)

The findings of this research highlight the well-implemented value of tawasuth (moderation) in the daily lives and religious practices of the Sidodadi Village community. The principle of tawasuth, often referred to as *wasathiyah*, emphasizes balance and avoiding extremes in behavior, beliefs, and interactions. This attitude is deeply ingrained in the community's way of life and is seen as a cornerstone of religious moderation. One of the informants (TA1) reflected this mindset, stating,

"I never find people who are too deep in their lives. Either it's too rude or too much else. So we live in moderation."

This statement underscores the balanced approach taken by the residents, who avoid extreme behaviors or attitudes that could disrupt harmony. Similarly, another informant (W2) shared,

"Here there is nothing like Ustadz who easily blames others, only he is right. We live by justifying our opinions and allowing others to have their opinions."

This demonstrates a culture of mutual respect, where individuals are encouraged to hold their beliefs without invalidating others. The value of tawasuth is actively promoted through education and religious teachings. Their ability to communicate teachings in a balanced and inclusive manner is crucial to maintaining harmony (Wijaya & Nurchamidah, 2024). This highlights

the importance of selecting educators who embody the principles of moderation in both their actions and teachings.

Tasamukh (Tolerant)

The research findings reveal that tolerance is a well-practiced value in Sidodadi Village, allowing the community to maintain harmony amidst religious and cultural diversity. This tolerance is reflected in the community's attitude toward differences in religious practices, sects, and beliefs. One informant (W4) shared,

"We have never forbidden any other religion or sect to perform its rituals and beliefs,"

Emphasizing the respect afforded to all religious groups to practice their faith freely without fear of discrimination or interference. This inclusive attitude extends to differences within the same religion. For instance, an informant (W3) noted,

"In our village, there are those who tarawih 20 rakaat and some who have 8 rakaat, as well as Eid, some who join NU, some who join Muhammadiyah, but we have never had a dispute."

This demonstrates how the community embraces varying interpretations and practices within Islam, fostering mutual respect and avoiding conflict despite these differences. The ability to peacefully coexist with such internal religious diversity highlights the strong foundation of tolerance in the village.

Human beings are inherently diverse, differing in religion, belief, ethnicity, nationality, gender, economic status, and social standing. This diversity necessitates a tolerant attitude, particularly in the realm of religion and belief, which are fundamental aspects of human life. Differences in religious interpretations and practices, even within the same faith, are natural and inevitable (Muslih, Anggraeni, & Ghoni, 2023). These findings underscore the importance of tolerance as a core value in promoting social harmony and religious moderation. By fostering mutual respect and understanding, communities like Sidodadi demonstrate that diversity, when embraced with tolerance, can be a source of strength and unity rather than division.

Muwathonah (Love for the country)

The research findings illustrate the strong sense of love for the homeland that is deeply rooted in the values and daily practices of the Sidodadi Village community. This love for the homeland is reflected in the enthusiasm of the residents to participate in activities that celebrate national unity and independence. As one informant (W4) noted,

"If August comes, residents are enthusiastic to participate, especially on the night of tirakatan (the night of August 17)."

This event, commemorating Indonesia's independence, serves as a moment for reflection, gratitude, and collective celebration, showcasing the community's patriotism and dedication to preserving the spirit of nationalism. The absence of followers of prohibited sects, as highlighted by an informant (TA2), further emphasizes the community's adherence to values that align with national unity and social harmony.

"No one is a citizen who follows the prohibited sect,"

The informant shared, underscoring the importance of maintaining a shared set of principles that promote cohesion and mutual respect within the village. The concept of love for the homeland is deeply intertwined with religious and cultural values. Humans, as beings placed on earth without prior choice, are naturally obligated to cherish the land where they were born and raised. By prioritizing unity and fostering a shared sense of pride in their nation, the community not only strengthens its internal cohesion but also sets an example of how love for the homeland can serve as a foundation for peace, harmony, and national solidarity.

I'tirof al-urf (Culture Friendly)

The community actively preserves its ancestral heritage while ensuring that these practices align with their religious values. As one informant (T2) shared,

"We still carry out our ancestral cultures by still not violating our religion, sometimes puppets, ludruk, and others."

This demonstrates the community's commitment to maintaining its cultural identity without compromising its faith. Traditional events, such as village alms celebrations (*sedekah desa*), are a key example of this cultural-religious synthesis. According to another informant (W5),

"Our village alms are sometimes still running by holding puppet entertainment as a form of cultural preservation."

These events not only serve as an opportunity for cultural expression but also embody the spirit of gratitude and social solidarity, which are central to Islamic teachings.

In Sidodadi Village, this integration of culture and religion continues to thrive. Cultural performances such as *wayang* (puppet shows) and *ludruk* (traditional theater) are not merely entertainment but also a medium for preserving local heritage. At the same time, these events are conducted in a manner that respects religious values, reinforcing the idea that cultural preservation and religious observance can coexist harmoniously.

The community of Sidodadi Village exemplifies how cultural traditions can be preserved and adapted within the framework of religious principles. By maintaining their ancestral customs while embedding Islamic values, the villagers uphold their cultural identity and foster a sense of unity and pride. This approach reflects the historical legacy of Islam in Indonesia as a religion that respects and integrates with local culture, ensuring its relevance and acceptance among diverse communities.

Five Unimplemented Religious Moderation Values in Sidodadi Village

In Sidodadi Village, Gedangan District, Malang Regency, the concept of religious moderation has been actively promoted, yet there are five key values that have not been fully implemented. These values—I'tidal (upright and proportional), deliberation, al-Ishlahk (Improvement), Qudwah (pioneering), and al-A'naf (anti-violence)—are essential components of fostering a balanced and harmonious society. However, as evidenced by various interviews, the practical application of these principles faces challenges in the community. The following excerpts from interviews provide insights into the reasons behind the incomplete implementation of these values in Sidodadi Village.

Tabel 2. Values that Unimplemented yet in the moderation village Sidodadi

Value	Description
I'tidal (upright and proportional),	<i>"If it's fair, it's difficult to apply it and measure it. If I as a citizen, I feel that it is still unfair because sometimes we feel that we are not cared for while others are cared for" W5</i> <i>"I already feel fair, mas, but sometimes yes, it's not considered fair by the residents," TA1</i>
Deliberation	<i>"in some cases deliberation in some things is not deliberate, that's why sometimes there are protests because suddenly there is a decision" W3</i> <i>"Yes, not all things must be discussed, mas, sometimes there are things that must be taken quickly, so there is no deliberation" TA2</i>
al-Ishlahk (Improvement)	<i>"There are some who are heading for the better but there are also those who haven't, so just keep it like that" W6</i>

	<i>"Still waiting for funds in the form of material mas, if in the form of attitudes and actions, it is a bit difficult, mas... but thank God it's good" TA2</i>
Qudwah (pioneering)	<i>"We try to be pioneers for others, but yes, sometimes they still don't respond, in the end they don't"TA2</i> <i>"Many people have started to realize starting from themselves, but there are still many who are still indifferent"</i>
al-A'naf (anti-violence)	<i>"Yes, it's safe, it's rare, but yes, there is still violence, especially among young people, because maybe they are still labile... T1</i> <i>"There are sometimes residents who play judge themselves, maybe because of momentary emotions... W5</i>

These values are fundamental to achieving a balanced and harmonious society, where religious and social differences can coexist peacefully. However, despite the village's commitment to religious moderation, there are several reasons why these principles have not been fully realized in practice.

One potential reason is the lack of consistent application of the principle of I'tidal, which emphasizes an upright and proportional approach in decision-making and behavior. Deliberation, or the process of collective decision-making through consultation, also faces obstacles in Sidodadi Village. The lack of proper channels for open dialogue or differences in the level of community participation might contribute to the under-implementation of this value. The value of al-Ishlakh (Improvement) is equally significant, as it calls for continuous efforts to make things better, whether in religious practice or social relations. However, the challenges of modern life, combined with limited resources and varying levels of education, may hinder the community's capacity for sustained improvement.

Qudwah(pioneering), which encourages individuals to lead by example and be role models in the community, faces barriers in Sidodadi Village. Although many community leaders and residents are committed to religious moderation, finding sufficient role models who consistently embody these principles can be difficult. al-A'naf (anti-violence) remains an area that requires more focus. While violence is generally not tolerated, achieving a truly violence-free environment requires ongoing education and awareness about the importance of peaceful conflict resolution and the need for empathy and understanding in all interactions.

Sidodadi Village has made significant strides toward religious moderation, the full implementation of these five values remains a work in progress. The challenges stem from various factors. Nevertheless, the village's ongoing commitment to religious moderation presents a valuable foundation for addressing these issues and achieving greater social harmony.

Discussion

The Religious Moderation Village Program aims to build a peaceful and tolerant religious life amidst existing diversity. This program is part of the efforts of the Ministry of Religious Affairs of the Republic of Indonesia to create a moderate society that is not trapped in religious extremism. In this context, Sidodadi Village is used as a model for implementing religious moderation, with various activities that support the strengthening of moderation values in community life.

Through interviews with various parties, including the Head of Sidodadi Village, the village's religious moderation administrators, and community representatives, this study identified two main themes related to implementing religious moderation values in this village. The first theme states that four of the nine values of religious moderation have been implemented well. In contrast, the second theme shows that the five values of religious moderation have not been implemented optimally.

1. Tawasuth (Moderation)

According to Abdul Manan in (Karim, 2019) It is a middle or middle attitude between two attitudes, not too far to the right (fundamentalist) and too far to the left (liberal). Tawashut is not to be all-permissible and mix up teachings. However, it is able to take the middle path on two opposing attitudes. What to note in *tawasuth* is not to be extreme in behaving and practicing religious teachings. Second, it is not easy to consider others infidels. Third, uphold the value of tolerance by considering their opinion to be the best but allowing other people's opinions to be correct.

Tawasuth, according to Ridwan & Mahmudi (2023), is very important in creating social harmony, especially in a pluralistic society. The moderate attitude applied by religious teachers and the community provides space for differences in terms of understanding and spiritual practice without causing conflict (Harimurti, 2023). *Tawazun* (balanced) means giving rights according to what should be accepted without adding and subtracting. Tawazun is "*nature-natured*" or nature-nature. This means that the mini style is created with a balance that is no more and no less so that the mini style can be harmonious. Likewise, it is *the innate nature* of human beings such as body systems, human infertility and human body organs (Umar, Nurhayati, & Ismail, 2023). So that if both experience shortages and excesses, there will be damage both to nature and to humans.

The adoption of a moderate approach, especially in matters of religion and worship, is seen as essential for fostering social acceptance and creating harmony within the community (Shihab, 2020). A middle-ground stance ensures that religious practices and beliefs are accessible and relatable to ordinary people, preventing misunderstandings or divisions. Furthermore, this approach strengthens social relationships by cultivating an environment of mutual understanding and collaboration.

The principle of tawasuth is not only a theoretical concept but also a lived reality in Sidodadi Village. The community's commitment to moderation in daily interactions, education, and religious practices contributes significantly to the preservation of social harmony and religious tolerance. This demonstrates how a balanced approach can effectively foster unity in a diverse society.

2. Tasamukh (Tolerance)

Tolerance between religious communities in Sidodadi Village is also well-realized. The community respects religious differences and supports each other in worship and religious activities. For example, even though there are differences in the implementation of prayer, such as tarawih, the community respects each other without dispute. This shows the application of excellent tolerance values in socio-religious life in this village (Salsabilah et al., 2021)

In Sidodadi Village, this tolerance is practiced in two critical dimensions: interfaith tolerance and intra-faith tolerance. Interfaith tolerance ensures that individuals of different religions can coexist peacefully, respecting each other's rituals and beliefs (Muslih et al., 2023). Intra-faith tolerance, on the other hand, acknowledges differences in interpretation and practice within the same religion, fostering understanding and acceptance rather than conflict (Anggraeni et al., 2023).

This tolerance is pivotal in maintaining social harmony. By respecting religious and cultural differences, the community creates an environment where individuals feel valued and included, regardless of their beliefs or practices. This, in turn, strengthens social cohesion and reduces the potential for conflict. The Sidodadi community serves as a practical example of how tolerance, both between and within religions, can be successfully implemented to preserve peace and unity in a diverse society.

3. Muwathonah (Love For the Country)

The spirit of nationalism is also reflected in the attitudes of the people of Sidodadi Village. Muslim and non-Muslim villagers show their love for Indonesia by actively participating in activities commemorating Independence Day and showing concern for the country. This value of love for the homeland is part of religious teachings, emphasizing the importance of respecting the

homeland as part of faith (Luthfiah, 2019). This is also in line with the teachings of KH. Hasyim Asy'ari considers love for the homeland as part of faith. Who famously declared that “love for the homeland is part of faith (Anggraeni & Maharani, 2024).” This slogan resonates strongly in Sidodadi Village, where the community actively fosters nationalism through various activities. Events such as the Independence Day celebrations not only cultivate a sense of pride but also serve as a unifying force, bringing together residents from different religious and cultural backgrounds.

This principle is rooted in Islamic teachings, as exemplified by the Prophet Muhammad PBUH, who expressed deep affection for Makkah as his birthplace and Medina as the center of Islamic development (Siti Maria Ulfah, Andy Hadiyanto, & Abdul Fadhil, 2024). His love for these places illustrates the profound connection between spirituality and loyalty to one's homeland. The ways in which love for the homeland is nurtured are diverse and inclusive. National holidays and cultural events are celebrated collectively, allowing all members of the community, regardless of their religion or beliefs, to participate in fostering unity and solidarity. These activities strengthen the bonds between residents and reinforce their shared identity as Indonesians (Effendi, Wajdi, & Rasidin, 2023).

4. I'ti'af al-urf (Acceptance of Local Culture)

Sidodadi Village has also preserved and maintained local culture without violating religious teachings. The relationship between Islam and culture in Indonesia is deeply rooted in history (Mukhoyyaroh & Yunus, 2023). When Islam arrived in the archipelago, it did not impose itself through force but rather through a gentle and adaptive approach. The *wali songo* (the nine saints), who were instrumental in spreading Islam in the region, embraced and incorporated local traditions into Islamic practices (Wahid, 1989). Instead of prohibiting cultural customs, they infused them with Islamic values, ensuring that the teachings of Islam resonated with the local population. This approach is encapsulated in the principle of *al-adatu muhakkamah* (custom can be considered a source of law), which underscores the importance of respecting and adapting to cultural contexts (Anggraeni, Hakam, Mardiyah, & Lubis, 2019).

For example, traditional feasts that were once accompanied by rituals and mantras were restructured to reflect Islamic principles. The social value of gathering during feasts was preserved as a form of *silaturahmi* (strengthening social bonds), while the act of sharing meals was reframed as *shodaqoh* (charitable giving). Ritual chants and mantras were replaced with the recitation of Quranic verses, *kalimat thoyyibah* (good words), and prayers to Allah SWT, ensuring that the customs aligned with Islamic beliefs.

5. I'tidal (Justice)

Fairness, often referred to as perpendicularity, is essential for the well-being and trust of the ummah. The trust of the community grows when leaders demonstrate fairness in their policies. Therefore, fairness is a crucial quality that every leader must possess (Helmy, Kubro, & Ali, 2021). Although the principle of justice is a fundamental value in religious moderation, some residents feel that implementing justice in this village has not been optimal. Several respondents stated that there was a feeling of injustice, especially related to the uneven attention from the village government to all residents. This indicates the need for more attention to improving the distribution of policies and assistance to ensure justice for all parties.

6. Deliberation

The value of deliberation, which prioritizes deliberation to reach a consensus, is sometimes not implemented properly in several decisions. Several residents expressed that there was no deliberation involving the entire community in several important decisions, which caused dissatisfaction. Deliberation (Faruqi & Fitri, 2019) is a word taken from the meaning of the word honey that means to take something good from a place. Deliberation is needed in solving problems (Mukhoyyaroh, Saepudin, & Tanggok, 2021).

7. Al-Ishlahk (Improvement)

Despite efforts to improve community conditions, some residents expressed that desired changes are sometimes hampered by structural problems or lack of funds (Hanafi, Hadiyanto, et al., 2022). Humans have the ability to change from good to bad and vice versa. The human tendency is to change for the better. This is as stated by Allah SWT in surah Al-Ra'd verse 11

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

For him (man) there are (angels) who accompany him in turn from the front and behind him who guard him at the command of Allah. Indeed, Allah does not change the condition of a people until they change what is in them. If Allah wills evil against a people, no one can refuse it, and there is no protector for them but Him (Q.S. Al-Ra'd, 11).

8. Qudwah (Exemplary/Pioneering)

Its to be an example, an example and a model of life. Because the act affects more than speech or lecture (Lubis & Anggraeni, 2019). The application of exemplary values in this village is sometimes still less than optimal. Several village administrators expressed that although they tried to be role models for the community, many still did not respond well (Mahardhani, 2022). Pioneering or exemplary behaviour is significant for building change in society, as research by Yasin et al. (2024) showed that exemplary behaviour could influence behavioural change.

9. Al-A'naf (Anti-Violence)

Although Sidodadi village is relatively safe and peaceful, there is still some violence, especially among young people. This shows that the anti-violence values have not been fully implemented, and further efforts are needed to overcome violence in society (Kusumawati, Sasmini, & Firdausy, 2021).

One of the moderate values in religion is anti-violence. Gentleness in preaching was taught by Allah and exemplified by the Prophet Muhammad PBUH.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

"So, by the mercy of Allah you (Prophet Muhammad) are gentle with them. If you were harsh and rough-hearted, they would naturally stay away from you. Therefore, forgive them, ask for forgiveness for them, and consult with them in all matters. Then, when you have made up your mind, trust in Allah. Indeed, Allah loves those who put their trust" (Q.S. Ali Imron, 153)

Overall, the implementation of religious moderation values in Sidodadi Village has shown significant progress, but several challenges still need to be fixed. Four of the nine religious moderation values have been implemented well, while the others require more attention to execute optimally. In this case, the role of the village government, spiritual leaders, and the community is vital to continue strengthening the values of religious moderation to create a safe, peaceful, and prosperous life in this village.

Conclusion

This study evaluates the applying nine core values of the Religious Moderation Village Program in Sidodadi Village, which is part of the Ministry of Religious Affairs of the Republic of Indonesia's efforts to create a moderate society free from religious extremism. Based on interviews with the Head of Sidodadi Village, the village religious moderation manager, and community

representatives, two main themes regarding implementing religious moderation values in the village were found. The first theme shows that four of the nine values of religious moderation have been implemented well in Sidodadi Village, namely: Tawasuth (Moderation), Tasamukh (Tolerance), Muwathonah (Love of the Country), and I'tirof al-urf (Acceptance of Local Culture). In this case, the village community has created a harmonious social and religious life, respect for spiritual and cultural differences, and a high spirit of nationalism.

However, the second theme reveals that the other five values of religious moderation have not been implemented optimally, namely: I'tidal (Justice), Deliberation, Al-Ishlahk (Improvement), Qudwah (Pionery), and Al-A'naf (Anti-Violence). Several issues related to the uneven distribution of policies, lack of deliberation in decision-making, structural barriers to community improvement, and challenges in reducing violence are obstacles to implementing these values. Overall, although significant progress has been made in implementing religious moderation values in Sidodadi Village, the challenges in implementing the other five moderation values still need more attention. The village government, religious leaders, and the community need to work harder to ensure the implementation of these values evenly and optimally.

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