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EXCURSION AS AN EFFECTIVE MODEL FOR INTERRELIGIOUS LITERACY TO PROMOTE MODERATE CULTURE IN A PLURAL SOCIETY

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Abstrak

Kata Kunci:

Moderasi
beragama, Kultur
moderat,
Ekskursi,
Interreligious
literasi

Moderasi bukanlah sekadar konsep sederhana, karena ia juga dapat menjadi sebuah pandangan hidup. Agar pemahaman terkait moderasi mewujud menjadi praktik hidup keseharian, diperlukan upaya massif dalam proses penanaman hingga menjadi sebuah gerakan bersama. Studi ini bertujuan untuk mendeskripsikan dan menganalisis strategi dan aksi kaum muda lintas iman di Jembrana, Bali dalam mempromosikan pentingnya kultur keberagaman moderat. Melalui pendekatan kualitatif dengan model participant observation dan bingkai teori konstruksi sosial, hasil studi menemukan bahwa aksi kunjungan ke rumah ibadah dan komunitas lintas iman menjadi media efektif dalam membangun kesadaran dan praktik keberagaman moderat. Ekskursi, sebagai aksi nyata kaum muda lintas iman merupakan hasil dari pemetaan persoalan dan potensial aktor yang dilibatkan dalam gerakan dengan mempertimbangkan jejaring dalam penyebaran nilai-nilai moderasi. Aksi yang awalnya diinisiasi oleh siswa MAN 1 Jembrana ini telah melibatkan kaum muda lintas iman dari berbagai sekolah di Jembrana. Aksi diawali dari kajian rutin mingguan terkait isu keragaman, dilanjutkan dengan kunjungan dan bakti sosial ke berbagai tempat ibadah serta lembaga keagamaan. Aksi diakhiri dengan deklarasi persaudaraan pelajar lintas iman dengan mengusung komitmen bersama untuk menjaga perdamaian.

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Abstract

Keywords:

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Moderate
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Excursions,
Interreligious
literacy

Moderation is not merely a simplistic concept; rather, it can also constitute a worldview. To transform understanding of moderation into everyday life practices, concerted efforts are required in the process of cultivation until it becomes a collective movement. This study aims to describe and analyze the strategies and actions of interreligious youths in Jembrana, Bali, in promoting the importance of moderate religious culture. Through a qualitative approach employing participant observation and social construction frameworks, this study found that visits to places of worship and interreligious communities serve as effective means of fostering awareness and practice of moderate religiosity. Excursions, as tangible actions by interreligious youths, result from mapping out issues and identifying potential actors involved in the movement, considering networking in disseminating the values of moderation. Initiated by students of MAN 1 Jembrana, this endeavor has engaged interreligious youth from various schools in Jembrana. The action commences with routine weekly studies on diversity issues, followed by visits and social service activities to various places of worship and religious institutions. Subsequently, the action concludes with a declaration of interreligious student brotherhood, advocating commitment to peacekeeping.

Introduction

The reality of diversity in Indonesia, including religious issues, potentially triggers the emergence of social conflict amidst these notions. Religious issues, in particular, often garner public attention. Ridwan Yulianto argues that it stems from the incapability of certain parties to provide an understanding of diversity within the varied and multicultural social reality. It refers to certain parties that hold closely exclusive and intolerant views toward differences in religious views and expression.¹ Therefore, we need to make a concerted effort and take concrete action to resolve the conflict and reduce the likelihood of new or subsequent conflicts emerging. Enhancing literacy related to religious diversity in society can be considered one of the concrete steps that should be pursued.

¹ Ridwan Yulianto, "Implementasi Budaya Madrasah dalam Membangun Sikap Toleransi," *Jurnal Pendidikan dan Pembelajaran* 1, no. 1 (2020): 111–123, DOI: <https://doi.org/10.62775/edukasia.v1i1.12>.

Literacy here refers to moderate religious understanding, attitude, and behavior. It depicts a condition that presupposes that each individual not only obeys the rules of his religion but also has a strong commitment to maintaining the values of nationhood and statehood, being tolerant of diversity, rejecting various forms of violence, and respecting various forms of local wisdom. This paradigm should ideally become the fundamental character of every individual born and residing amidst diversity. Therefore, we should cultivate it from an early age. Educational institutions play a crucial role in fostering this character.² According to Rakhman Ardi, individuals who live and grow up in homogeneous environments tend to exhibit lower levels of tolerance compared to those who have been exposed to diversity from an early age.

Therefore, educational institutions must change their patterns of instilling understanding and acceptance (tolerance) towards diversity. We should implement this change in pattern in a massive, consistent, and comprehensive manner, emphasizing respect for every difference within the educational environment. This is to prevent the emergence of understandings that lead to intolerance and extreme radicalism.³ What MAN 1 Jembrana, Bali, has done serves as one example of good practices in implementing a model of religious moderation. Considering that Bali, in general, is one of the regions in Indonesia with a minority Muslim population, even though in the Jembrana Regency, the Muslim population can be considered a majority. But overall, the Hindu community in Bali remains the majority.

The Central Statistics Agency of Bali Province noted that, based on the religions practiced by the people of Bali, there are 520.244 Muslims, 64.454 Catholics, 31.394 Protestants, 3.247.283 Hindus, and 21.156

² Nur Kafid, "Ma'had Sebagai Role Model De-Radikalisasi," *DINIKA: Journal of Islamic Studies* 13, no. 2 (2015): 21–33, https://www.academia.edu/25345268/Ma_Had_Sebagai_Role_Model_De-Radikalisasi.

³ Rinda Fauzian et al., "Penguatan Moderasi Beragama Berbasis Kearifan Lokal dalam Upaya Membentuk Sikap Moderat Siswa Madrasah," *AL-WIJDAN Journal of Islamic Education Studies* 6, no. 1 (2021): 1–14 DOI: <https://doi.org/10.58788/alwijdn.v6i1.933>

Confucians.⁴ According to records from the Directorate General of Population and Civil Registration, Ministry of Domestic Affairs of the Republic of Indonesia, as of June 30, 2021, the population of Bali was 4.27 million. The breakdown of these numbers includes 3.71 million Hindus, 430.92 thousand Muslims, 69.03 thousand Protestants, 34.6 thousand Catholics, 29.04 thousand Buddhists, 521 Confucians, and 99 adherents of local beliefs.⁵ This composition accentuates the distinctiveness of Bali's diversity. Nearly in every corner of the city, places of worship of various appearances become beautiful sights, as well as a portrayal of the harmony of its residents. Cultural harmonization also contributes to the beauty and harmony of the community's life. The harmonization apparent in Balinese society is not only based on the acceptance of integrative values but also on the success of the cultural acculturation process.⁶

The positive relationship between diverse religions and cultures is evident through the acculturative aspect of office buildings, places of worship, and residential houses with distinctive Balinese characteristics. Normalita views this as a practical method of instilling and fostering values of tolerance through cultural acculturation.⁷ However, Balinese society has a different social process for maintaining harmony among interreligious communities. The essence of Hinduism's teachings is bound and strongly reflected in socio-cultural life, which can be observed in various dimensions of life such as religion, language, social organization,

⁴ The Central Statistical Authority of the Bali Province, *The people of the Bali province According to the Religion of the Result of the Population Census*, 2023, <https://bali.bps.go.id/statictable/2023/05/19/189/penduduk-provinsi-bali-menurut-agama-yang-dianut-hasil-sensus-penduduk-1971-2000-dan-2010.html>.

⁵ Viva Budy Kusnandar, "Jumlah Penduduk di Bali Menurut Agama/Kepercayaan (30 Jun 2021)," *Databoks*, last modified 2021, <https://databoks.katadata.co.id/datapublish/2021/09/13/islam-agama-terbesar-kedua-di-bali>.

⁶ Yusuf Bachtiar et al., "Eksistensi Komunitas Muslim dan Hindu," *Jurnal Pariwisata PaRAMA: Panorama, Recreation, Accomodation, Merchandise, Accessibility* 3, no. 2 (2022): 57–65, DOI 10.36417/jpp.v3i2.508.

⁷ Aulia Normalita, "Nilai-Nilai Toleransi Hasil Akulturasi Budaya pada Masjid Mantingan Jepara," *Satwika: Kajian Ilmu Budaya dan Perubahan Sosial* 7, no. 1 (2023): 133–142. <https://doi.org/10.22219/satwika.v7i1.24353>.

livelihood systems, and others.⁸ In order to maintain harmony, there is the term "*Pecalang*," referring to the traditional guards in Bali who ensure security and order during religious activities, especially for the Hindu community. However, in practice, *Pecalang* also plays a role in maintaining security and order during the religious activities of other religious communities, such as Friday prayers, Christmas, Eid al-Fitr, and other significant religious days. This practice has extended into a form of cooperation to ensure the success of significant religious activities for all religious communities. This is where the uniqueness and beauty of Bali lie. Besides its natural beauty, Bali also preserves its cultural beauty. This beauty is reflected in the people's hospitality.⁹

Unfortunately, we had to tear apart these various beauties at some point. The tragedies of Bali Bombings I, on October 12, 2002, and Bali Bombings II, on October 1, 2005, seemed to shatter the beauty of Balinese life. Besides the tourism sector, the socio-economic conditions of the Balinese community also drastically declined by up to 57%. Furthermore, these Bali bombings caused psychological trauma to Bali's people. Terrorism has haunted the residents and disrupted their long-standing harmonious relations.¹⁰ The Indonesian government decided on terrorism prevention and mitigation policies. Naturally, the adopted policies attempted to adopt models and patterns already implemented in other countries, such as in Africa. The rise of extreme terrorism in Africa forced this country to take proactive measures against terrorism, commonly

⁸ Ahmed Fernanda Desky, "Implementasi Moderasi Beragama Hindu Bali Berbasis Kearifan Lokal di Kampung Bali Kabupaten Langkat," *Jurnal Ilmiah Sosiologi Agama (JISA)* 5, no. 1 (2022): 1, DOI: <http://dx.doi.org/10.30829/jisa.v5i1.11063>.

⁹ Jeane Elizabeth, "Upaya Diplomasi Pemerintah Indonesia untuk Meningkatkan Jumlah Wisatawan Mancanegara Pasca Bom Bali Tahun 2002," *Global & Policy* 3, no. 1 (2015): 77–89, <http://ejournal.upnjatim.ac.id/index.php/jgp/article/view/1962>.

¹⁰ Garcí'a-Vera, J. M. P., Sanz, and S Gutierrez, "A Systematic Review of the Literature on Posttraumatic Stress Disorder in Victims of Terrorist Attacks," *Psychological Reports* 119, no. (1) (2016): 328–359. DOI: [10.1177/0033294116658243](https://doi.org/10.1177/0033294116658243).

referred to as the hard approach.¹¹ The Indonesian government has implemented this model in certain cases. However, this policy eventually felt less effective when faced with the prevention and/or rehabilitation (deradicalization) processes of perpetrators. Therefore, another approach is needed that is deemed more effective in fortifying and preventing the early emergence of extreme ideologies, attitudes, and behaviors.

The concept of religious moderation is considered an alternative solution in efforts to instill moderate religious understanding and simultaneously prevent the infiltration and spread of radical-extremist religious ideologies. Additionally, the idea of religious moderation is also believed to encourage efforts to preserve local traditions and culture, manifest patriotism, and enhance a sense of unity and solidarity among fellow citizens.

Madrasah, one of the Indonesia's Islamic educational institutions, is known for its moderate and accommodating stance towards modern and democratic ideas.¹² Although the practice of religious moderation has long been within the overarching vision of the establishment of madrasahs in Indonesia, the development of madrasahs and the socio-political situation surrounding their development today pose a new challenge for strengthening the understanding of religious moderation. Madrasah students, especially those at the Senior High School (SMA) level, are a generation that is very familiar with and has integrated technology into their daily lives. Therefore, instilling moderation in the younger generation requires tangible actions, not just abstract concepts or ideas. Moderation should not only incorporate moderation into the curriculum, but also make it a primary goal to strengthen students' character. Hence, learning models and patterns that emphasize the aspect of encountering diversity

¹¹ Simplice A. Asongu et al., "Fighting Terrorism in Africa: Benchmarking Policy Harmonization," *Physica A: Statistical Mechanics and its Applications* 492 (2018): 1931–1957. DOI [10.1016/j.physa.2017.11.109](https://doi.org/10.1016/j.physa.2017.11.109).

¹² Tia Anwar Bachtiar Mulyanto, Didin Saefuddin, Adian Husaini, "Modernisasi Madrasah Awal Abad XIX: Studi Analisis Madrasah Mambaul Ulum Surakarta 1905-1945," *Edukasi Islami: Jurnal Pendidikan Islam* 8, no. 2 (2019): 369–396, DOI: <https://doi.org/10.30868/ei.v8i2.537>.

become essential to implement.

Moderation is not merely theoretical discourse but also a form of systematic and practical effort to actively maintain diversity. Therefore, we need to take concrete actions to change the younger generation's understanding of the values of religious moderation. Thus, this study attempts to describe and analyze models for promoting a culture of moderate religiousness among interreligious students in the Jembrana Regency, Bali. The indicators of religious moderation used in this study include national commitment, tolerance, an anti-violence stance, and acceptance of local traditions.

Substantially, moderation has been introduced to students by every educational institution in Indonesia. However, the concept of religious moderation is still understood normatively as a policy, so its socialization process is still limited to the learning process. Therefore, people often understand the concept of moderation normatively, viewing it as merely an understanding (knowledge). However, moderation is also a practice or tangible action that expresses one's religious understanding in everyday life. The minimal socialization of moderation that leads to living practices and shared awareness at a certain level potentially makes individuals vulnerable to entering and being trapped in exclusivism and extremism, which in turn triggers social disharmony and threatens the nation's unity. The Bali Bombings I and II, followed by various hoaxes and intimidating information, serve as one real example.

In his study on the Model of Multicultural Islamic Learning Approach, Ahmed Fernanda Desky found that this model can shape students' characters to be humanistic, tolerant, and inclusive. Meanwhile, Islamy discovered that school laboratories, particularly those that serve as places for student to learn about religious diversity, can cultivate more moderate attitudes.

The studies conducted by Tolchah¹³ and Sinaga¹⁴ on peace schools and multicultural education found that programs targeting the three main pillars of the education process—policy, tolerance practices, and peace within the school environment—can create a culture of moderation in schools, especially when combined with appropriate student organization management. Sinaga also worked with interreligious teachers to serve multicultural education in their respective schools. Such educational environments are ultimately capable of opening up and creating broader thinking spaces free from narrow-mindedness for both teachers and students.¹⁵ Meanwhile, the study results by Brocker and Künkler found that religion plays a role as a driver along the axis between moderation and radicalization. This means that religion still holds vital power in deradicalization efforts.

Previous studies have predominantly focused on efforts to introduce religious diversity or moderation within the internal environment of educational institutions, employing normative introduction models. In contrast, this study places greater emphasis on strategies for strengthening the understanding of religious moderation among teenagers of different faiths in the Jembrana-Bali region. Students from the State Islamic Senior High School (MAN) 1 Jembrana are the initiators of this moderation campaign, despite its cross-faith nature. Given their age, these young Muslim individuals can be considered to be in a phase of identity/self-discovery, and they are part of a group that is vulnerable to exposure to radical-extremist religious ideologies. However,

¹³ Moch. Tolchah et al., “The Contribution of The School of Peace as A Religious Moderation Implementation,” *Al-Ulum* 21, no. 1 (2021): 50–68 <https://doi.org/10.30603/au.v21i1.2199>.

¹⁴ Ali Imran Sinaga, Rasyid Anwar Dalimunthe, and Saripuddin Daulay, “Collaboration of Islamic and Christian Teachers in Implementing Religious Moderation Education” *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. (3) (2023): 486–501, <https://doi.org/10.31538/tijie.v4i3.691>.

¹⁵ Okta Nurul Hidayati and Irhas Badruzaman, “Philanthropy in Majelis Taklim as Contesting Space: Between Women’s Subjectivities and Islamist Movement in Surakarta,” *DINIKA: Academic Journal of Islamic Studies* 7, no. 1 (2022): 1–28 <https://doi.org/10.22515/dinika.v7i1.5130>.

their initiative and creativity in the campaign for religious moderation deserve recognition as a work that can inspire readers.

This study adopts a descriptive-qualitative approach, focusing on the acquisition of specific information concerning the culture, values, opinions, behaviors, and social contexts within a particular community.¹⁶ Therefore, the data collection process involves analysis and interpretation.¹⁷ The author employs a social constructionist perspective to comprehend social reality, where a dialectical nuance exists between the externalization, objectification, and internalization of individuals or groups in everyday life.¹⁸ This study begins with problem mapping, the identification of involved actors (or potentially involved actors), and concludes with the implementation of action plans. The actors who also serve as informants in this study include high school students in Jembrana, the chairman of the Forum for Interreligious Harmony (FKUB) in Jembrana Regency, students, teachers, and principals from other schools, as well as religious leaders or administrators of places of worship from various faiths. Finally, it involves gathering responses or opinions from the community.

Preparation Step

The promotion of religious moderation by interreligious students in the Jembrana-Bali region begins with a step of problem mapping. This step is conducted as a form of preliminary research and as an effort to identify the root causes of every issue arising within the diverse social fabric, including those with religious nuances. This stage is carried out through group discussions, occasionally involving competent parties such as teachers, youth representatives, Forum for Interreligious Harmony

¹⁶ Mack et al., *Qualitative Research Methods: A Data Collector's Field Guide* (U.S.A: U.S. Agency for International Development (USAID), 2005).

¹⁷ J. W. Creswell, *Research Design Qualitative, Quantitative, and Mixed Methods Approaches* (Los Angeles • London • New Delhi • Singapore: SAGE Publication, 2009).

¹⁸ Berger L Peter and Thomas Luckman, *Tafsir Sosial Atas Kenyataan: Risalah tentang Sosiologi Pengetahuan* (Jakarta: LP3ES, 2013).

(FKUB) members, and youth leaders. Through this stage, several key points related to the condition of multicultural religious life in the community are mapped out. Firstly, the process of socializing the concept of religious moderation is not yet fully understood by the wider society. Within educational institutions (both schools and madrasahs), it remains highly limited, predominantly conducted through intracurricular teaching and learning activities. Despite being considered sufficiently representative by the community, the socialization process of the concept of religious moderation conducted by the Forum for Interreligious Harmony (FKUB) is still segmented and does not intensively target adolescents or students. Ironically, all of this is due to technical and administrative issues. Secondly, the traumatic memory of the Bali Bombings, which to a certain extent has significant influence and raises suspicion against certain groups, symbolically reminding individuals of both the perpetrators and victims. This situation significantly affects the level of social harmony in Balinese society. It becomes more pronounced when intertwined with the rampant spread of massive hoaxes within the community, especially among students who are active smartphone users.

Subsequently, the interreligion moderation youth lines in Jembrana then framed the aforementioned primary issues by proposing an approach for the implementation of what is perceived as an effective action plan as an alternative solution step. One of the strategies is to enhance social cohesion and collaboration among individuals and communities across various ethnic, religious, racial, and socio-economic groups. The objective is to cultivate flexible social interactions capable of dispelling various stigmas and suspicions. From now on, we expect to establish a foundation of trust, a sense of security, and discernment in navigating diverse information, particularly disseminated through social media platforms. Consequently, direct engagement and dialogue with diversity have become pivotal endeavors.

The action plan program implements both internal and external targets and objectives to materialize the previously mentioned approach

model. Internally, activities take the form of Religious Moderation Discussion among Madrasah Students (*Dirasah*), while externally, they are termed Routine Interreligious Moderation Study for Students (*Karmapala*). The *Karmapala* activities are further subdivided into three forms: (1) Interreligious Moderation Discussion (*Sila Lima*), aimed at initiating initial communication opportunities in the short term; (2) Interreligious Moderation Study Tour (*Stomata*), targeted at providing the participating youth with firsthand experiences of unity amidst diversity in the medium term; and (3) Interreligious Moderation Guidance in collaboration with relevant organizations, leaders, and institutions (*Bima Sakti*), with the long-term objectives of grooming the participating youth to become adaptable layers of leadership capable of maintaining the harmony of multicultural societal life.

The setting for both activities consists of interactive discussion forums. In these forums, all agents or individuals involved or to be involved in the action activities have previously acquainted and exchanged ideas. In other words, these forums serve as the initial phase to cultivate an attitude of openness, acceptance, and appreciation for every difference of opinion. Through the *Dirasah* activity, participants gain insights into the definition, indicators, and action schemes promoting religious moderation. Additionally, the forum provides a space for youth and students to freely express their opinions, as the event format is designed for peer-sharing and reaching consensus decisions collectively (peer consensus). Moreover, through these forums, each participant recognizes the importance of *ishlah*, *tawassuth*, and *tawazun* attitudes in navigating life within a multicultural society.

Interreligious Learning Experiences

This action, aside from involving multiple parties, also requires thorough preparation. The action is divided into three (3) types of activities: interreligious student discussion (*Sila Lima*), interreligious moderation study tour (*Stomata*), and interreligious moderation guidance

in collaboration with institutions, figures, and agencies (*Bima Sakti*). Here is an explanation of the actions for each of these three activities.

Sila lima

This activity was attended by student representatives from various religions from high schools in Jembrana Regency, Bali. Each school sent six students to participate in the event. The activity was semi-formal and relaxed, and the issues discussed were very familiar to teenagers. The event was attended by the principal and vice principal of the Islamic Senior High School (MAN), as well as accompanying teachers. However, a relaxed format of the discussion process ensured that no participants felt pressured by a formal forum setting. From this, it was known that there was a strong desire among each participant for the importance of religious moderation in the daily life of a diverse society. From the discussion results, a joint idea regarding the importance of creating a shared attitude or declaration across religions emerged. Here, we prove that young people from different religions, given the right opportunity and trust, could unite with others, overcoming barriers such as school background, religion, or other factors. To put in other way, we should preserve and continue activities that incorporate casual conversations about religious moderation.

Stomata

This action has a medium-term objective. It is referred to as an excursion or visitation and entails direct engagement with places of worship, specifically Muslim communities. Moreover, its blend of active learning and refreshing elements labels it as a study tour. Nevertheless, the tour reminds participants of their mission to advocate for religious moderation, while simultaneously assimilating diverse practices or experiences of moderate, tolerant, and harmonious living within Indonesian society.

During the execution of this initiative, several sites were visited, including places of worship representing various religions in Bali. Among them are Pura Jagat Natha (a Hindu place of worship), Bunda Maria Segala

Bangsa Church (a Catholic Christian place of worship), Bukit Doa Church (a Protestant Christian place of worship), Budhina Ghuna Vihara (a Buddhist place of worship), and Ibnu Batutah Mosque (a Muslim place of worship). Apart from the places of worship, we also visited the Bali Bombing 1 and 2 museums, along with other historical sites in Denpasar that we deemed capable of reaffirming the significance of pluralism, unity, and nationalism. This initiative is by no means aimed at unifying religions or their respective worship rituals, but rather at facilitating direct encounters to foster learning and habituate religious tolerance.



Picture (1): Visit to the Bali Bombing Monument



Picture (2): Visit to Vihara Budhina Ghuna



Picture (3): Visit to Pura Jagad



Picture (4): Visit to the Church of the Virgin Mary of All Nations

Bima Sakti

This program represents a long-term initiative stemming from the routine study of interreligious moderation among students (*Karmapala*). The program necessitates a well-crafted concept that aligns with the service standards of each targeted institution. Through this action, the young moderation team will institutionally visit religious leaders and institutions related to religious issues to obtain guidance, training, workshops, and mentoring. To achieve this, MAN 1 Jembrana initiated the establishment of a Memorandum of Agreement (MoA). Through this MoA, the FKUB and the moderate young generation across faiths in Jembrana will collaborate in organizing activities related to national insight, religious moderation, and harmony among religious communities.



Picture (5): MoA between FKUB and Socialization of Religious Moderation in Jembrana District and MAN 1 Jembrana

The *Karmapala* action itself is divided into three (3) forms, namely, *Sila Lima*, *Stomata*, and *Bima Sakti*. From the implementation of the *Karmapala* initiative, several key points emerge: (1) the signing of a declaration of brotherhood among students across faiths; (2) the establishment of communication spaces for interreligious students; and (3) the optimization of social media as a new public space to socialize and disseminate the concepts, values, and practices of religious moderation more widely. Several social media platforms are used, including websites, Instagram, podcasts, and the YouTube channel of MAN 1 Jembrana. This mode of socialization logically has the potential to reach a wider audience, and if implemented regularly, it will cultivate and strengthen the character of moderate individuals. Individuals who firmly uphold the values and principles of *i'tidâl* (straightforwardness and firmness), *tasamuh* (tolerance), *musawah* (egalitarianism), *aulawiyah* (prioritizing priorities), and *tathawwur wa ibtikar* (dynamic and innovative). The final key point resulting from the *Karmapala* action is the signing of the MoA between the FKUB and MAN 1 Jembrana to jointly maintain a tolerant and harmonious community life.

Through the actions formulated into programs named *Dirasah* and *Karmapala*, the movement or initiative undertaken by the interreligious youth generation in Bali towards strengthening and disseminating the concepts and values of religious moderation has succeeded in providing a unique experience for the actors and individuals involved, as well as other young people and segments of the community. This can be observed from several key points, including that before the implementation of the action, not all students targeted — both from MAN 1 Jembrana, senior high schools, and vocational schools in Jembrana Regency specifically — had heard the term "religious moderation." They were more accustomed to hearing the term "tolerance," which is one form of moderate attitude. Additionally, almost all students participating in the *Karmapala* action stated that this activity was their first experience, especially the *Stomata* action.

The experience of the *Stomata* action leaves a distinct impression on the participants. Starting from fostering a sense of camaraderie, exemplified by the "harmony night" activities, to fostering greater openness and understanding towards previously unknown differences. For instance, some participants, upon their first visit to places of worship of different religions, managed to dispel long-held fears. They discovered that the atmosphere inside was welcoming and hospitable, contrary to their prior perceptions. Historical events may have influenced past tensions between these faiths, but this experience rectifies negative perception, paving the way for more harmonious relations.

The new experiences undergone by the youth of various religions in Jembrana, Bali, have left a distinct impression regarding the concept and practice of religious moderation. Moderation, previously associated solely with tolerance, has, through excursion activities—visits to places of worship and direct encounters—referred to as *Stomata* in this study, transformed into an appealing concept for them. Despite still harboring trauma from the Bali bombings, their new experiences through the *Stomata* action have given them fresh hope for reinforcing Bali's identity as a tolerant and harmonious society amidst diversity. The interreligious youths in Bali appear to have built a new framework—or at the very least reaffirmed pre-existing frameworks—that diversity does not impede peaceful and harmonious coexistence through the *Karmapala* action. Through the process of socialization—introducing theoretical concepts through discussions and direct encounters through excursions—a new understanding has emerged, or old understandings have been reinforced, which had nearly faded due to radical extremist behaviors during the Bali suicide bombings in 2002.

The interreligious youths in Jembrana, Bali, conduct the *Stomata* action or excursion, which serves as another example of interreligious literacy. They have developed understandings, attitudes, and actions that are more conducive to the dissemination and reinforcement of religious moderation through the process of socialization via direct encounters with

diversity. Furthermore, these understandings and attitudes have subsequently fostered self-awareness and group consciousness, leading to tangible actions such as signing the "Interreligious Brotherhood Declaration Board." Moreover, the memorandum of agreement between the FKUB and MAN 1 Jembrana institutionally reflects this concrete action, emphasizing their active role in safeguarding and enhancing tolerant and harmonious social and religious life. Both institutions have agreed to collaborate in engaging interreligious youths to continually build and strengthen a culture of religious moderation in Bali.

Strengthening the Network for the Next Action

The strategic role of "moderation agents" from diverse religious backgrounds in Bali's youth represents a tangible action stemming from a significant idea or concept regarding religious moderation. They serve as driving forces that have successfully built bridges of communication and interaction among the young generation in Bali, amidst traumatic circumstances and the flood of hoaxes in the digital era. The presence of this conscious group is crucial, considering that, simultaneously, the trend of radical-extremist movements also has the potential to strengthen. This constitutes an initiative and an alternative to counter-narratives against extremism-radicalism among youth or students.¹⁹

Considering that the youths engaged in the action or real movement in this study are students, the findings of this study could serve as inspiration or a choice for the model and pattern of religious education within educational institutions in Indonesia, transitioning from the "within the walls" model to the "outside the walls" model. It is an educational model that aids students in accepting, respecting, and appreciating differences.²⁰

¹⁹ Nur Kafid, *Moderasi Beragama (Reproduksi Kultur Keberagaman Moderat di Kalangan Generasi Muda Muslim)* (Jakarta: PT Elex Media Komputindo, 2023).

²⁰ Achmad Ansori, "Contemporary Religious Education Model on the Challenge of Indonesian Multiculturalism," *Journal of Indonesian Islam* 10, no. 2 (2016): 261–284, DOI [10.15642/JIIS.2016.10.2.261-284](https://doi.org/10.15642/JIIS.2016.10.2.261-284).

This concrete action demonstrates systematic and creative efforts from the younger generation to create harmony within the student and broader community. It successfully fosters awareness among them that moderation is essential to maintaining harmonious living. The key lies in not restricting moderation to merely a theoretical discourse but in a systematic and practical effort to implement the paradigm of moderation. Therefore, it is urgent to transform the community's understanding of religious moderation, particularly among the younger generation, and implement methods and approaches that align with their current life conditions. Hence, every individual must comprehend diverse social realities through dialectical processes between individuals and groups within their daily lives.²¹ In other words, individuals or agents at this level succeed in shaping new models and approaches to understanding and positively responding to diversity. Thus, individuals or agents become aware of their role within their community as determinants in constructing their ways of thinking and acting. They transcend being passive individuals to being active and creatively engaging both personally and socially. In the future, the actions or movements of the interreligious generation in Bali need to expand their outreach and strengthen their networks. This is due to the need to implement significant, consistent, and consequential changes in understanding, attitudes, and behaviors, transforming them into social activities that become habitual. It should not be merely temporary or occasional. These habits (*habitus*) will eventually give rise to a new social construction leading towards harmony, tolerance, commitment, acceptance, and appreciation of differences. Finally, the values of moderation will be easily accepted and practiced by the younger generation of Indonesians.²²

²¹ Berger L Peter and Thomas Luckman, *Tafsir Sosial Atas Kenyataan: Risalah Tentang Sosiologi Pengetahuan*.

²² Asma Afsaruddin, "The Hermeneutics of Inter-Faith Relations: Retrieving Moderation and Pluralism as Universal Principles in Qur'anic Exegeses," *Journal of Religious Ethics* 37, no. 2 (2009): 331–354, <https://www.jstor.org/stable/40378048>.

Conclusion

The strategy to strengthen the understanding of religious moderation among interreligious youths in Jembrana, Bali, demonstrates that excursions (*Stomata*), ranging from discussions and site visits to collaborations with relevant institutions, have been effective. As a result, they have been able to enhance their understanding of religious moderation, aligned with the four main indicators of religious moderation: national commitment, tolerance, anti-violence, and acceptance of traditions themselves. Interreligious literacy, conducted through various activity formats such as *Dirasab* and *Karmapala*—particularly *Stomata* and *Bima Sakti*—has led to joint declarations, the establishment of networks and collective movements, and the emergence of a memorandum of understanding (MoA) as a cornerstone for conducting religious moderation movements in national life.

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