



Religious Moderation in Plural Society: The Role of Muslim and Christian Youth in Instilling Attitude of Religious Moderation in Kudus

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Abstract

This study aims to reveal three things, namely the role of Muslim and Christian youth in instilling an attitude of religious moderation, the process of religious moderation, and what factors contribute to the occurrence of Religious Moderation in Gondangmanis Village, Bae, Kudus. This study is a field research and uses data collection techniques through observation of the situation of Kayuapu Hamlet and its community, interviews with Muslim and Christian youth and community leaders totaling 6 people, and documentation. The results of this study showed that: first, the role of Muslim and Christian youth in instilling religious moderation can be seen from their active participation in community organizations. With the youth's own initiative, they founded an interfaith organization called Popsika. Through Popsika, the activities of Muslim and Christian youth in social matters are covered. Second, the process of Kayuapu youth instilling religious moderation through action and dialogue, one of the youth's activities is conducting interfaith mutual assistance activities. Some of the youth's actions include providing security on major

holidays for both Muslims and Christians, holding halal bihalal after Eid al-Fitr attended by Muslim and Christian youth, and carrying out charity for orphans and the poor in Kayuapu Hamlet. Third, factors influencing youth's moderate attitudes include parental teachings, environment, and self-awareness. Parental teachings or doctrines from an early age will influence a child's thinking and carry it into adulthood.

Keywords: Youth, Religious Moderation, Plural Society

A. INTRODUCTION

Youth play a significant role in the framework of religious diversity in society. Religious conflict has occurred in several regions, including the Poso conflict in 1992, the Sunni-Shia conflict in East Java around 2006, the Bogor conflict related to the construction of the GKI Yasmin in 2000, and the conflict in 2008. These cases mostly involved minority groups (Rijal 2022).

These events in several regions of Indonesia demonstrate that certain individuals or groups remain intolerant. Generally, conflicts within society stem from exclusivist attitudes toward religion, as well as intolerance between religious groups seeking victory and gaining support from the community. Furthermore, other triggers for conflict include past incidents involving extreme left-wing groups (communism) and extreme right-wing groups (Islamism). And today, the threat of conflict in society sometimes arises from globalization and Islamism (Akhmadi 2019).

To avoid the emergence of conflict, the Ministry of Religion of the Republic of Indonesia is intensively campaigning for religious moderation with the aim of fostering an inclusive (open) way of practicing religion. This will enable

religious communities to position themselves appropriately within a multireligious society, creating a harmonious and balanced social life. Moderation is the opposite of excessive religious practices and extreme attitudes toward differences. In Islam, moderation prioritizes tolerance and inclusiveness in both interfaith and interreligious settings. The concept of Islamic moderation has at least five characteristics, including: preaching Islam without violence, embracing modern lifestyles such as science and technology, understanding Islamic teachings rationally, understanding the sources of Islamic teachings through a contextual approach, and establishing Islamic law through the use of *ijtihad* (Fahri and Zainuri 2019).

Religious moderation is not only found in Islam but also in other religious teachings, including Christianity. In Christianity, religious moderation serves as a perspective to mediate the interpretation of Christian teachings, which some adherents take to extremes. The method used in Christian teachings is intense interaction between religions or sects within an interfaith relationship. Furthermore, the term “love” in Christian teachings is key to social relationships and refers to God and fellow human beings (Khusnun Nisa et al. 2021). Religious moderation among Christians can be seen in one example, which occurred in Huta Padang Mandailing Natal, where Muslims and Christians live together. While the majority of this village is Muslim, they do not view Muslims as a group to be followed or influenced. This is evident in the election of a Christian named Hontas Sihombing as village head. Furthermore, from a socio-religious perspective, the Christian community has participated in the construction of a Madrasah Diniyah Takmiliah Awwaliyah (MDTA) as part of

the Activity Management Team (TPK) (Rohman, Kasman, and Mukhlis 2021).

Young people have the opportunity to be pioneers of religious moderation in various things and situations. The young generation is a generation that is literate in technology and social media, where they can reach people with different cultures and beliefs directly or indirectly. The young generation has the opportunity to work together, compete, and realize progress together with people with different backgrounds from various worlds. Because of this opportunity, young people have an important role in instilling an attitude of religious moderation in society for the future of the nation (Inayatullah 2021).

The research that has been conducted examines two studies, *firstly* religious moderation and local wisdom (Diantika and Cahyani 2023; Arifin, Hamka, and Azma 2024; Arafah 2020; Rohimah 2019; Erman Sepniagus Saragih 2022), *secondly*, elements of society in building religious moderation (Iffaty Zamimah 2018; Putri Cahyani, Ismail, and Rohman 2023; Wahid and Rosyad 2023; Meirison et al. 2020; Amin 2014; Sugeng and Subandi 2023). Based on the existing literature search, there is little or no research related to religious moderation and the role of youth. This study reveals the role and process of Muslim and Christian youth in instilling an attitude of religious moderation in the community in Dukuh Kayuapu, Gondangmanis Village, Bae District, Kudus Regency.

B. Conceptual Framework

1. Plural Society

Indonesian society is renowned for its diversity, evident in its social reality and the motto of the national emblem, “Bhinneka Tunggal Ika” (Unity in Diversity). Indonesian society is also referred to as a plural society. This is achieved through various aspects that encompass it, from race, language, culture to religion. This means that plurality is a reality for Indonesian society. Plurality and pluralism are two words derived from the same root word, plural, but they have different meanings. Plurality means reality or truth and diversity. Plurality is something unique and inseparable from humanity. Religious pluralism differs from pluralism, which only recognizes the existence of religions without recognizing their equality or truth. Pluralism, on the other hand, is the understanding that truth is plural; all religions worship the same God, only with different names (Nawawi 2012).

Plural society is defined by Fredrik Barth as one of the social bases of society that combines ethnic differences, beneficial interdependence and ecological specialization that can influence the social development of society with various actions, characters, studies that always develop following the conditions that live in their environment. To create a pluralistic society requires support and tolerance. The concept of tolerance is divided into two interpretations, namely negative interpretation and positive interpretation. Negative interpretation states that tolerance is just a formality and is sufficient by not judging others. While positive tolerance is tolerance that really needs the help and support of others ,

being open to minimizing exclusivism in religion and society (Lumbantobing and Aritonang 2022) .

Webster (1976) defines “pluralism as a social condition in which people who are ethnically, religiously, racially, or otherwise diverse are willing to participate in other communities while maintaining their traditions. Broadly speaking, pluralism is an understanding that respects differences in society and allows different groups to maintain their respective cultures. Furthermore, the concept of pluralism states that different groups have equal rights (Widiyanto et al. 2022) .

Pluralism and multiculturalism have a significant impact on the Indonesian nation. To create a safe and peaceful nation free from conflict stemming from differences among its people, pluralism and multiculturalism are essential. However, if Indonesians lack tolerance for differences and diversity, building a safe and peaceful society will be impossible. This is especially true if pluralism and multiculturalism are not implemented properly and correctly. Failure to do so can lead to destruction, both for the Indonesian nation and for the loss of diversity within Indonesia (Widiyanto et al. 2022) .

2. Youth as the Next Generation

Youth or the younger generation who are the next generation of the nation really need to be worried about because they are vulnerable to the possibility of being contaminated by radicalism. Especially in the current era of globalization which makes it easy for all information to be known without a definite truth filter. The young generation is a translation of *the young generation* which means a population

that builds itself. The word young generation consists of two compound words, the second word is the nature or condition of a group of individuals who are still young, who inherit ideals, are burdened with rights and obligations, from an early age they have had community activities and social activities. In this situation the young generation of the nation is *young citizen* (Widiyono 2019).

Youth, who are expected to be the nation's next generation, must carry out the development relay in a sustainable manner, both in environmental, social, and economic aspects for the sake of present and future life. In Law Number 40 of 2009 concerning youth, it is explained that "Youth are Indonesian citizens who are entering a crucial period of growth and development aged 16 (sixteen) to 30 (thirty) years." Therefore, it can be concluded that youth are humans who have an age range of 16-30 years who have shown the characteristics of biological maturity. (Pinilas, Gosal, and Kasenda 2017). Muthahhari tries to see youth issues not only in terms of age, but also in terms of perspective or thinking ability, namely a group of people who have learned and become familiar with new civilizations, so they have a new and modern perspective in thinking, regardless of whether they are young or old. Because this group is mostly composed of young people, it is called the younger generation (Muthahhari 1996).

Youth are a "*Full-Charged*" generation; they possess extraordinary energy that can change the world. As history shows, the birth of the Youth Pledge in 1928 and the Proclamation of Independence in 1945 were inseparable from the involvement of youth. Today, youth have an

obligation to maintain national unity, one way to do this is by becoming pioneers of religious moderation. Youth Pioneers of Moderation must create fresh thinking, ideas that can broaden society's perspective on how life should be lived in a diverse nation. Moderate youth must be the main axis to ensure that society's religious views are not erroneous and extreme (Al-Asyhar 2022) .

Youth are often referred to as *agents of change* , which according to Soerjono Soekanto, means individuals or groups of people who want change (Musdalifah et al. 2021) . According to Rogers, a change agent is someone who moves society towards a desired goal or direction. Change agents are tasked with transforming a powerless society into an independent society, based on problem-solving innovations that are appropriate to the context of the community's problems depending on the context of the community's problems. Change agents must have something that makes it easier for them to carry out their mission, namely a sense of empathy for community problems. The sense of empathy possessed by change agents will move them, both consciously and unconsciously, to make changes in society. community change (Ardiansyah and Budiono 2022).

3. Religious Moderation

According to the Big Indonesian Dictionary (KBBI), the word moderation has two meanings: reducing violence and avoiding violence. Moderation in relation to religion is often understood as *wasath* or *wasathiyyah* , and the person is called *wasith* , meaning mediator, intermediary, and arbitrator. Quraish Shihab, in his book, states that the essence

of moderation or *wasathiyyah* is a balance in life in both worldly and hereafter matters, accompanied by an attitude of neither lacking nor exceeding, but not an attitude of avoiding responsibility in difficult situations and facing them according to religious guidance (Shihab 2019) .

Moderation or *wasathiyyah* is a view that chooses a middle path without exaggerating religion and without reducing religious teachings. This middle path can mean an understanding that unites religious texts and the context of social conditions. So, moderation is a view or behavior that always tries to take a middle position between two opposing and excessive behaviors, so that one of the interpreted behaviors does not dominate a person's thoughts and behavior. As Khaled Abou el Fadl argues in *The Great Theft* , religious moderation is an understanding that takes a middle path that is neither extreme right nor left (Hasan 2021) .

Religious moderation is an effort to find common ground and peace between two extreme camps in religion. On the one hand, there are extreme religious adherents who fully believe in the truth of the interpretation of a religious text and consider the other as heretical, this group is usually referred to as the ultra-conservative group. On the other hand, there are extreme religious adherents who glorify reason so that they neglect the sanctity of religion or sacrifice their beliefs to apply inappropriate tolerance towards adherents of other religions. This group is called extreme liberal, and both camps of this group need moderation (Abror Mhd. 2020) .

Moderate religious behavior must demonstrate tolerance, respect for all differences, and respect for diversity, while refraining from imposing one's will through violence in

the name of religious beliefs. Religious moderation is indeed key to creating tolerance and harmony among religious communities at the local, national, and global levels. Choosing moderation by rejecting extremism and liberalism in religion is the key to achieving balance to maintain civilization and create peace. In this way, every religious community can treat others with respect, accept all differences, and live together in peace and harmony (Hikmatullah and Maulana 2021) .

C. RESEARCH METHODS

This research uses a field research type, conducted in Kayuapu Hamlet, Gondangmanis Village, Bae District, Kudus. The research approach used a theological approach and a phenomenological approach. The researcher tried as best as possible to present a reality that is free from prejudice and pure so that it reflects the actual phenomenon regarding the role of Muslim and Christian youth in instilling an attitude of religious moderation. Observations by looking at the process of Muslim and Christian youth instilling an attitude of religious moderation in society. Interviews were conducted with six informants to gather information regarding the role of Muslim and Christian youth in instilling religious moderation in society . Documentation was conducted by collecting relevant data to support the research, obtained from journals, books, newspapers, websites, manuscripts, and other sources. The data analysis used in this study was the Miles and Haberman research model , then analyzed descriptively.

D. RESULT

1. The Role of Muslim and Christian Youth in Instilling an Attitude of Religious Moderation

Kayuapu Hamlet, which is part of Gondangmanis Village, Bae Kudus District, is accustomed to diversity. For its residents, diversity is a daily part of their lives. The most visible difference in Kayuapu Hamlet is religious or belief differences. This is evident in the presence of several different places of worship, such as mosques and churches, located along the main road of Gondangmanis Village. Furthermore, there are separate cemeteries for Muslims and Christians, as well as for other religions (Observation, March 8, 2023).

This difference can give rise to the possibility of inter-religious conflict. Therefore, the role of society itself is very important to create a safe and peaceful environment. To create it, awareness of religious moderation is needed. In Dukuh Kayuapu itself, to realize this, a forum was formed that strengthens brotherhood and can accommodate the aspirations of the community. As conveyed by Alis Sunantyo:

“Because of the differences in Kayuapu, we, the youth, are aware of the need for a forum. We use this forum to handle problems that occur in society. We call this forum or organization Popsika. In addition to Popsika, there are also several other organizations, such as IPNU, IPPNU, Karang Taruna, Pemuda Gereja and other community organizations.”

Popsika itself is an abbreviation of the Pioneer Youth Organization Around Kayuapu Kulon, which was formed on Saturday, August 22, 2015. Popsika has legal standing and is

registered with the Indonesian Ministry of Law and Human Rights. Unlike organizations such as IPNU-IPPNU or other organizations that already have a parent organization, Popsika was formed on the initiative of Kayuapu youth themselves who realized the need for a forum to create peace and comfort in their environment. Popsika members consist of Muslim and Christian youth in Kayuapu Hamlet. Youth who join are those who are of their own free will and are not forced by any party.

Herry Prayitno, as the former chairman of Popsika, explained:

“ Initially, Popsika focused solely on social activities. But now, Popsika is trying to expand into the cultural sector. In this area, Popsika has simple music groups, such as keroncong, wayang, and ketoprak. Popsika often addresses community issues, and its membership also involves the Indonesian National Armed Forces (TNI) and the Indonesian National Police (POLRI).

For the Kayuapu community, Popsika’s presence makes them feel more comfortable because it helps with community activities. This creates a sense of security and comfort, naturally, due to Popsika’s active participation in all aspects of life. As Rev. Selamat put it:

“Personally, as a member of the Kayuapu community, I feel that the involvement of youth in an organization like Popsika has made things more peaceful. I believe these youth can maintain peace and order in Kayuapu.”

In addition to Popsika, which serves as a shelter for Muslim and Christian youth in Kayuapu Hamlet, other youth organizations also play a role in instilling moderation in Kayuapu. One youth representative from IPNU-IPPNU stated:

“The young men and women of Kayuapu are well aware, *Miss*, of the vulnerability of a region with such diverse backgrounds. Therefore, as young people, we must prepare ourselves for any eventuality. For now, all we can do is maintain harmony among the residents.”

Youth outside the Popsika organization are often involved in their interfaith activities. Through this, the youth hope that the community will see the harmony and harmony of Kayuapu youth as an example and a habit for them. Popsika is a very vocal organization regarding interfaith harmony. This is evident in the vision and mission they hold dear, which aligns with their stance on religious moderation. Visions and missions such as leading a positive-oriented Kayuapu youth, upholding interfaith tolerance, fostering interfaith harmony, and building a sense of family and togetherness among youth, as well as participating in maintaining environmental security and mutual respect, are sufficient to demonstrate the role of youth in instilling an attitude of religious moderation in Kayuapu (Kristanto 2022) .

As youth are said to be the nation’s next generation, a generation with the energy to change the world and an obligation to maintain national unity, it’s no surprise that many of them are pioneering movements to fulfill their responsibilities. Movements and organizations initiated by youth naturally target all sectors, including religion.

Maintaining national unity is an integral part of religion, especially in Indonesia. One way for youth to achieve this is by becoming pioneers in religious moderation (Al-Asyhar 2022).

The youth of Kayuapu Hamlet have carried out their role in maintaining unity by forming a youth-initiated association. The association, or organization, formed by Kayuapu youth recruits members from both Muslim and Christian faiths without coercion. From an early age, Kayuapu youth have recognized the importance of tolerance, especially in a place where diversity is prevalent. This awareness can help prevent potential conflicts in their community. Youth organizations in Kayuapu serve as a platform for pioneering religious moderation.

As stated by Murtadha Muthahhari (1996), youth are a group of people who learn and become familiar with new civilizations and have a modern mindset, not just in terms of age. The same thing, this is happening to the youth of Kayuapu Hamlet. They have progressive and open thinking about current civilization, considering the future of their environment and their children and grandchildren. This is reflected in the creation of a safe and peaceful environment in the Kayuapu community, reflected in youth organizations such as Popsika, which specifically serves as a gathering place for Muslim and Christian youth in Kayuapu Hamlet.

Just as youth are said to be *agents of change*, so are the youth of Kayuapu Popsika. An *agent of change* itself means an individual or group of people who want change, or someone who moves society towards the desired goals and direction (Ardiansyah and Budiono 2022). Kayuapu society certainly wants a peaceful and harmonious life, this is the goal and

direction for Muslim and Christian youth of Kayuapu in establishing Popsika. Through the Popsika organization, the youth also hope for a change in society, namely an increasingly ingrained attitude of religious moderation.

Organizations and associations in Kayuapu are not only a gathering place for Muslim and Christian youth, but can also be used as a place to learn. One of them is Popsika, which often carries out social activities without regard to differences, which can be a place of learning for young people. In addition, their activities can also increase insight and can also be used as a place to develop the potential of young people. This is in line with youth which is said to be a time for learning, a time of growth to provide learning and life guidance for the future (Islamic 2019) . By participating in Popsika activities, young people can feel the benefits and positive impacts for themselves and many people.

The role of Muslim and Christian youth in Kayuapu in Popsika can be categorized as the role of agents of change according to Nasdian (Nasdian 2014) . Popsika acts as a facilitator because it always involves the community in every interfaith activity and seeks solutions to conflicts that occur in the community. Popsika acts as an educator because it indirectly provides an example of religious moderation to the community. Popsika also acts as a representative and has a skills role because Popsika provides opportunities for the community to develop their artistic skills.

A community group must have certain goals in its social life. To fulfill these goals, good organization is needed (Wahono 2014) . Therefore, the presence of an institution (organization) plays a very important role as an element to

achieve the goals of the community group. As well as Popsika in the Kayuapu community which has an important goal and role to realize harmony and peace. A series of behaviors of the youth organization in Dukuh Kayuapu, especially Popsika, can be a picture of the role of Muslim and Christian youth in instilling an attitude of religious moderation in society, because in Popsika itself, the principle of choosing a middle path in religion has been implemented. In running the organization, the youth do not mix the teachings of each religion, they really appreciate and respect each other without bringing each other down.

Therefore, the role of Muslim and Christian youth in instilling religious moderation in the Dukuh Kayuapu community can be seen through the activities of these youth organizations. According to Abu Ahmadi, a role is a set of human expectations about how individuals should behave and act in certain situations, based on their status and function (Ahmadi 2002). They don't need a specific program, but simply carrying out social activities that reflect mutual respect and appreciation is enough to impact society on the importance of religious moderation. This will naturally lead society to be influenced by what the Muslim and Christian youth have done.

2. The Process of Muslim and Christian Youth in Instilling an Attitude of Religious Moderation

The youth of Kayuapu Hamlet, in their role of instilling religious moderation, do not have a specific program for either Muslim or Christian youth. They often do so implicitly,

and in some cases, it has become a habit. As mentioned, the role of Muslim and Christian youth in instilling moderation in Kayuapu can be seen through their involvement in local organizations.

The Kayuapu youth's process of instilling religious moderation can be seen through their actions, demonstrated by the active participation of both Muslim and Christian youth in community activities. Ali said:

“The Kayuapu youth have routine activities that are never absent, namely community service to clean the environment and help the Police and TNI in securing religious activities in the Gondangmanis Village area, not only Islamic worship, *but* also other religions in Kayuapu. If asked what activities the youth do to instill religious moderation in the Kayuapu community, we admit that we do not have any special activities.”

The Dukuh Kayuapu Youth never held seminars, counseling, or delivered it directly to the community in instilling religious moderation. The youth only approached through social activities . Such as doing charity for orphans and the underprivileged, both Muslims and Christians. During *the Covid-19 period* , Popsika held *fogging* including in the houses of worship of Dukuh Kayuapu. These activities can be said to be the process of the youth in Dukuh Kayuapu in instilling an attitude of religious moderation.

This is in line with what Rev. Selamat said: “The youth in Kayuapu Hamlet have routine activities. Especially on major Islamic and Christian holidays, the youth always provide security during religious services, especially those affiliated with the Popsika organization. They do this in shifts.”

During Eid al-Fitr or Eid al-Adha, Christian youths become security forces during Eid al-Fitr or Eid al-Adha prayers. And conversely, when Christians celebrate big days like Christmas, Muslim youths also help maintain security around the church. In addition to being security forces, some are tasked with being parking attendants and guarding traffic during these activities. Sometimes Popsika youths also hold halal bihalal after Eid al-Fitr which is attended by all Popsika members, both Muslims and Christians. From here, religious moderation in Kayuapu can also be embedded.

In addition to through action, in the process of instilling an attitude of religious moderation, Kayuapu youth also often conduct dialogues between residents. The youth will open a dialogue forum when there is a conflict in the community. This dialogue certainly involves both Muslim and Christian residents, and is carried out peacefully and fairly. As Herry said:

“Sometimes in a society there must be conflicts that accompany it, especially those that are diverse like this, so we often hold dialogue activities. In this dialogue activity, it is not only to resolve conflicts but also small things like *njagong* or just gathering to practice the arts that we are trying to build.”

Kayuapu youth activities can be described as actions or processes aimed at instilling religious moderation because they have specific meaning and purpose. As Max Weber stated in his theory of social action, social action is action that has subjective meaning or importance for an individual and is directed others (Reza Fathiha 2022) . Based on the above theory, the actions of Kayuapu youth who consistently carry out interfaith community activities can foster a habit. This habit will then be passed down from generation to generation, in line with Weber's argument that an action is considered successful if it is truly directed at others.

Actions are also goal-directed; these actions are aimed at achieving the goals they desire through their efforts. These desired expectations are used as conditions or tools to achieve the specific goals they pursue and consider (Reza Fathiha 2022) . In the scope of Kayuapu youth in interfaith or internal religious organizations, it is hoped that it will be a tool to realize the instillation of an attitude of religious moderation in society so that an attitude of religious harmony is created. And this is the goal of Kayuapu youth organizational actions which are the process of instilling an attitude of religious moderation.

The process of instilling religious moderation in Muslim and Christian youth (Popsika) has fulfilled the indicators of religious moderation, namely devotion to the nation, tolerance, anti-violence, and adapting to local culture (Ministry of Religious Affairs of the Republic of Indonesia 2019) . *First* , devotion to the nation, by carrying out activities oriented towards religious moderation, Popsika has met this

indicator. Furthermore, Popsika also has legal standing and is registered with the Ministry of Law and Human Rights. *Second*, tolerance, this indicator is already visibly evident, namely from its membership which involves Muslim and Christian youth and Popsika activities which always involve both religions.

Third, anti-violence, Popsika acts as a mediator in handling conflict issues in society so that it can control the sense of injustice and can minimize radicalism triggered by the sense of injustice. *Fourth*, adapting to local culture, Popsika youths continue to carry out previously existing cultural activities and form and conduct training for other cultural activities such as wayang, ketoprak, and keroncong.

Another process of Muslim and Christian youth of Kayuapu instilling an attitude of religious moderation in society is through dialogue. Dialogue becomes a bridge to overcome divisions that originate from religious tensions and conflicts in a multicultural society. Interfaith dialogue can introduce a better understanding of the beliefs and practices of each religion, reduce negative prejudices, and instill awareness of common interests. Building dialogue and harmony between religious communities in society is not only about avoiding conflict, but also about realizing collaborative plans that allow various religions to participate positively in a pluralistic society (Krismiyanto and Kii 2023).

The approach of dialogue is based on humility, this is because: First, dialogue should not harm others. Second, dialogue must acknowledge something that cannot be forced on others at all. Third, dialogue is not a polemical or theoretical debate on religious issues, but communication

with all the heart, mind, and action (Asri 2015) . The dialogue conducted by Kayuapu youth is the same as the definition above. Every dialogue will be attended by several groups of people in Kayuapu, always prioritizing common interests, not imposing personal will or even religious views on each other. And prioritizing justice, peace, and caution as much as possible to avoid overlapping in every decision making. The dialogue of Kayuapu youth is not always carried out with a serious process, often the dialogue activities are carried out in an atmosphere full of laughter so that the sense of family feels closer.

Interfaith dialogue is crucial for raising awareness. An open and honest approach to dialogue between adherents of different faiths opens up opportunities for the exchange of ideas and experiences. Dialogue is a way to avoid conflict, resolve differences of opinion, and build deeper understanding. One way to achieve interfaith dialogue is by respecting everyone's right to practice their faith and share their understanding with others (Krismiyanto and Kii 2023) .

E. CONCLUSION

The role of Muslim and Christian youth in Dukuh Kayuapu in instilling an attitude of religious moderation in society can be seen from their activeness in existing youth organizations, both interfaith and interfaith organizations. Through these organizations, the youth indirectly teach religious moderation. With their activities that always target the community regardless of religion, it makes the community become accustomed to it. So that the attitude of religious moderation is automatically embedded in society .

The process by which the youth instill religious moderation in Kayuapu is not overt. They frequently engage in interfaith activities, helping each other in community and religious activities. Furthermore, they frequently engage in dialogue, especially when conflicts arise in the community. This dialogue extends beyond formal activities; they even engage in simple gatherings, interspersed with lighthearted social conversation.

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