

# STRENGTHENING RELIGIOUS MODERATION IN GAMPONG JAWA, LHOKSEUMAWE, TO PREVENT CONFLICTS

Munawar Rizki Jailani<sup>1\*</sup>, Dicky Armanda<sup>2</sup>, Danial Danial<sup>3</sup>, Iskandar Iskandar<sup>4</sup>

<sup>1\*,2,4</sup>Department of Islamic Economics, Institut Agama Islam Negeri Lhokseumawe, Aceh 24352,  
Indonesia

<sup>3</sup>Department of Islamic Family Law, Institut Agama Islam Negeri Lhokseumawe, Aceh 24352,  
Indonesia

<sup>1</sup>[munawarjailani@iainlhokseumawe.ac.id](mailto:munawarjailani@iainlhokseumawe.ac.id), <sup>2</sup>[dickyarmanda@iainlhokseumawe.ac.id](mailto:dickyarmanda@iainlhokseumawe.ac.id),

<sup>3</sup>[danial@iainlhokseumawe.ac.id](mailto:danial@iainlhokseumawe.ac.id), <sup>4</sup>[iskandar@iainlhokseumawe.ac.id](mailto:iskandar@iainlhokseumawe.ac.id)

**Abstract:** *Religious Moderation is a government initiative aimed at preventing religious-based social conflicts in Indonesia. While religion can bring peace, it has also been used to create divisions within the nation. The service provides education and assistance to prevent religious conflict in Gampong Jawa, Lhokseumawe, a village that is at risk of such conflicts due to tensions between residents who hold different religious beliefs. The program uses Participatory Action Research (PAR) by involving community participation and elements of the leadership of Gampong Jawa, Lhokseumawe, in resolving religious conflicts by strengthening Religious Moderation there. The results of the program include: (1) Increased tolerance and understanding in the community, (2) Resolving religious conflict with empathy and dignity, and (3) promoting awareness of brotherhood Gampong Jawa community, leading to peaceful coexistence despite having different religious views.*

**Keywords:** *Gampong Jawa Lhokseumawe; PAR; Religious Moderation.*

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\* Corresponding author :

Email Address : [munawarjailani@iainlhokseumawe.ac.id](mailto:munawarjailani@iainlhokseumawe.ac.id) (Institut Agama Islam Negeri Lhokseumawe,  
Lhokseumawe)

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## INTRODUCTION

The Indonesian government's main program is religious moderation, which the Ministry of Religion leads.<sup>1</sup> The program aims to prevent disintegration and polarization among the children of the nation, who come from different ethnic backgrounds and hold various religious beliefs. Its objective is to create a cohesive society that promotes harmony and respect among all its citizens.<sup>2</sup>

Religious Moderation refers to a perspective, attitude, and behavior that reflects in the way

<sup>1</sup> Eko Siswanto and Athoillah Islamy, 'Fikih Moderasi Beragama Dalam Kehidupan Bernegara Di Indonesia', *Al-Adalah*, 7.2 (2022), 309–23.

<sup>2</sup> Erman Sepniagus Saragih, 'Moderasi Beragama Berbasis Kearifan Lokal Suku Pakpak Aceh Singkil', *Teologi Berita Hidup*, 4.2 (2022), 198–217.

individuals carry out their religious beliefs while living in a shared society<sup>3</sup>. It involves adhering to spiritual teachings that value human dignity, prioritize mutual safety, and maintain a fair and balanced approach that respects mutual agreements. The essential keywords associated with Religious Moderation are (1) fairness and balance, (2) upholding noble human values, (3) maintaining public welfare and order, (4) complying with collective agreements and obeying the constitution, (5) national commitment, (6) tolerance, and (7) anti-violence.<sup>4</sup>

The Unitary State of the Republic of Indonesia has implemented the Religious Moderation Program in all its regions, including Aceh.<sup>5</sup> The program is particularly important in Aceh,<sup>6</sup> the westernmost province, since it is ranked 34th on the religious harmony index, according to data from the Ministry of Religion.<sup>7</sup> During a Religious Moderation training in Jakarta, Arskal Salim stated that Aceh province was at 26th place on the moderation index, which is still not satisfactory. This is due to several religious conflicts that have taken place in Aceh.<sup>8</sup>

Religious conflict in Aceh occurs among different religious and intra-religious communities.<sup>9</sup> According to BPS data, approximately 2% of Aceh's population consists of non-Muslims of various religions.<sup>10</sup> See the image below for a clearer Figure 1.

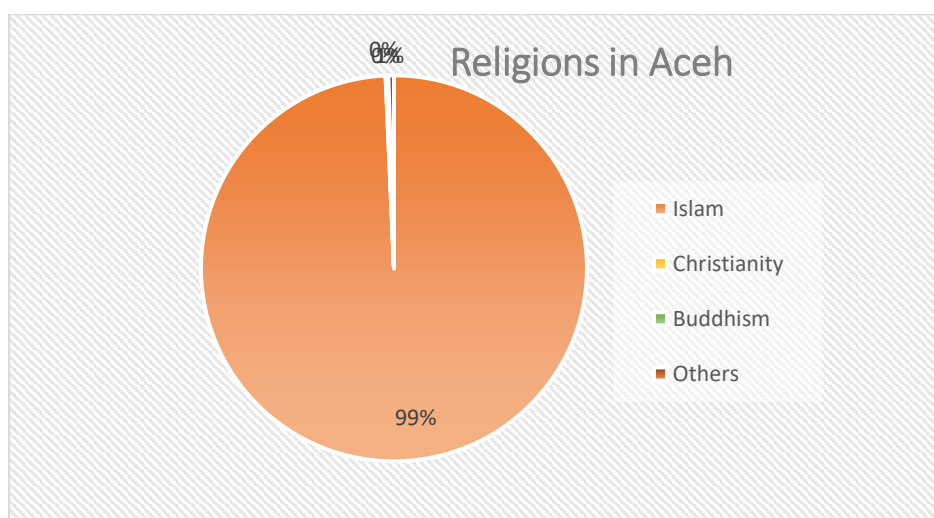


Figure 1. Religions in Aceh

<sup>3</sup> Lukman Hakim Saifuddin, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019).

<sup>4</sup> Tim Penyusun Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kemenag RI, 2019).

<sup>5</sup> Agusman Arifinsyah Safrida Andy Damanik, 'The Urgency of Religious Moderation in Preventing Radicalism in Indonesia', *Essensia*, 21.1 (2020), 91–107.

<sup>6</sup> Andri Nirwana Ari Astuti, Muhammad Khaerudhin Hamsin, 'Ketentuan Hukum Islam Yang Termaktub Dalam Al Qur'an Dan Hadis Untuk Melindungi Anak Dari Kekerasan Seksual' (Universitas Muhammadiyah Surakarta, 2021).

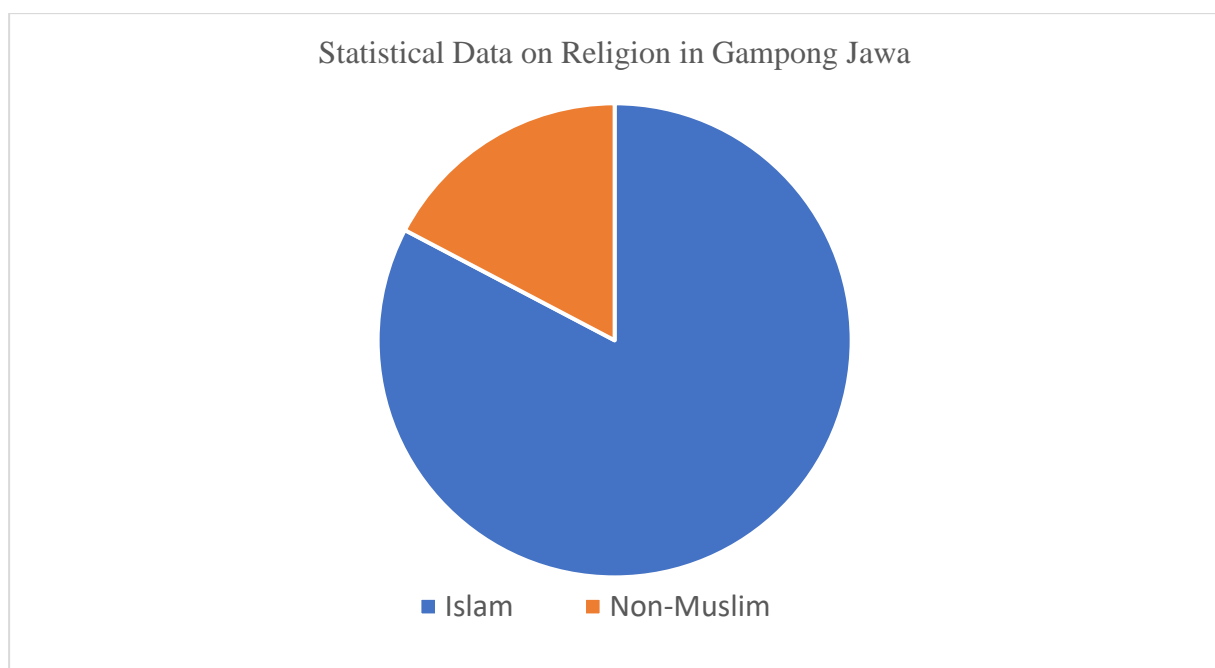
<sup>7</sup> Arifinsyah Safrida Andy Damanik.

<sup>8</sup> Arskal Salim, *Indeks Moderasi di Indonesia* (Jakarta: Kementerian Agama, 2021), p. 45.

<sup>9</sup> Agus Triyono and Ahmad Joko Setyawan, 'Aceh Dan Konflik Agama : Konstruksi Pada Hari Republik', *Profetika Jurnal Studi Islam*, 22.1 (2021), 141–58.

<sup>10</sup> BPS Provinsi Aceh, *Provinsi Aceh Dalam Angka 2022*, ed. by BPS Provinsi Aceh, 1st edn (BPS Provinsi Aceh, 2022).

In the town of Singkil, there has been a conflict between religious communities which has resulted in the burning down of houses of worship. This was due to the resentment of some residents towards Christians who did not follow the local traditions and wisdom.<sup>11</sup> Unfortunately, such conflicts are not uncommon in areas with high levels of diversity, such as the village of Gampong Jawa Lhokseumawe. According to the Keuchik's statement and the Gampong Jawa government website, this Gampong has a population of 7,535, of which 17.3% are non-Muslims, meaning that there are 310 non-Muslims living there. The non-Muslim population is distributed across several hamlets, each with a different number of Christians. Tgk Ali Sarjani Hamlet has 4 Christians, Muthadahuddin Hamlet has 281 Christians, Syuhada Hamlet has 2 Christians, Cemara Hijau Hamlet has 13 Christians, and Blok Haminte Hamlet has 12 Christians. All of them are affiliated with the Batak Protestant Christian Huria (HKBP). See the image below for a clearer Figure 2.



**Figure 2.** Statistical Data on Religion in Gampong Jawa

The conflict between Muslims and Huria Christian Batak Protestants in Singkil can happen in Gampong Jawa Lama Lhokseumawe too, as the non-Muslims there belong to the same sect as the Christians in Gampong Jawa.<sup>12</sup> There have been some issues related to the spread of liquor in

<sup>11</sup> Mallia Hartani and Soni Akhmad Nulhaqim, 'Analisis Konflik Antar Umat Beragama Di Aceh Singkil', *Jurnal Kolaborasi Resolusi Konflik*, 2.2 (2020), 93 <<https://doi.org/10.24198/jkrk.v2i2.28154>>; Hanna Dewi Aritonang, 'Kehadiran Allah Di Tengah Penderitaan Aceh Singkil', *GEMA TEOLOGIKA: Jurnal Teologi Kontekstual Dan Filsafat Keilabian*, 6.1 (2021), 35 <<https://doi.org/10.21460/gema.2021.61.584>>; Saragih.

<sup>12</sup> Samsul Bahri, 'Statistik Kp. Jawa Lama' (Lhokseumawe, 2023).

public spaces and the strong smell of pork cooking, leading to friction among the residents.<sup>13</sup> If not managed well, the potential for conflict can arise anytime, and the residual conflict in Singkil could reoccur in Gampong Jawa, Lhokseumawe.<sup>14</sup> This article presents a community service program to strengthen religious moderation and prevent conflict in Gampong Jawa, Lhokseumawe.

## METHOD

In order to prevent conflicts between religious communities in the village,<sup>15</sup> the service method implemented in Gampong Jawa, Lhokseumawe uses the Participatory Action Research (PAR) model.<sup>16</sup> The PAR model is based on three main pillars, namely research methodology, action dimension, and participatory dimension. It means that the PAR model is carried out in a participatory manner by the members of the grassroots community, encouraging them to take action for change. The PAR implementer must involve as many citizens or community members as possible in the service methodology to ensure its success.<sup>17</sup>

The PAR servants in Gampong Jawa, Lhokseumawe, work closely with the residents to improve their situation and promote Religious Moderation.<sup>18</sup> They do not distance themselves from the community but rather adapt and collaborate to achieve harmony in the village. The focus is on empowering the residents by increasing their knowledge and abilities so that they can better understand the concept of Religious Moderation and apply it to their daily lives. See the image below for a clearer Figure 3.

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<sup>13</sup> Hartani and Nulhaqim.

<sup>14</sup> Bahri.

<sup>15</sup> Wisnu Pamungkas and others, 'Empowerment of Product Processing, Licensing, and Marketing on Micro-Enterprise of Ibu Nyai'S Pisang Sale', *As-Sidanah : Jurnal Pengabdian Masyarakat*, 6.1 (2024), 1–16 <<https://doi.org/10.35316/assidanah.v6i1.1-16>>.

<sup>16</sup> Daria P. Shamrova and Cristy E. Cummings, 'Participatory Action Research (PAR) with Children and Youth: An Integrative Review of Methodology and PAR Outcomes for Participants, Organizations, and Communities', *Children and Youth Services Review*, 81.August (2017), 400–412 <<https://doi.org/10.1016/j.chilyouth.2017.08.022>>.

<sup>17</sup> Paul Mapfumo and others, 'Participatory Action Research (PAR) as an Entry Point for Supporting Climate Change Adaptation by Smallholder Farmers in Africa', *Environmental Development*, 5.1 (2013), 6–22 <<https://doi.org/10.1016/j.envdev.2012.11.001>>.

<sup>18</sup> C. Fogg and others, 'The Role of Participatory Action Research in Developing New Models of Healthcare: Perspectives from Participants and Recommendations for Ethical Review and Governance Oversight', *Ethics, Medicine and Public Health*, 24 (2022), 100833 <<https://doi.org/10.1016/j.jemep.2022.100833>>.

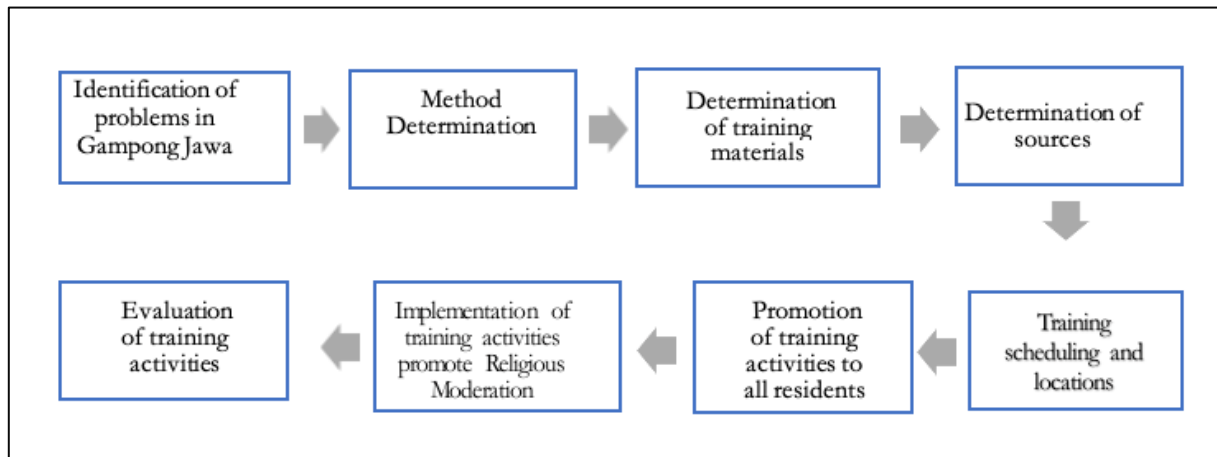


Figure 3. PAR's Steps in Gampong Jawa, Lhokseumawe

## RESULTS AND DISCUSSION

### A. Religious Moderation

The term moderation is derived from the Latin word "moderate," which means avoiding excess or deficiency.<sup>19</sup> In the Indonesian Dictionary, moderation has two meanings: reducing violence and avoiding extremes.<sup>20</sup> In English, the word is often used to indicate average, core, standard, or impartial. In Islamic teachings, moderation is equivalent to the concept of wasath. According to Yusuf al-Qardhawi, wasathiyah (moderate) is a characteristic unique to Islam.<sup>21</sup> Wasathiyah in Islam refers to moderation. Salabi claims that wasathiyah is derived from the Arabic word "wasath," which means in the middle or between.<sup>22</sup> Al-Maraghi identifies several meanings of the term wasath that complement each other. First, wasath means fair.<sup>23</sup> The concept is based on the history of Al-Qaffal from Al-Tsauri from the Prophet Saw. which states that the wasathan ummah (moderate community) is just. Second, wasath means choice. Ibn Katsir selected this meaning because it is linguistically closest to the meaning of wasath and is supported by the snippet of the Qur'anic verse in Surah Ali Imran verse 110.<sup>24</sup>

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

Meaning: You are the best of people ever raised for mankind

<sup>19</sup> Mohammad Fahri dan Ahmad Zainuri, 'Moderasi Beragama Di Indonesia', *Intizar*, 25.2 (2019), 95–100.

<sup>20</sup> Kamus Besar Bahasa Indonesia (KBBI), 'Arti Kata Moderasi', (KBBI), *Kamus Besar Bahasa Indonesia*, 2022.

<sup>21</sup> Yusuf Al-Qaradhawi, *Al-Khashaish Al-Ammah Li Al-Islam*, 1st edn (Cairo: Maktabah Wahbah, 1977).

<sup>22</sup> Ibn Manzur, *Lisan Al-Arab* (Beirut: Dar Sadir, 1990).

<sup>23</sup> Ahmad Musthofa Al-Maraghi, *Tafsir Al-Maraghi* (Beirut: Dar al-Kutub al-Ilmiyyah, 2005).

<sup>24</sup> Ibn Katsir, *Tafsir Al-Quran Al-Karim* (Beirut: Dar al-Fikr, 2004).

Third, wasath means the best. Fourth, wasath means people whose religion is in the middle between ifrath (exaggerating religion) and tafrith (reducing religious teachings). The word wasath also has many meanings, including best, fair, balance, main, comfort, strength, security, unity, and istiqamah. Meanwhile, the opposite of moderation (wasathiyyah) is excessive (tatharruf) and exceeding limits (ghuluw) which also means extreme and radical.<sup>25</sup> After analyzing various meanings of wasathiyyah, it can be inferred that it is a flexible and context-dependent concept that varies depending on the context in which it is used.<sup>26</sup> Essentially, wasathiyyah is characterized as an attitude and behavior that strikes a balance between rigidity and flexibility, impartiality and principle-based approach, and embodies positive values.<sup>27</sup>

Religious moderation is a concept defined by Lukman Hakim, who authored the book "Religious Moderation" while working as Minister of Religion Affair. According to him, religious moderation is the ability to have confidence in one's religious beliefs while still being open to other interpretations of those beliefs. This approach promotes acceptance, openness, and collaboration among different religious groups. The word "moderation" comes from the Latin word "moderatio," which means self-control and balance. It is often used in English to describe the idea of being average, standard, or non-extreme. In the context of religion, moderation means prioritizing balance in one's beliefs, morals, and behavior.<sup>28</sup>

Moderation is an important moral teaching in Islam that deserves more attention. The basis for this teaching can be found in the Qur'an and the Hadith of the Prophet Muhammad.<sup>29</sup> One of the arguments in the Qur'an is found in Surah al-Baqarah verse 143, which emphasizes the importance of being moderate.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا  
وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ  
وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ  
بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ

Meaning: And so We have made you 'believers' an upright community so that you may be

<sup>25</sup> Katsir.

<sup>26</sup> M. Quraish Shihab, *Tafsiri Al-Misbab*, 2nd edn (Jakarta: Lentera Hati, 2004).

<sup>27</sup> Saifuddin.

<sup>28</sup> Saifuddin.

<sup>29</sup> Fauziah Nurdin, 'Moderasi Beragama Menurut Al-Qur'an Dan Hadist', *Jurnal Ilmiah Al-Mu'ashirah*, 18.1 (2021), 59 <<https://doi.org/10.22373/jim.v18i1.10525>>.

witnesses over humanity and that the Messenger may be a witness over you. We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith. It was certainly a difficult test except for those 'rightly' guided by Allah. And Allah would never discount your 'previous acts of' faith. Surely Allah is Ever Gracious and Most Merciful to humanity.

The verse explains that a moderate community is one that has a good relationship with other communities. Muslims can only be considered a moderate community if they can socialize with other communities.<sup>30</sup> When the word "wasathan" is understood in a religious context, it means that Muslims should be role models for other people by being witnesses and objects to be witnessed. Thus, a person's level of commitment to moderation can reflect their commitment to the values of justice.<sup>31</sup>

Being a fair person requires one to be moderate and balanced in all things. In the absence of these qualities, it is unlikely that one can act fairly. Religious moderation is an inclusive and balanced religious attitude that involves respecting other people's beliefs while still upholding one's own religion. It is an excellent way to avoid extremism and fanaticism, and it promotes balance in religious practice. This balance can help one to avoid extreme attitudes and distance oneself from excessive, revolutionary, and fanatical attitudes toward religion. In Indonesia, religious moderation has long been a part of the culture, and it is evident in the beliefs that exist and are recognized there. Even in Islamic religious teachings, there is an explanation of the concept of washatiyah which means equal, or the same as tawasuth which means middle, i'tidal which means fair, and tawazun which means balanced. In a diverse country like Indonesia, religious moderation is crucial as it helps to foster diversity and respect for different religious beliefs.<sup>32</sup>

According to Quraish Shihab, there are three conditions to achieve religious moderation. Firstly, one must have knowledge of all parties involved. Secondly, to be moderate, one must control emotions and avoid crossing the line. Lastly, one must always be careful in their thoughts, words, and actions. There are important principles of religious moderation that should be followed in every attitude in order to be considered moderate in religion.<sup>33</sup>

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<sup>30</sup> Silfia Hanani and Nelmaya Nelmaya, 'Penguatan Moderasi Beragama Untuk Mengatasi Intoleransi Di Kalangan Intelektual Kampus', *Kontekstualita: Jurnal Penelitian Sosial Keagamaan*, 35.02 (2020), 91–102 <<https://doi.org/10.30631/35.02.91-102>>.

<sup>31</sup> Nasrullah, 'Hukum Syari'ah Di Aceh: Fleksibilitas Dan Moderasi Dalam Kehidupan Sosial Keagamaan', 2014, 1–18.

<sup>32</sup> Lukman Hakim, 'Thtikar Dan Permasalahannya Dalam Perspektif Hukum Islam', *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam*, 7.2 (2016), 320–30; Siswanto and Islamy.

<sup>33</sup> Shihab.



**B. Portrait of Gampong Jawa, Lhokseumawe**

Gampong Jawa Lhokseumawe is a village located in the Banda Sakti Lhokseumawe District, led by a Keusyik named Samsul Bahri. South Hagu borders the village to the north and the Malacca Strait to the east. To the south, it shares a border with Gampong Kota Lhokseumawe, and to the west, it borders Gampong Jawa Baru.<sup>34</sup> See the image below for a clearer Figure 4.



**Figure 4.** Map of Gampong Jawa, Lhokseumawe

The name of the village has an interesting history behind it, as shared by Kana Rishky. Originally, Kampung Jawa was a settlement of individuals from the Javanese ethnic group. The residents of the area, recognizing this, referred to it as a Javanese settlement or Gampong Jawa, a name that has remained unchanged to this day.<sup>35</sup>

<sup>34</sup> Bahri.

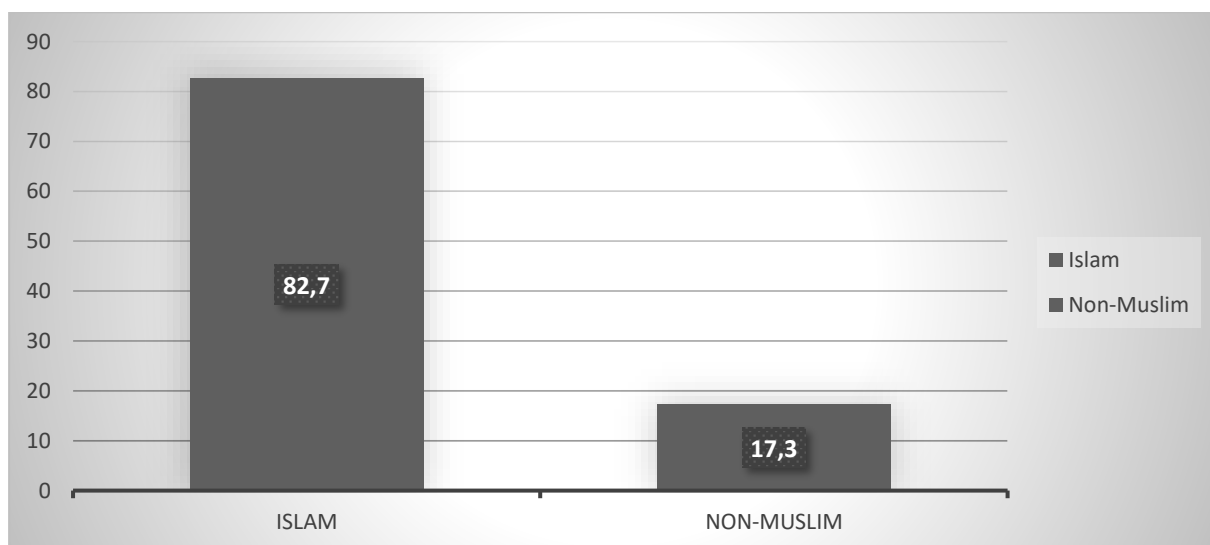
<sup>35</sup> Kana Rishky, 'Interview with Pemuda Gampong' (Lhokseumawe, 2023), p. 3.



Gampong Jawa, Lhokseumawe has been a part of the Banda Sakti sub-district area since 1930. Before the expansion of Lhokseumawe, Gampong Jawa was an administrative area of North Aceh Regency. However, after the formation of Lhokseumawe through the enactment of Law No. 2 of 2001, the administrative area of Gampong Jawa came under the jurisdiction of Lhokseumawe.<sup>36</sup>

At the time of the service, Gampong Jawa had a population of 7,535 people, spread across 7 hamlets. The population of each hamlet is as follows: Tgk Ali Sarjani Hamlet with 717 inhabitants, followed by Tgk. Chik Di Tunong with 878 inhabitants. Muthadahuddin Hamlet is home to 1,171 people, Syuhada Hamlet has 1,266 inhabitants, Geuchik Noeriman Hamlet has 1,147 residents, Cemara Hijau Hamlet has 1,456 people, and finally, Haminte Block has 889 inhabitants.<sup>37</sup>

Gampong Jawa is a unique village in Aceh due to its diverse population with different religious beliefs. According to the Kp Jawa government website and Keuchik's statement, the village is home to 7,535 individuals, of which 17.3% are non-Muslims. This means that there are 310 non-Muslims living in the village, spread across several hamlets. Tgk Ali Sarjani Hamlet has 4 Christian residents, 281 Christians inhabit Muthadahuddin Hamlet, Syuhada Hamlet has 2 Christians, Cemara Hijau Hamlet is home to 13 Christians, and Blok Haminte Hamlet has 12 Christians. All of these individuals are affiliated with the Batak Protestant Christian Huria (HKBP).



**Figure 5.** Islam or Muslim and non-muslim percentage in Gampong Jawa

Gampong Jawa is a village with a diverse community, which has brought both positive and

<sup>36</sup> Bahri.

<sup>37</sup> Rishky.

negative outcomes. The positive aspects include improved relations between communities, thanks to the presence of people from different backgrounds. However, the diversity has also led to negative consequences, such as friction between residents due to different religious practices. Keusyik has reported that in the past, conflicts have erupted due to the consumption of processional drinks and pork food during certain religious celebrations. If these conflicts are not handled properly, they could escalate and become a snowball effect, leading to religious conflicts not just in Gampong Jawa, but also in Aceh as a whole. Therefore, it is crucial to address these issues and find ways to promote tolerance and understanding among the diverse residents of Gampong Jawa.

### C. Community Service based on Religious Moderation in Gampong Jawa

#### a. Accompaniment

At this level of governance, the servants play a crucial role in assisting the community by facilitating deliberations and discussions with relevant stakeholders.<sup>38</sup> Specifically, in the case of Gampong Jawa, the servants are engaging with stakeholders to identify and address the issues they are facing. The Keuchik and Gampong officials have identified these issues as intolerance and juvenile delinquency.

Intolerance is a significant problem in Gampong Jawa, where the presence of non-Muslims who do not conform to local customs leads to reactions from other communities. This, in turn, creates a complicated situation that is difficult to resolve. On the other hand, juvenile delinquency is also a growing concern for the Keuchik and Gampong officials, who are working to find ways to address this issue and prevent it from spreading further.



**Figure 6.** Discussion and interview with Village Head

<sup>38</sup> María Elena Torre, Caitlin Cahill, and Madeline Fox, 'Participatory Action Research in Social Research', *International Encyclopedia of the Social & Behavioral Sciences: Second Edition*, 17 (2015), 540–44 <<https://doi.org/10.1016/B978-0-08-097086-8.10554-9>>.

Following a thorough analysis of interviews and discussions with Gampong officials and servants, it was discovered that the religious tension in Gampong Jawa is an urgent problem that demands immediate attention. If left unresolved, the issue could escalate and become a significant challenge, as was the case in Singkil. This could have far-reaching consequences and damage Aceh's reputation as a province that upholds Islamic law. It is crucial to take action swiftly to prevent further escalation of the problem.

### **b. Focus Group Discussion (FGD)**

During the service stage, we organized an engaging seminar and FGD aimed at strengthening Religious Moderation in Kp Jawa Lhokseumawe. The event was held on October 6, 2023, from 8:00 to 12:00 WIB, at the Gampong Jawa Lhokseumawe Hall, which is conveniently located near the local mosque. It event was designed to provide both the community and authorities of Gampong Jawa, Lhokseumawe, with a detailed concept of Religious Moderation, rooted in the values of tolerance.

To ensure that all participants could benefit from the event, we asked them to take a pre-test before the seminar.<sup>39</sup>This test helped us to assess the extent of their understanding of Religious Moderation and provided valuable insights into the content that needed to be covered during the seminar. By the end of the event, participants were able to gain a comprehensive understanding of Religious Moderation and how it can be applied in their daily lives.



**Figure 7.** FGD Religious Moderation

<sup>39</sup> Firma Yudha, Abdul Aziz, and Mohammad Tohir, 'Pendampingan Siswa Terdampak Covid-19 Melalui Media Animasi Sebagai Inovasi Pembelajaran Online', *JMM (Jurnal Masyarakat Mandiri)*, 5.3 (2021), 964–78 <<https://doi.org/10.31764/jmm.v5i3.4555>>.

The focus group discussion (FGD) was held to gather feedback from the attendees regarding the event. Once the FGD was completed, the participants were given a post-test to assess their understanding and retention of the material presented during the event. The analysis of the post-test results revealed that the attendees had undergone a substantial transformation in their thinking and beliefs since before the event. It suggests that the event successfully promoted a paradigm shift among the participants.

The implementation of religious moderation in Gampong Jawa has had a profound effect on the community. The values of tolerance that it has instilled in society have been well-received by the residents, including those in positions of power. The community eagerly participated in the program, discussing their current issues and concerns.

One thing that caught our attention during our observations was a question that is rarely encountered in other places where religious moderation is implemented. The question was raised as to how one can remain religiously lawful while giving sacrificial meat to Christian brothers. It question is a clear indication that the community has internalized the values of brotherhood.

In response to this, the speaker proposed a clever solution. By giving the sacrificial meat to a Muslim brother first, who can then pass it on to the Christian community, the values of brotherhood and tolerance are upheld, while also abiding by religious laws. This is a testament to the success of the program and the positive impact that it has had on the community.



**Figure 8.** FGD Religious Moderation

During this focus group discussion, 30 participants, including villagers, hamlet heads, youth leaders, imams, and other community figures were brought together. The discussion was



successful, relaxed, and filled with joy and camaraderie. The theme of Religious Moderation was presented in a way that was more easily understandable and implementable.

### **c. Evaluation and Sustainability**

Upon completing their period of service, the service member takes time to evaluate and contemplate on the work carried out.<sup>40</sup> In the case of Gampong Jawa, a team of students along with members of the community took the initiative to conduct interviews with both the authorities and the residents of the area. This allowed for a better understanding of the community's needs and how to fulfill them effectively.



**Figure 9.** Evaluation and discussion with Gampong Jawa Village authorities

The Religious Moderation Focus Group Discussion aimed to foster open dialogue and promote understanding among community members regarding religious diversity and moderation. The session covered topics such as interfaith harmony, tolerance, and ways to enhance cooperation among individuals from different religious backgrounds.

## **CONCLUSION**

Based on the explanation provided above, community service based on religious moderation with a PAR approach was successfully implemented to prevent communal conflict in the Gampong

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<sup>40</sup> Shamrova and Cummings.

Jawa environment in Lhokseumawe. As a result, several conclusions can be drawn. Firstly, the service was executed smoothly and efficiently. Secondly, the residents of Gampong Jawa in Lhokseumawe now have a clear understanding of the concept of religious moderation. Finally, the three devotions have altered the community's mindset regarding the importance of unity in diversity.

Furthermore, some suggestions from the results of this service are as follows: Firstly, the service using other methods such as ABCD also needs to be implemented to explore the potential/assets possessed by the people of Gampong Jawa Lhokseumawe. Second, PAR service based on Religious Moderation needs to be carried out in other areas that have the potential for religious conflict, such as in the villages of Sangso Samalanga and Singkil. Thirdly, educational institutions must expand their network of religious moderation-based services to religious schools.

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#### AUTHORS BIOGRAPHY

**Munawar Rizki Jailani:** a lecturer at Institut Agama Islam Negeri Lhokseumawe, Faculty of Islamic Economics and Business. His academic journey began at Al-Azhar University in Cairo, where he earned his Bachelor's degree. He then pursued higher education at the University of Malaya in Kuala Lumpur, where he completed both his Master's and Ph.D

**Dicky Armanda:** a lecturer at Institut Agama Islam Negeri Lhokseumawe, Faculty of Islamic Economics and Business. He received master from Malikussaleh University in Lhokseumawe, Aceh.

**Danial:** a lecturer at Institut Agama Islam Negeri Lhokseumawe, Fakultas of Syariah, He earned his bachelor's degree at IAIN Sunan Kalijaga Yogyakarta, followed by a master's degree in modern jurisprudence from IAIN Ar-raniry. He completed his doctoral degree at UGM Yogyakarta.

**Iskandar:** a lecturer at Institut Agama Islam Negeri Lhokseumawe, Faculty of Islamic Economics and Business. He earned his Bachelor's Degree from IAIN Ar-raniry, followed by a Master's Degree from Yogyakarta and a Doctoral from UIN Sumatera Utara.