

## Instilling the Values of Religious Moderation in a Pluralistic Society: A Case Study of Panjang District Bandar Lampung City

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Abstract	Article Info
<p>Panjang Subdistrict, as a multicultural area inhabited by various ethnic groups and religious communities, has a high potential for conflict, making it crucial to undertake various activities that promote social harmony. This initiative is carried out through an educational and dialogic approach based on interfaith seminars, involving religious leaders from Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, as well as academics from universities. The activity took place in August 2023 at the Panjang Subdistrict KUA Hall and was attended by people from different religions. The material presented covered the concepts of tolerance, the importance of peaceful coexistence, and the practice of religious moderation in daily life. The methods used in this community service were educational, participatory, reflective, observational, and cultural, effectively promoting an increase in understanding and practice of the values of religious moderation in a pluralistic society. Evaluation was conducted through pre-tests and post-tests to measure changes in participants perspectives. The results of the activity showed that strengthening the values of moderation was able to increase participants understanding of the importance of inclusive, tolerant, and mutually respectful attitudes in a diverse society. This activity proved to be able to strengthen the spirit of harmony, build interfaith communication, and foster collective awareness of the importance of peaceful coexistence in diversity. This activity is a tangible form of contribution by universities in supporting the national program of strengthening religious moderation and preventive efforts against potential social conflicts based on ethnicity, religion, race, and intergroup relations (SARA). Instilling the values of religious moderation not only strengthens harmony among religious communities but also creates a more harmonious society that is aware of its national identity and upholds the values of Pancasila.</p>	<p><b>Article History</b>            Received :            August 30, 2025            Revised :            November 27, 2025            Accepted :            December 23, 2025</p> <p><b>Keywords:</b>            Religious            Moderation,            Pluralistic Society,            Religious            Moderation Values</p>

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### INTRODUCTION

Panjang District in Bandar Lampung City is an area rich in cultural and religious diversity. (Sarbai & Erihadiana, 2021) This diversity creates unique social dynamics, but can also pose challenges in fostering harmony between religious communities. In this context, instilling the values of religious moderation is crucial. Religious moderation is not merely a concept, but rather an attitude and behavior that must be internalized by every individual in society. This aims to create an environment of peace, tolerance, and mutual respect. The values of religious moderation include mutual respect, tolerance, and openness to differences. In a pluralistic society like Panjang District, these values serve as an important foundation for preventing conflict and building harmony. (Ismail, 2025)

The term moderation is taken from the Latin *moderatio*, which means moderation (not excessive, not excessive, and not lacking). (Ministry of Religion 2020) The word can also mean self-control. In the Big Indonesian Dictionary (KBII) there are two meanings of the word moderation, namely: 1. Reducing violence 2. Avoiding extremism. (Moeljadi et al., 2016) In Arabic itself, the term moderation is known as the word *wasathor washatiyah*, which has the same meaning as the word *tawasut* (middle), *l'tidal* (fair) *modesty* (balanced). (Sirajuddin, 2020)

In general, the word moderate means prioritizing balance in terms of beliefs, morals, and

character, both when treating others as individuals, and when dealing with state institutions. (Saputra & Azmi, 2022) When the word "moderation" is juxtaposed with the word "religious", it becomes "religious moderation", then the term means referring to an attitude of reducing violence, or avoiding extremism in religious practices. (Hidayati, 2023) The combination of the two words refers to the attitude and effort to make religion the basis and principle to always avoid extreme behavior or expressions (radicalism) and always seek a middle way that unites and equalizes all elements in the life of society, state, and the Indonesian nation. In other words, religious moderation is a moderate perspective on religion, namely understanding and practicing religious teachings without being extreme, either extreme right or extreme left. Extremism, radicalism, hate speech (*hate speech*), to the point of fracturing inter-religious relations. (Maula, 2023)

Religious moderation is fundamentally the key to creating tolerance and harmony, at the local, national, and global levels. With this attitude of religious moderation, each religious community accepts differences and lives together in peace and harmony. (Jamaluddin, 2022) In a multicultural society like Indonesia, religious moderation may not be an option, but rather a necessity.

Panjang District, as the main gateway to the South route to Bandar Lampung as well as being a transportation and trade route, this area is inhabited by various ethnicities, besides the Lampung tribe, the Javanese, Bantenese, Sundanese are easily found, even other tribes such as Minangkabau, Balinese, even Chinese can be found in this city. Likewise with Religion, the people of Bandar Lampung city, have a diversity of religions they adhere to. With the majority being Muslim, embraced by around 86.63% of the people of Bandar Lampung City, In addition there are also Christians, Catholics, Hindus, Buddhists and Confucians who are generally embraced by people of Chinese descent and immigrants.

With the diversity that exists in the community in the Panjang area, both ethnically and religiously, on the one hand this is a profitable potential for the development of the city of Bandar Lampung, so that it becomes a progressive, modern and inclusive city, so that efforts to modernize this city can continue to be developed.

On the other hand, this diversity also has the potential to cause conflict, which can certainly hinder the development process and progress of Bandar Lampung. Therefore, an attitude of tolerance among the community and harmony between religious communities is needed, so that they can synergize with development programs. In order to maintain an attitude of tolerance among the community and maintain harmony between religious communities, efforts are essential to instill the values of moderation so that an attitude of tolerance can grow in society.

Based on this description, it can be understood that developing religious moderation is not only the responsibility of the government, but also the responsibility of all components of the Indonesian nation. One of those with this responsibility is higher education. *incidentally* is a group of intellectuals, where one of their main tasks is to serve the community, which in this context is in the form of developing religious moderation in the community regarding the importance of understanding the values of religious inclusivity.

## **METHOD**

This community service uses a descriptive qualitative approach that aims to instill the values of religious moderation in the pluralistic society in Panjang District, Bandar Lampung City. This community service program includes providing an understanding of the concept of tolerance, the importance of peaceful coexistence, and the practice of religious moderation in daily life, participated in by people of various religious, cultural, and ethnic backgrounds through various seminars and training sessions delivered by various religious figures from various religions and also from the FKUB (Forum for Interfaith Harmony). This is followed by case simulations and also conflict resolution by presenting academic practitioners and practitioners and trainers of religious moderation. This is then followed by an evaluation with a pre-test and post-test to measure changes in participants' insights.

In the implementation of this Community Service, a descriptive qualitative approach was used with the aim of instilling and strengthening the values of religious moderation in the pluralistic society in Panjang District, Bandar Lampung City. (Herdiana et al., 2021) This approach was used to describe in depth the process, understanding, and changes in community attitudes towards a tolerant and peaceful religious life amidst religious, cultural, and ethnic diversity. With the form and stages of the activity among them:

Community service activities are carried out through several main forms of activity, namely: Through the Socialization and Education of Religious Moderation, this activity was conducted through seminars and training sessions discussing the concept of tolerance, the importance of peaceful

coexistence, and the application of religious moderation in daily life. Participants came from various religious, cultural, and ethnic backgrounds. The material was presented by interfaith religious leaders and representatives from the Community Service Implementation Method.

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### **Forms and Stages of Activities**

Community service activities are carried out through several main forms of activity, namely:

1. **Socialization and Education of Religious Moderation**  
This activity was conducted through seminars and training sessions discussing the concept of tolerance, the importance of peaceful coexistence, and the application of religious moderation in daily life. Participants came from various religious, cultural, and ethnic backgrounds. The material was delivered by interfaith religious leaders and representatives from the Interfaith Harmony Forum (FKUB)..
2. **Case Simulation and Conflict Resolution**  
The next stage involves implementing case study simulations, demonstrations, and exercises on socio-religious conflict resolution. These activities feature academics, practitioners, and religious moderation trainers, with the goal of improving participants' skills in managing differences and resolving potential conflicts through dialogue and constructive communication.
3. **Activity Evaluation**  
Evaluation is carried out through **pre-test and post-test** to measure changes in the level of understanding, attitudes, and insights of participants regarding the values of religious moderation before and after the community service activities were carried out.

### **Data Collection and Analysis Procedures**

The community service implementation procedure includes several stages, namely:

1. Identification of socio-religious problems at the service location
2. Literature study related to religious moderation and pluralistic society
3. Preparation of interview and evaluation instruments
4. Data collection through interviews, observation, and documentation
5. Data analysis uses thematic analysis to find patterns and meaning from the data obtained.

The initial informants in this activity numbered **8–15 people**, consisting of religious figures, the Head of FKUB, academics, and practitioners who have competence and experience in the field of religious moderation.

### **Success Indicators**

The success of this community service activity is measured through several indicators, namely:

1. Increased participants' understanding of the concept of religious moderation
2. There is a change in participants' attitudes towards being more tolerant and inclusive.
3. Post-test results are higher than pre-test
4. Active participation of participants in discussions and conflict resolution simulations
5. Building a shared commitment to maintaining harmony between religious communities

### **External (Output) Devotion**

The outputs generated from these service activities include:

1. Increasing community capacity in understanding and implementing religious moderation
  2. Formation of collective awareness about the importance of tolerance and living in peace
  3. Modules or materials for socializing religious moderation
  4. Scientific articles published in community service journals
  5. Activity documentation (photos and activity reports)
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## REESULT AND DISCUSSION

Religious figures are role models and carry a very heavy responsibility. (Toweren, 2018) From the explanation, religious figures are included in people who are trusted and prominent according to their duties, namely carrying out a role in maintaining harmony between religious communities. Religious figures are leaders who become leaders in religion, such as: Kyai, Ulama, Pastors, Monks, Bante, and Pastores. Religious figures have their own characteristics that can be seen from their daily lives in the community, such as providing da'wah to the congregation, religious instructors, religious teachers, and administrators of places of worship.

Religious figures are role models in the surrounding community and especially for Muslims. Religious figures must show good examples in everyday life, because they have broader Islamic religious knowledge and better understanding of Islamic teachings compared to most of the community. According to Taib Muin, "A Religious Figure is someone who is considered capable, has high knowledge, has noble morals, has expertise in the field of religion, both religious rituals and religious insights that can be used as role models by the surrounding community." (Taib Thahir Abd Muin 1996) In addition to this, religious knowledge is not only obtained at the level of education, but in non-formal and informal environments. Many people obtain religious knowledge through religious seminars. This means that the exemplary role of religious figures, in addition to having a formal educational degree, also has recognition from the community which is considered to help ensure the religious figure he holds. In addition, what a religious figure must have is his ability to be a role model in the introduction of Islamic teachings in everyday life. This also depends on the community's assessment of religious figures who are considered very important because this greatly determines efforts to foster religious life.

Indonesian society consists of Muslims, Christians, Hindus, Buddhists, and Confucians, then merged into one in the unitary state of the Republic of Indonesia which is based on Pancasila and the 1945 Constitution. The founders of the previous nation had a joint agreement to make Indonesia not a religious state, not a group state, not only a country of Muslims, not only a country of Christians but the state of Indonesia. (Sadzali, 2020) Because it has a society of different religions in Indonesia, it must maintain harmony among each other. The word harmony comes from the Arabic word rukun (rukun) the plural word is arkan which means principle, basis or foundation (its generic meaning).

Harmony is not the ultimate value, but is a means that must exist as "*condition sine qua non*" to achieve further goals, namely a safe and peaceful situation. (Hasni, 2024) This situation is greatly needed by all parties in society to enable the creation of spiritual and material values that are both needed to achieve a higher standard of life. The awareness to live in harmony and brotherhood among religious adherents is the ideal and fundamental teaching of each religion. (Fahmi et al., 2021) Interfaith harmony is a social condition where all religious groups can live side by side without reducing the basic rights of each to carry out their religious obligations.

Religious diversity on the one hand is a cultural wealth capital because it can be a source of inspiration, but on the other hand, it can potentially give rise to social conflict, especially if the diversity cannot be managed, addressed properly, and among fellow religious adherents do not respect and honor each other. (Lubis, 2021) For this reason, the motto "Bhinneka Tunggal Ika" (Diversity but Unity) is very important to be followed in order to create positive synergy from religious diversity which ultimately gives rise to harmonious and integrated religious attitudes. (Rahman et al., 2020) Harmony between religious communities is almost always described as the level of harmony in relations between religious adherents, namely in general between religious adherents in Indonesia. Relations between religious communities are a dynamic and fluctuating condition. At certain times the relationship can run very harmoniously, while at other times it can be the opposite.

Quoting Furnival's opinion, plural societies are conceptually divided into four categories. (Irayanti, 2023) First, plural societies with balanced competition, namely societies consisting of a number of communities or ethnicities that have more or less balanced competitive strengths. In this situation,

inter-ethnic coalitions (cooperation) are very necessary to achieve the formation of a stable society. Second, plural societies with a dominant majority, namely societies consisting of a number of ethnicities with unequal competitive strengths, in the sense that one competitive strength is greater than the competitive strength of the other group. The greater competitive strength that is the majority dominates in all competitions such as politics, economics, and culture, so that the position of other groups is smaller and weakened. Third, plural societies with a dominant minority, namely where in society there is a minority group, but has a broad competitive advantage so that its competitive strength dominates certain areas of life such as politics and economics. Fourth, a plural society with fragmentation, namely a society consisting of a number of ethnic groups, but all in small numbers where no single group is dominant. (Fauzi, 2018)

Nowadays, interfaith encounters have become increasingly intense and complex. With a pluralistic attitude and sense of diversity, individuals will develop religious perspectives and attitudes that respect, appreciate, and care for each other among people of different faiths. The potential for fostering interfaith dialogue continues to emerge and is maintained to maintain interfaith harmony.

Panjang is a sub-district located at the edge of Bandar Lampung City which directly borders Rangai, South Lampung. Being the gateway to enter Bandar Lampung City, Panjang is between the elongated hills and the expanse of the coastline. Based on Bandar Lampung City regional regulation Number 04 of 2022, concerning the arrangement and formation of Villages and Sub-districts, the geographical location and administrative area of Panjang Sub-district originates from part of the geographical and administrative areas of Panjang Sub-district and Teluk Betung Selatan Sub-district with the following boundaries: to the north it borders Sukabumi Sub-district, to the south it borders Lampung Bay, to the east it borders South Lampung Regency and to the west it borders Bumi Waras Sub-district.

Panjang District Government was formed in 1976, located in Lampung Province based on Law Number 14 of 1994. In 2012, based on Bandar Lampung City Regional Regulation 1 Documentation, Panjang District Profile 2 Ibid. 79 Number 04 of 2012, concerning the Arrangement and Formation of Villages and Districts, the Panjang District area is divided into 8 (eight) villages, namely: Srengsem Village, Karang Maritim Village, South Panjang Village, North Panjang Village, Pidada Village, Way Lunik Village, Ketapang Village, and Ketapang Kuala Village. The center of Panjang District government is in Karang Maritim Village. Then to realize the implementation of government, the Decree of the Mayor of Bandar Lampung Number: 31 of 2008, dated February 11, 2008, has been issued, concerning the Organizational Structure of Panjang District Government, Bandar Lampung.

Religious data in Panjang District in 2022, the highest religious adherents in each sub-district in Panjang District are Islam in Pidada Village with 11,313 people, Christianity in Karang Maritim Village with 418 people, Catholicism in Panjang Selatan Village with 656 people, Hinduism in Panjang Selatan Village with 70 people, Buddhism in Panjang Selatan Village with 651 people, and Confucianism in Panjang Selatan Village with 6 people. Based on the description above, it shows that Panjang Selatan Village dominates the religious adherents with the highest number. This creates a harmonious village and a Pancasila village in Panjang Selatan Village.

Data on Religious Figures at the KUA of Panjang District in 2022. Islamic Religious Figures are Ustadz with a total of 40 people, Christians are Pastors with a total of 5 people, Catholics are Pastors with a total of 2 people, Hindus are Pinandita with a total of 1 person, Buddhists are Bhante with a total of 2 people, and Confucianism is Taoshu with a total of 1 person. The highest number of houses of worship in each sub-district in Panjang District is first in Panjang Selatan Sub-district with 23 houses of worship, Srengsem and Panjang Utara Sub-districts with 21 houses of worship, Way Lunik Sub-district with 18 houses of worship, Karang Maritim Sub-district with 13 houses of worship, Pidada Sub-district with 11 houses of worship, Ketapang Kuala Sub-district with 6 houses of worship and finally Ketapang Kuala Sub-district with 4 houses of worship. Based on the description above, Panjang Selatan Sub-district is an area prone to conflict because there are several Islamic, Christian, and Buddhist houses of worship.

In the era of the industrial revolution 4.0 which is touted as the era of disruption (Haqqi & Wijayati, 2019), discussions regarding relations between religious communities in the life of multicultural Indonesian society have become urgent, because openness of information is both an advantage and a time bomb that can become a disaster at any time if not handled wisely, the spread of information in the form of *ofhoax* which touches on SARA issues triggers sentiments of national division (Muhammad Candra Syahputra 2020), so there is a need for an understanding of religious moderation *ascounter* regarding negative narratives that smell of SARA, in the current context, tolerance and mutual respect need to be implemented not only in the real world but also in cyberspace.

Human communication between two continents has become possible in the era of the Fourth Industrial Revolution, thanks to internet-based digital technology. Even those who previously could only communicate via voice calls can now easily conduct face-to-face online video calls or even virtual meetings. At the same time, humans cannot deny the possibility of communicating with other communities with diverse backgrounds, whether religious, ethnic, cultural, social, or otherwise.

The existence of differences is both an identity and a distinctive characteristic of the Indonesian nation. However, for some, these differences become barriers to communication, like a chasm separating them, resulting in a homogenous atmosphere in life. This is, however, impossible. Therefore, humans have no choice but to actively and creatively respond to the diversity that is their reality. (Thahir, 2023)

The emergence of a positive, active, and creative attitude in addressing differences is certainly not something that falls from the sky (taken for granted). Rather, it requires a process of developing this attitude, enabling a proper and proportionate understanding.

One way to cultivate these attitudes is through a value transfer process, which is carried out through community service. This community service is expected to instill and foster attitudes of tolerance, inclusivity, and appreciation in the lives of people within a region. Openness, tolerance, mutual cooperation, and mutual respect are beneficial not only for others but also for the well-being of the community within a region, fostering harmony amidst diversity.

Moreover, if an area is inhabited by a pluralistic society, such as the community in Panjang District, Bandar Lampung City, which consists of various religious adherents, namely Islam, Christianity, Catholicism, and Buddhism. In Hasbullah Bakry's view, these four religions are missionary religions, meaning religions that require their followers to spread their religion. If this command—supposedly found in their respective holy books—is responded to as is (without considering the existing situation and conditions), it will certainly have a negative impact on interactions between religious communities themselves.

Moderation comes from the word *moderation* which is Latin for neither excess nor deficiency or moderation. In Arabic the word *moderation* is known as the word *wasathor moderate* which corresponds to the word *tawasut* (middle), *modesty* (balanced), and *'tidal* (fair). (Hidayat, 2024) Religious moderation can be understood as a perspective, attitude, and behavior that always takes a middle position, always acts fairly, and is not extreme in religion. (Ministry of Religion of the Republic of Indonesia 2019) If viewed from a linguistic perspective, moderate means a middle attitude, not too extreme right or extreme left, and not excessive in religion. (Abdul Mustaqim 2020) Religious moderation can be understood as a perspective, attitude, and behavior that always takes a middle position, always acts fairly and is not extreme in religion.

Religious moderation is the key to creating tolerance and harmony. (Doko, 2023) Furthermore, the definition of religious moderation, in the Indonesian context, can be interpreted as an attitude, perspective, and practice of religion that prioritizes aspects of humanity and the welfare in accordance with the concept of Pancasila. Quoting from the official website *Ministry of Religion of the Republic of Indonesia* (Ministry of Religion), the definition of religious moderation is the religious perspective, attitudes, and behaviors embraced and practiced by the majority of the Indonesian population, from the past to the present. In the context of faith and interfaith relations, religious moderation is the radical belief in the truth of one's own religion and the appreciation and respect of adherents of other religions who believe in their religion without necessarily justifying it. (Ramdhani et al., 2021)

In religious moderation, there are 5 (five) basic principles that must be adhered to by every religious follower, namely human dignity, the welfare of the people (*bonum commune*), justice, balance, and adherence to the constitution. In addition to the five principles, there are also 4 (four) indicators of Religious Moderation, namely national commitment, tolerance, non-violence, and respect for tradition. (Muhtarom et al., 2020) These five principles and four indicators of Religious Moderation are known as nine keywords in understanding the concept of Religious Moderation which contains universal values. In every socialization and training, this is always taught. For this reason, each participant, who is generally a representative of each religion, is directed to find in their religious teachings the basis and sources that can further strengthen this Religious Moderation. (Muhtarom et al., 2020)

To foster awareness of religious moderation, a process of value transfer is necessary, one of which is through community service. This is especially important for communities living in a village with four religions, fostering an appreciative, tolerant, and respectful attitude, despite differing beliefs. This community service is oriented toward raising awareness of religious moderation, which is crucial in a multicultural society to prevent and address religious conflict, ethnic conflict, religious radicalism, national disintegration, and separatism.

At this stage, the community service team made contact and communication both through WhatsApp media and directly with the Head of the KUA of Panjang District, namely Mr. H. Miftahudin, M.Hi at the KUA office of Panjang District, namely in Panjang, Bandar Lampung City, located at Jl. Yos Sudarso, Garuntang, Bumi Waras, Bandar Lampung City on July 8, 2023 at 13:30. When communicating directly with the Head of the KUA of Panjang District, the community service team received a lot of information about the lives of the Panjang community, especially about differences between religions in religious life, ethnicity and very pluralistic cultural cultures so that the Head of the KUA of Panjang District was very enthusiastic in supporting the community service plan submitted by the community service team.

Furthermore, the community service team conducted a follow-up discussion with the Head of the KUA of Panjang District and several religious leaders in Panjang on July 18, 2023, at 10:00 AM until finished at the KUA Panjang Hall to explain the community service program, discuss and gather information through interviews. The community service team also conducted informal interviews with religious and community leaders in Panjang to seek information related to the community service theme as well as explore their insights on pluralism and religious moderation.

In general, the Head of the KUA of Panjang District said that so far there has never been any conflict or disturbance between tribes or between religious communities in Panjang District and the community lives very harmoniously side by side, even so, the Village Head considers that this program is quite significant and relevant in order to carry out preventive measures or prevent unwanted things and increase community insight and the importance of living in harmony, tolerance and mutual respect between religious communities.

After everything was agreed upon, the community service team, along with the Head of the Panjang Religious Affairs Office (KUA) and religious leaders, contacted and coordinated with members of the various religious communities in Panjang District to actively participate in the community service activities. They also communicated with staff and staff at the Panjang Religious Affairs Office (KUA) to prepare for the activities at the Panjang Religious Affairs Office (KUA) Hall. The community service team also shared tasks related to preparations, including invitations, resource persons, and activity materials, as well as participant equipment, meals, and other facilities and infrastructure.

The implementation of the training activities took place at the KUA of Panjang District, the selection of this training location was based on the consideration that the location of KUA Panjang is very strategic, meaning it is in the middle of the center of Panjang City, in addition to the condition of the building being quite representative both in terms of the quality of the building and the necessary facilities and infrastructure available such as electricity, chairs, tables, sound systems, projectors and others.

The implementation of this community service activity was carried out over three meetings, including: the day of starting the implementation *Pre-test* Wednesday, August 2, 2023, then Tuesday, August 8, 2023, Tuesday, August 15, 2023 and Tuesday, August 22, 2023 and *Post-test*. Things to do before starting community service, the community service team gives questions (*pre-test*) related to the activity's themes, such as pluralism, religious moderation, Pancasila, mutual cooperation, and tolerance. This was done to gather information on the extent to which the Panjang community has insight and understanding of diversity in national and state life. The material began at 8:30 a.m. and ended at 11:30 a.m. with 35 participants from various religions.

After it is done *pre-test*, then continued by providing material on Tolerance in Panjang Community by: Head of KUA Panjang District Mr. Miftahuddin, S.Ag, M.Ag orientation on the potential of Panjang community both material and non-material that must be managed well and responsibly by all residents of Panjang District, The resource person also said that in fact the culture of Panjang community has formed a culture of mutual cooperation, mutual assistance, deliberation and must be maintained so that people can understand each other's conditions. This statement was conveyed considering that currently there has been an influx of modernization that cannot be stopped, so that the need for a wise and prudent response can at least be understood that all forms of influence from modernization so that people should be able to sort and choose between good and bad that are present in the life of Panjang community. So far based on observations and discussions developed by the community service team that the tradition of mutual cooperation, deliberation, mutual assistance if there are residents who experience disasters, misfortunes, harvests, and celebrations is still very visible atmosphere of mutual cooperation and mutual assistance even though they are of different religions. The resource persons and religious leaders want these ongoing good traditions to be maintained and even strengthened, preventing them from being eroded by modernization and globalization, which often cause individuals and communities to lose their identity. This means early efforts or preventative measures must be taken.

Community Service at the KUA, Panjang District, Bandar Lampung City, Involving religious leaders, namely 6 (six) religious leaders, namely Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucianism as well as one practitioner and one head of the FKUB of Bandar Lampung City. Harmony is important in a society that has diversity of tribes, races, groups, and religions. In this community service, the community service team will carry out activities through seminars and training related to instilling the values of religious moderation in Panjang District. Religious harmony is very important, whenever, and wherever. As a pluralistic and multicultural nation, religious harmony is very urgent. (Abdul Muis 2020) Because every religion has teachings about harmony to realize a life of mutual respect, honor, and love between adherents of religions.

Islamic religious figure Mr. Miftahudin delivered material on Tolerance in the Life of the Panjang Community. The Head of the KUA Panjang District in his material clearly related to how the condition of the Panjang community is harmonious, peaceful and prosperous and free from conflict so that in Panjang District there is a harmony monument as a symbol aimed at depicting Panjang District which has various religions with a harmonious life. "In Islam I take the example of a verse that illuminates that we as Muslims must appreciate and respect fellow believers.

A figure from the Protestant Christian Religion, Mr. Yusuf Raharjo, delivered material related to harmony in Panjang sub-district, stating that before Panjang, he served as a Pastor in the Way Abung area of Central Lampung from 1991 to 1996 for 5 years after which he was called to the Panjang area from 1996 until now. For the life of the diverse religious community in the Panjang area for 25 years, it looks harmonious, good, and supports in maintaining harmony between religious communities. But in 2012 there was a problem regarding the place that would be used for our religious worship in the Jalan Selat Malaka Panjang Selatan area, rejected by one of the Community Organizations (Ormas), namely the Islamic Defenders Front (FPI). They decided on one side to refuse to build a church in contrast to the surrounding community who allowed the establishment of our church, but we gave in to find a location elsewhere to build a church. In Protestant Christianity, I take as an example one of the discussions in the book that illuminates that: The Book of Psalms 133:1-3 is a song of David, the song was sung when the Israelites climbed Mount Zion to give thanks to God for the abundance of grace they had experienced. In this verse, as Christians, there is wisdom, namely by being able to build harmony between religious communities by viewing adherents of other religions as brothers and sisters who are moving towards the same highest being, namely God. "The song of David's pilgrimage. Behold, how good and pleasant it is when brothers dwell together in unity!" (Psalm 133:1). The book of psalms describes that life can look good and beautiful when one person can live together in harmony and peace.

Catholic religious figure Mr. Apolius Basuki, delivered material related to harmony in the Panjang community "During my 7 years of service in Teluk Betung and Panjang there was no religious conflict. Because the community and religious leaders who maintain interfaith relations must be maintained for harmony between religious communities in Panjang District, if not of the same religion must be brothers. Father as a Catholic religious figure carries out internal activities related to harmony between religious communities through worship events, Good Friday, Easter, evening or morning Mass Father always promotes through sermons although not too many but inserted. If external activities Father always comes if invited by the Panjang District Religious Affairs Office both in interfaith dialogue events and regarding gathering events, besides that Father also carries out harmony activities between religious communities through the YouTube channel named Apolonius Basuki ". In Catholic Christianity, Father takes as an example one of the discussions in the Bible which illuminates that: "Blessed are the peacemakers, for they will be called children of God" (Matthew 5:9). In his explanation of the Bible, there is a call for peace in social life.

Hindu religious figure Mrs. Ni Nyoman Sartini, delivered a speech on interfaith harmony in Panjang District: "The harmonious life in Panjang is good, there have been no interfaith conflicts in the 26 years that I have lived here. My internal activities related to interfaith harmony include delivering speeches at gatherings, religious institutions, puja wali, and discourses. My external activities include attending gatherings of religious leaders, there is a discussion about not being allowed to disturb each other, during the construction of the harmony monument, each religion contributed to its establishment. No religion or religious figure teaches its followers to do bad things, because only from oneself if there are actions that are not from one's religion."

In Hinduism, he gave an example of one of the discussions in the Vedas which illuminates that: The concept of harmony in Hinduism refers to the Vedic scriptures, which mandate the development of religious harmony, tolerance, solidarity, and respect for fellow human beings without discrimination. This is found in the Vedic scriptures as follows: O mankind! Think together. Consult together. Unite your

hearts and minds with others. I grant you the same mind and the same facilities for the harmony of your lives. (Rg.Veda X.191.3). O mankind!. Have the same concern. Cultivate mutual understanding among yourselves. Thus you can realize harmony and unity. (Rg.Veda X.191.4). O mankind. I give you the nature of sincerity, the same mentality, friendship without hatred, just as a mother cow loves her newborn calf. That is how you should love your fellow human beings. (Atharva Veda III.30.1). There should be harmony with intimacy among you, both with familiars and strangers. May the Asvina bestow His grace for harmony among all. (Atharva Veda VII.52.1).

Buddhist figure Mr. Budi, delivered material related to harmony in Panjang District: "Harmony in Panjang was already harmonious before we arrived, with houses of worship from all religions standing in one area, allowing them to live peacefully. When I greeted the community when we came to Panjang, they were friendly and welcoming. Because we built this Vihara in the middle of a predominantly Muslim environment and close to a prayer room. My internal activities in conveying harmony between religions through Puja Bhakti activities or Pekan Penghayatan Dama, community development, and activities carried out almost the same as dama desana or dama tok. External activities include participating in the Bandar Lampung FKUB whenever there is an intolerant incident and gatherings of religious leaders discussing hot news. We agreed not to disturb fellow religions and debate in the gatherings."

In Buddhism, Bante takes as an example one of the discussions in the book which illuminates that: The compassion that exists in oneself, when used to love all beings who experience suffering to show compassion, after carrying out the compassion as he loves all humans, this is called *Satwalambanakaruna* (Sangyang Kamahayanikan verse 79).

Confucian figure Mr. Joni, conveyed regarding harmony in Panjang sub-district: Harmony in Panjang since my grandfather's time has not had any conflict even though we are a minority in this area. In the activities that I do not do much for the congregation, usually we worship on Friday nights Puja Sadana led directly by me after worship we gather and I give a message or sermon in between discussion forums. In Confucianism, you take an example of one discussion related to harmony which illuminates that: In the four corners of the ocean, we are all human beings are brothers. And a person who acts with love wants to be able to stand, so he tries to make others stand; he wants to progress, so he tries to make others progress too. What is meant by mutual tolerance is what one does not want oneself, do not do to others. (Mengze Book chapter II.B1/4).

Panjang District is a Pancasila village, a village formed by the Indonesian Army serving at the Panjang Military District Command in 2021, located adjacent to the harmony village in projecting and succeeding religious moderation. Which has the same vision and mission: so that the Interfaith Harmony Monument was built: The Interfaith Harmony Monument was built based on the achievements achieved by the Panjang District Religious Affairs Office. The maintained plurality provided support for the Panjang District Religious Affairs Office by winning third place in the National Model event at Novotel Jakarta. From the achievements achieved, the Mayor of Bandar Lampung presented an Interfaith Harmony Monument in Panjang District. This is a source of pride and an asset that must be preserved because there are only three such monuments in Indonesia, one of which is in Panjang District, Bandar Lampung, Lampung Province. The values contained in religious moderation include encouraging people to practice their religion moderately, not being too fanatical, respecting different views, spreading kindness, and helping each other. Therefore, the residents of Panjang District continue to apply these values in their daily lives in their respective neighborhoods.

The values of religious moderation are values that need to be understood by all levels of society, regardless of ethnicity, religion, caste, occupation, or gender. Religious moderation is defined as an attitude, perspective, and practice of religion that prioritizes aspects of humanity and the common good, in accordance with the concept of Pancasila. This is a manifestation of the implementation of the constitution that is mutually agreed upon. Understanding the value of moderation in religion will help in being tolerant of people with different views and religions. Quoting the book *Discourse on Intolerance and Radicalism in Islamic Religious Education Textbooks by Ahmad Faozan*, the values of religious moderation are a concept that prioritizes mutual respect between different religious groups. (Faozan, 2022) This view is adopted from Pancasila, which grants every citizen the right to embrace the religion they believe in. Religious moderation teaches that everyone has the right to practice their religious teachings without fear of intimidation from others.

The values of moderation in religion are as follows: humanity, public welfare, justice, tolerance, balance, adherence to the constitution, national commitment, anti-violence, and respect for tradition.

## CONCLUSIONS

Conclusion of the Instillation of the values of religious moderation by involving religious leaders, FKUP and Religious Moderation Trainers as a form of prevention or prevention in maintaining harmony between religious communities in Panjang District with a diverse religious community and there are houses of worship buildings standing in one District area, religious leaders are made as pioneers, leaders, and mediators in a pluralistic society. Religious leaders work together in maintaining harmony between religious communities to maintain the Panjang District area free from conflict. Although the community has religious differences in carrying out their daily activities, they still respect each other, respect each other, and avoid conflict. Religious leaders play a role in directing each congregation, can provide messages of peace, how to practice religion, and socialize in a pluralistic environment.

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