

Religious moderation education based on local wisdom values for the young generation in southeast aceh

Paulinus Tibor 1 ^{a.1,*}, Paulus Halek Bere 2 ^{b.2}.

^a*STP St. Bonaventura Delitua Medan, Indonesia; ^b Pontificia Biblical Institute, Italy

^{*1} paulinustibo@gmail.com; ² halekbere@gmail.com

*Correspondent Author

Received: 23 Oktober 2024

Revised: 26 November 2024

Accepted: 20 Desember 2024

KEYWORDS

Religious moderation;
Education based on local
wisdom values; Young
generation in southeast aceh.

ABSTRACT

The religious moderation education movement serves as a teaching model aimed at helping the younger generation enhance their understanding and quality of perspectives, attitudes, and life practices rooted in local culture as religious teachings, enabling them to discuss these within the diverse contexts and civilizations of real community life, particularly in Southeast Aceh. The research method used is a phenomenological qualitative study and literature review with descriptive analysis techniques. Research findings: The younger generation does not fully understand the importance of applying the values of religious moderation in a pluralistic and multicultural society and religious context. Young people have not sufficiently understood the values of religious moderation within the context of their respective religious teachings, despite their commitment to applying them in school, their families, and society. We recommend that young people, particularly in Southeast Aceh, receive contextual education on religious moderation.

Introduction

Religious moderation is the concept of education and the appreciation of the values of religious teachings as something final (Akhmadi, 2019). The concept of religious moderation underlines and prioritizes a basic understanding that every religious teaching is good and true (Tibo, 2024). The purpose of the concept of religious moderation is to provide freedom and flexibility for every religious believer in interpreting and living the value of their religious teachings according to the situation and social context of their respective communities, for example, in schools and teachers in designing a curriculum that is more flexible and based on the needs of students and the local environment (Sutrisno, 2019). Aceh Tenggara is a district in Aceh province that has its uniqueness in the context of religious, ethnic, and cultural diversity. The region is characterized by an interesting demographic complexity, where the majority of the population is Muslim, but there are coexisting religious minority communities, including Religion. The total population of Southeast Aceh in 2024 reached around 136,000 people, with a religious composition consisting of Islam (95.7%), Protestant Christianity (3.2%), Religion (1%), and other s (0.1%). This condition requires a joint commitment and a new habitus in society to cultivate religious moderation.

In religious moderation, every religious adherent is given the freedom to understand and interpret the essence of their religious teachings in a fair and balanced manner in establishing vertical relations with God and fostering the dynamics of social life in horizontal relations that humanize humans. The spirit of religious moderation encourages the creation of a dynamic living atmosphere amid a complex and religious society in various aspects of life. Therefore, religious moderation needs to be lived and implemented as a joint movement with

a contextualized concept in an adequate and supportive environment. We should direct the movement constructively to yield positive outcomes in coexistence (Abror, 2020).

As a concept, religious moderation is a perspective, attitude, and practice of in life together by embodying the essence of religious teachings, which protects human dignity and builds public welfare based on the principles of fairness, balance, and obeying the constitution as a national agreement (Anwar, 2018). In its implementation, religious moderation upholds three basic components, namely the human person, , and the basis of the state (Islamy, 2022).

But many young Religion in Southeast Aceh still don't know how to apply their faith's teachings to social diversity. They still feel more comfortable hanging out and sharing their faith within their community and have not dared to dialogue with youth from other s about the teachings of their faith. They believe that discussing the teachings of faith in public is still sensitive. Faith is still just a private matter with God and internal to the religious community (Tibo, 2024). This is due to the lack of guidance and training for religious youth to have the correct and appropriate concept of religious moderation (Paulinus Tibo dan Ona Sastri Lumban Tobing, 2022).

Based on initial observations and field studies, some intriguing phenomena are related to religious moderation among young Religion in Southeast Aceh. The young generation in this region has developed a constructive dialogue mechanism with the Muslim community. The result is characterized by interreligious dialogue activities facilitated by church leaders and community leaders, active participation in joint interfaith social activities, and efforts to build mutual respect in diversity. Nevertheless, some challenges are still faced, such as limited ways of religious expression and social pressure due to differences in beliefs.

A February-March 2024 pre-research survey of 108 young Religion respondents in Southeast Aceh revealed that 78% of respondents felt the importance of interfaith dialogue, 62% experienced challenges in expressing religious identity, and 85% believed in tolerance as a fundamental value. Meanwhile, based on research by the Center for Harmony Studies at the University of North Sumatra, the level of interfaith tolerance in Sumatra shows variations, with Aceh reaching 65.3%, North Sumatra 72.6%, West Sumatra 68.9%, and South Sumatra 70.2%. This situation encourages researchers to carry out a deeper study to find practical ways to promote understanding and improve the culture of religious moderation, starting with young Religion, and to develop specific strategies that include all faith groups based on the Holy Scriptures. As a source of faith, Scripture can be a guide and aid in growing and deepening the understanding of faith (Bertram Lim, 1998). The goal is to implement the spirit of religious moderation in daily life in a multicultural and religious society.

Religious moderation has become an important issue in the context of a plural and multicultural society, especially in Indonesia. Fostering religious moderation through catechesis for young Religion is a strategic effort to build understanding and moderate attitudes in (Fransiska Widyawati, 2021). Fostering religious moderation through catechesis needs to pay attention to the local socio-cultural context. Research by Letitia et al. (2021) revealed that the effectiveness of religious education is strongly influenced by an understanding of cultural and religious diversity in the surrounding environment (Letitia Susana Beto Letek & Yosep Belen Keban, 2021). This is in line with Diantika et al. (2022), who emphasized the importance of a contextual approach in the faith formation of young Religion (Diantika & Cahyani, 2022).

In a study conducted in 2024 entitled "Strengthening Religious Moderation Based on Holy Scriptures and Church Documents for Religious Youth in the Parish of Santa Perawan Maria Jeruju, Diocese of Pontianak," the challenges of pluralism in a multicultural society, particularly in the city of Pontianak, were discussed. This article emphasizes the importance of young people having an inclusive understanding of diversity to create sustainable dialogue and avoid exclusive attitudes that can trigger intolerance. Religion feels the need to instill values of religious moderation as part of the formation of their faith and social role. This research offers a new approach to strengthening religious moderation by integrating cultural values into educational programs for the younger generation, including moderation training, interfaith dialogue, and interfaith social activities designed to strengthen interfaith relations. The

research findings show that the Church's views on religious moderation are reflected in their teachings of faith, which emphasize love, mutual respect, and interfaith dialogue to achieve peace. The younger generation has enormous potential as agents of social change in promoting inclusivity and strengthening intercultural relations, with programs designed to include interfaith dialogue, moderation education, interfaith social activities, and seminars to promote tolerance and cooperation (Meliyanto, 2024).

The 2024 study by M. Marini and Intansakti Pius X, titled "The Role of Young People in Religious Moderation Efforts Through Social Media," discusses the importance of young people's role in religious moderation efforts in the digital age, especially through the use of social media. In the context of Indonesia's high level of pluralism, this article emphasizes that the younger generation needs to have a profound understanding of religious moderation to prevent conflict and promote tolerance among religious communities. The research findings indicate that while the younger generation has enormous potential to serve as agents of moderation through social media, they also face various challenges that hinder their effectiveness in spreading messages of moderation, such as a lack of digital literacy and support from their communities. This research suggests the need for support and guidance from religious leaders as well as the development of effective communication strategies to promote religious moderation on social media (Intansakti Pius X and Marini, 2024).

Research by Yofince Abatan and others in 2024 called "Implementation of Young People's Understanding of the Deuterocanonical Books for Harmony in Naibonat, Raknamo Quasi Parish, Kupang" talks about the difficulties young people have in understanding sacred texts, especially the deuterocanonical books, despite being very active in church activities in Naibonat. This article emphasizes that although the younger generation is very active in religious activities, many of them do not have adequate knowledge about their faith teachings. The results of the study show that the younger generation in Naibonat does not understand the Holy Scriptures, even though they know that they teach the values of mutual help and love for one another. Therefore, teaching the Holy Scriptures is necessary as a first step to improve the understanding of the younger generation and create a harmonious life amid diversity (Abatan et al., 2024).

In the context of multicultural Southeast Aceh, fostering religious moderation has its challenges. In fostering interpersonal relations, both internally and externally, young Religion need to strengthen their religious identity as well as the ability to dialogue with other religious groups. Education based on interfaith dialogue can increase understanding and moderate attitudes in (Fransiska Widyawati, 2021). The role of religious and community leaders is very important in promoting religious moderation. Collaboration between religious leaders and community leaders can create a conducive climate for the growth of moderate attitudes in. Fostering religious moderation needs to involve various stakeholders to achieve optimal results (Oktavia, 2019).

Education as a method of faith formation has a strategic role in instilling the values of religious moderation. A well-prepared catechesis model can help young people understand and live the teachings of faith while developing an inclusive attitude towards differences (Febrina, 2019). The dialogical education approach is effective in shaping moderate character in young Religion. Fostering religious moderation through education needs to pay attention to doctrinal and contextual aspects. A deep understanding of the teachings of the Religion faith can be the foundation for a moderate attitude in. Appropriate interpretation of Scripture can support the development of an attitude of religious moderation (Supriyadi, 2019).

The involvement of youth in societal activities is an important factor in fostering religious moderation. Intensive social interaction with other religious groups can help form moderate attitudes. Involvement in joint social activities can strengthen understanding and implementation of religious moderation values (Virdaus & Khaidarulloh, 2021).

Method

This research implements a qualitative approach (Sugiyono, 2019) to comprehensively understand the phenomenon of religious moderation movement through education among

young Religion (John W. Creswell, 2015). The researcher chose the area of Lawe Desky, Southeast Aceh, as the research location. The selection of this location was based on the fundamental consideration that the social situation and characteristics of the people of Southeast Aceh are multicultural and multi-religious. We collected data from February to May 2024.

Determination of informants using a purposive sampling technique with a total of 111 informants, consisting of 86 Religion youth, 18 youth coaches, one youth administrator, four community leaders, and two religious leaders. The selection of informants is based on considerations of representativeness and the ability to provide in-depth data (Samsu, 2017); (Matthew B Miles, 1994). Data collection techniques include observation of the religious moderation catechesis movement process, in-depth interviews to explore informants' experiences and views, and documentation to obtain supporting data. Data analysis adopted the interactive model of Miles, Huberman, and Saldana (2020:33-37), which includes data condensation, data presentation, and conclusion drawing.

Data validity was ensured through source and method triangulation, as well as member checking to verify the accuracy of data interpretation (Kemmis et al., 2014). Source triangulation compares data from various informants, while method triangulation compares information obtained through various collection techniques.

Result

Based on interviews with young people in Southeast Aceh, the research findings reveal the dynamics of understanding, practices, and challenges of religious moderation in the context of a multi-religious society. The following is a thematic analysis based on two research focuses: The informants' understanding of religious moderation varies. Most (Informants AH and AP) have a basic understanding of the importance of tolerance, but do not yet fully grasp its concrete implementation in the religious theological context. Here is a quote from an interview with AH on April 20, 2024: "My understanding of the concept of religious moderation is still quite limited. I know that we must respect each other and live in harmony with followers of other sects, but I do not fully understand how to realise those principles in daily actions. I also don't fully understand how religious teachings view interfaith relations. Informant AP, on May 4, 2024, stated, "I am not very familiar with the term 'religious moderation.' However, I generally understand that we live in a diverse society, so it is important to respect each other and not impose our beliefs on others. I also realise that as a Religion, which is a minority in Southeast Aceh, we need to maintain harmony with our Muslim brothers and sisters around us.

Meanwhile, informant JP, in an interview on May 4, 2024, said, "My understanding of religious moderation before the special mentoring was very good. I have been involved in several interfaith dialogue activities at school and in the community, so I am used to interacting with friends from various religions. I also actively follow religious teachings that often emphasize the importance of love and respect for all people, regardless of their religious background. Informant TH, in an interview on May 3, 2024, stated, "I understand religious moderation as a moderate attitude in worship, not extreme or fanatical. I know that in religion, we are taught to love one another and respect the dignity of every person as God's creation. However, I have not yet fully understood how these principles are applied concretely in relations with adherents of other religions." The experiences of informants JP and TH demonstrate a more mature awareness through interfaith dialogue and reflection on religious teachings. These findings suggest that the level of involvement in social-religious activities and the educational environment influence the understanding of religious moderation.

Interaction through social activities serves as an important foundation for building interfaith relationships in Southeast Aceh. Social activities function as inclusive platforms that prioritise common interests. AH and JP demonstrate that cooperation on humanitarian issues can reduce prejudice and strengthen social solidarity. Here is a quote from interviews with AH and JP on May 4, 2024. AH stated, "I have been involved in several joint activities with friends from other s, such as participating in social service activities and community clean-up

initiatives organised by local youth organisations, participating in sports competitions between villages involving youth from various religious backgrounds, and being involved in organising cultural events and festivals held by the local government.” JP added, “My interaction with Muslim youth as a young people here is mostly in the context of friendship and casual conversations with neighbours and school friends who are Muslim, attending important events such as weddings or celebrations organised by Muslim friends’ families, and collaborating in group activities at school or campus by discussing and completing tasks together.

“Additionally, in an interview with Informant MT on May 3, 2024, he mentioned that involvement in the movement for religious moderation includes “collaborating in fundraising activities and distributing aid for the poor or those affected by flooding in Kuta Tengah, Southeast Aceh.” He cited cooperation with Muslim youth in distributing necessities, which he believes “teaches universal humanitarian values”.

Cultural and sports activities become dynamic and fluid spaces for interaction. Interaction through culture and sports is non-theological, thus reducing tensions arising from religious sensitivities. AH and JP demonstrate that interest-based activities (sports, arts, nature) effectively build social cohesion without sacrificing religious identity. Here is a quote from an interview with informant AH on April 20, 2024, stating, “I am involved in sports competitions between villages (football, volleyball, chess, table tennis, and badminton) and organising cultural festivals held by the local government.” He emphasised that healthy competition in sports fosters a spirit of sportsmanship across s. JP, in an interview on May 4, 2024, said, “My friends and I, including Muslims, join hobby communities like fishing and nature lovers.” According to him, these activities bring together young people from various s with similar interests, creating authentic personal bonds without regard to ethnicity.

Informal dialogue becomes a form of spontaneous interaction that has a significant impact. Informal dialogue relies on personal closeness as social capital. AP, JP, and TH demonstrate that simple daily interactions (visiting, sharing stories) can create a safe space for mutual understanding. This practice reflects the concept of everyday peacebuilding, which is effective in a multi-religious society. Here are quotes from interviews with informants AH and JP in May 2024. Informant AP stated: “Building everyday friendships with Muslim neighbours and school friends. I regularly attend Muslim family events such as weddings and celebrations, which I believe ‘teach the meaning of sincere kinship.’” JP mentioned: “Maintaining the culture of visiting during religious holidays (Eid al-Fitr and Christmas). He shared, ‘We exchange traditional foods and take photos together, showing that differences can be celebrated with joy.’ TH added: “Initiating discussions on social issues such as education, the environment, and welfare with Muslim friends. According to him, this informal dialogue opens up space to understand different perspectives without formal pressure.

“Pragmatic collaboration in the fields of economics and education becomes an adaptive strategy for religious youth. Economic-educational collaboration is pragmatic and mutualistic. The informant, AP, expressed that collaborating on group assignments at school or on campus with Muslim friends can be beneficial. He believes that academic collaboration trains negotiation skills and respects differing opinions.” TH stated, “We are building teamwork as colleagues with Muslim peers.” He explained, ‘We divide roles based on our respective expertise, not.’ TH is also actively participating in interfaith seminars on entrepreneurship, which he believes “teaches the value of economic justice from the perspective of various s.”. This study demonstrates that cooperation based on common interests (academic achievements, economic benefits) can create positive interdependence. This approach aligns with the contact hypothesis theory, which stresses reciprocal cooperation to reduce prejudice.

A common pattern among youth is the attention to the neutrality of interaction spaces, where the emphasis is on the majority of interactions occurring in neutral spaces (sports, culture, economics) that minimise the potential for theological conflict. The active role of youth shows courage and openness in building healthy interactions, as demonstrated by AH, AP, JP, and TH in initiating interactions, indicating that young people are not passive as a minority but actively build social networks. Other efforts include increasing interfaith collaboration

programs in the fields of creative economy and technology to attract interest from the younger generation. AH and AP are implementing the integration of values of religious moderation into school extracurricular curricula, which are grounded in practical activities. Interfaith youth forums are being formed to fortify informal dialogues, such as those of TH and JP, into a more structured movement. Thus, the interactions carried out by Religion youth in Southeast Aceh maintain harmony and build a foundation for an inclusive society based on collaboration. These interactions show that interfaith harmony in Southeast Aceh is built through cultural and pragmatic approaches, where young people utilise neutral (non-religious) spaces to establish relationships. However, activities that are theological or involve deep dialogue are still limited, indicating a need for more structured dialogue platforms.

All informants agree that differences in religious practices must be respected. However, feelings of awkwardness and concerns as a minority (Informant JP) reveal psychological challenges in facing the majority. On the other hand, a proactive attitude to learn about others (Informants AP and TH) reflects efforts to overcome these barriers through empathetic and dialogical approaches.

Although open conflicts are rare, some incidents, such as disputes over the use of public facilities (Informant AP) and church construction (Informant JP), indicate potential structural tensions. However, the community in Southeast Aceh tends to rely on local wisdom-based conflict resolution mechanisms, involving religious and customary leaders.

Religious youth in Southeast Aceh face several challenges in building a stance of religious moderation. First, stereotypes and prejudices pose significant obstacles. Informant AH revealed that the Religion community is often perceived as "closed" or "unable to blend in" by the general public, while TH highlighted the assumption that Religion is "less religious.". This is evident in the infrequent practice of the Word of God, the Eucharist, and OMK prayers. According to the analysis, these stereotypes arise from ignorance about the practices and core values of the religious faith and reflect the dynamics of majority-minority group identity, as explained in Tajfel's theory of "social identity". Second, the lack of space for deep dialogue presents a structural challenge. AP criticised interactions that are stuck in casual conversations or group work without addressing sensitive issues such as theological differences, while TH assessed that dialogue in Southeast Aceh rarely discusses substantive issues like interfaith marriage. Such behaviour indicates a fear of conflict and a lack of courage to open critical discussions, which could potentially perpetuate ignorance.

In the context of social relations, discomfort due to differences in traditions often emerges as a source of interpersonal relational conflict. JP admitted feeling awkward when attending Muslim events because he does not understand the worship procedures, such as prayers, while AH mentioned tension when sharing food related to halal and haram differences. This gap in cultural and religious knowledge emphasises the importance of "cultural religious literacy" to prevent misunderstandings. On the other hand, fear of discrimination poses a psychological challenge. TH worries that his religious identity may trigger rejection in the context of work or marriage, while JP feels cautious when holding Mass for fear of being perceived as proselytising. These concerns reflect the collective trauma of minorities due to the history of marginalisation of small religious groups in Aceh.

In facing these challenges, the role of socialisation institutions, such as family, school, and church, becomes crucial. The family serves as the first laboratory for fostering a spirit of tolerance. AH exemplifies this with his parents, who forbid him from mocking the worship practices of other s, and similarly, TH learns from his mother's experience of befriending a Muslim family. This "role modelling" parenting style helps internalise moderation values from an early age. Schools create inclusive environments through structured interactions. AP recounts how teachers intentionally form mixed- groups for project assignments and discuss the story of the Prophet Abraham, who is respected across faiths. In this context, JP appreciates joint art performances that blend culture with Religion spiritual songs. Effective controlled contact strategies reduce prejudice. The church, through catechesis, reinforces inclusive theological narratives. J.P. mentions reflections based on the document "Nostra Aetate," which acknowledges truths in other s. TH participates in interfaith dialogue training to explain the

Religion faith without a sense of superiority. This approach implements the Church's teachings on dialogue and equips the faithful with practical skills.

To optimise the role of socialisation in religious moderation through institutions, strategic recommendations are needed. Families should undergo parenting programmes that teach about religious moderation and discussion modules on inspiring interfaith figures. Schools must integrate the history of interfaith harmony into the curriculum and form interfaith communities to actively engage in social activities. The church can develop catechesis based on real conflict case studies and invite Muslim figures as resource individuals for retreats or spiritual guidance. The government and NGOs are expected to create digital platforms for in-depth dialogue and train religious youth as skilled ambassadors of moderation who can communicate and build relationships empathetically and inspiringly.

Overall, the challenges faced by Religion youth in Southeast Aceh are structural-cultural, where the synergy between family, school, and church can shape attitudes of religious moderation. This integrated collaboration among institutions can transform challenges into opportunities to educate an inclusive society so that religious differences no longer become barriers but rather a shared strength.

The way young people are understood through the Religious Moderation education movement, especially the teaching materials, is seen as important and fitting for the situation in Southeast Aceh. However, some informants (WP and MS) suggested integrating current case studies and practical guidelines to enhance applicability. This underscores the importance of a contextualisation approach in religious education.

Catechesis has successfully deepened the informants' understanding of religious moderation as an active form of love, involving religious youth as agents of peace to integrate religious values into the local culture based on the teachings of faith in the Scriptures. The religious moderation catechesis movement employs a unique approach, which involves interactive discussions, Scripture reflections, and group activities, and has proven to be effective. However, suggestions to involve interfaith youths (Informant KS) and outdoor activities (Informant HS) should be considered to enhance the program's impact. Catechesis has a significant impact on change agents by increasing the confidence and motivation of religious youth to build interfaith networks, serve as role models in their families and communities, and advocate for positive narratives on social media as a medium for digital catechesis.

The findings of this research reveal that young people in Southeast Aceh have significant potential as actors and agents of religious moderation in a multicultural society. Through the contextual movement of religious moderation, catechesis, and a dialogical approach, they can bridge relationships among religious communities while strengthening their religious identity in a pluralistic society.

Discussion

Religion provides a strong foundation for religious moderation education, emphasizing the importance of love, respect, and openness in social life. Culture highlights the necessity of treating others, including strangers, with the same love and respect that one would want for oneself. This principle of loving one's neighbor transcends ethnic and religious boundaries, as illustrated in the parable of the Good Samaritan. These teachings encourage individuals to embrace diversity and foster harmonious relationships in a multireligious society (Jean Louis Ska, 2006).

Religion provides a strong foundation for religious moderation education, by emphasising the importance of love, respect, and openness in social life. Culture highlights the necessity of treating others, including strangers, with the same love and respect that one would want for oneself. The principle of loving one's neighbour transcends ethnic and religious boundaries, as illustrated in the parable of the Good Samaritan. These teachings encourage individuals to embrace diversity and foster harmonious relationships in a multireligious society (John Barton, 2007).

Religion emphasises social justice and concern for the marginalised, including foreigners, widows, and orphans; it reminds us of the ethical responsibilities that come with faith. The prophets' visions of peace in the Torah call for a transformation of social values, encouraging communities to prioritise compassion and forgiveness. This ethical framework is vital for fostering a culture of moderation, where individuals are encouraged to act fairly and care for one another, regardless of their background.

In short, religion provides an array of teachings that advocate love, tolerance, and social justice. These principles form the foundation for the religious moderation education movement, guiding individuals to build inclusive communities that respect and celebrate diversity. By internalising these teachings, religious adherents can become agents of peace and reconciliation, contributing to a more harmonious society.

The Research findings reveal that young people in Southeast Aceh possess varying levels of understanding regarding religious moderation. While some informants recognize the importance of tolerance, they struggle to apply these principles in their daily lives. This gap in understanding highlights the need for more comprehensive education on the practical implications of religious moderation within the religious theological context. Engaging in interfaith dialogue and community activities can enhance their awareness and application of these values, fostering a deeper commitment to living out their faith in a multi-religious society (Canales, 2020).

Social activities play a crucial role in building interfaith relationships among young people. By participating in joint humanitarian efforts, cultural events, and sports competitions, these young individuals create inclusive platforms that prioritize common interests. Such interactions not only reduce prejudice but also strengthen social solidarity (Prakosa, 2022). The experiences shared by informants demonstrate that collaboration with peers from different religious backgrounds fosters mutual understanding and respect, essential components of religious moderation. This collaborative spirit is vital for nurturing a sense of community that transcends religious differences.

Informal dialogue emerges as a significant avenue for promoting understanding and acceptance among youth. Simple daily interactions, such as visiting neighbors or attending each other's religious celebrations, create safe spaces for sharing experiences and perspectives. This practice reflects the concept of everyday peacebuilding, which is particularly effective in a multi-religious context. By engaging in informal dialogues, young people can break down barriers and build authentic relationships, contributing to a culture of tolerance and inclusivity.

Despite the positive developments, challenges remain for young people in Southeast Aceh. Stereotypes and prejudices persist, often hindering open dialogue and understanding. The fear of discrimination and the discomfort associated with cultural differences can create psychological barriers that inhibit meaningful interactions. To address these challenges, it is essential to foster environments that encourage open discussions about sensitive issues and promote cultural and religious literacy (Lukman Hakim Saifudin, 2022). By equipping youth with the tools to navigate these complexities, they can become more effective advocates for religious moderation and contribute to a more harmonious society.

Conclusion

Religious moderation is a crucial concept in Indonesia's pluralistic society, particularly in Southeast Aceh, where the majority are Muslim (95.7%) and the religious minority constitutes 1%. This perspective and practice of embody the essence of faith to uphold human dignity and build the common good based on principles of justice. Its implementation faces significant challenges, especially for young people who still feel more comfortable interacting within their community. A survey of 108 young people respondents shows that while 78% recognize the importance of interfaith dialogue, 62% still struggle to express their religious identity. The cultivation of religious moderation through catechesis is a strategic effort that requires a contextual approach, interfaith dialogue, and collaboration between religious

leaders and community figures to create a conducive climate for the growth of moderate attitudes.

The findings of the study reveal three main conclusions: First, religion provides a solid foundation for living by the spirit of religious moderation through teachings on love for others, social justice, and inclusiveness. Second, the implementation of religious moderation by the younger generation is reflected in their interactions in social, cultural, and sporting activities; informal dialogues that create safe spaces; and collaboration in the economic and educational fields, despite the challenges they still face, such as stereotypes, a lack of space for in-depth dialogue, and fear of discrimination. Third, the religious moderation education movement has successfully deepened understanding of moderation as an active form of love, involving the younger generation as agents of peace and boosting their confidence to build interfaith cooperation, become role models in their communities, and advocate positive narratives on social media.

References

- Abatan, Y., Bele, G. A., Maxi, F., & Bria, U. (2024). Implementasi Pemahaman Orang Muda Tentang Kitab Suci Deuteurokanonika Bagi Kerukunan Di Naibonat , Kuasi Paroki Raknamo , Kupang. *Jayapangus Press Metta: Jurnal Ilmu Multidisiplin*, 4(3), 119–131.
- Abror, M. (2020). Moderasi Beragama Dalam Bingkai Toleransi: Kajian Islam dan Keberagaman. *Rusydiah: Jurnal Pemikiran Islam*, 1(2), 137–148.
- Akhmadi, A. (2019). Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity. *Jurnal Diklat Keagamaan*, 13(2), 45–55.
- Anwar, M. K. (2018). Dialog Antar Umat Beragama di Indonesia: Perspektif A. Mukti Ali. *Jurnal Dakwah*, 19(1), 89–107.
- Bertram Lim. (1998). *Study Guides*. OMF Literature Inc.
- Canales, A. (2020). Models and Methods for Confirmation Catechesis in Religion Youth Ministry. *s*, 11(8), 417. <https://doi.org/10.3390/rel11080417>
- Febrina, F. (2019). *Nasehat kitab pengkhotbah bagi masa depan pemuda-pemudi (katekese orang muda)*. <https://doi.org/10.31219/osf.io/vpgz2>
- Fransiska Widyawati. (2021). Memupuk toleransi kaum muda melalui dialog dan visitasi ke rumah ibadahumat beragama lain di ruteng, manggarai. *Randang Tana: Jurnal Pengabdian Masyarakat*, 4(2), 10–19. <https://doi.org/https://doi.org/10.36928/jrt.v4i2.801>
- Islamy, A. (2022). Moderasi Beragama Dalam Ideologi Pancasila. *POROS ONIM: Jurnal Sosial Keagamaan*, 3(1), 18–30. <https://doi.org/10.53491/porosonim.v3i1.333>
- Jean Louis Ska. (2006). *Introduction to the Reading the Pentateuch*. Winona Lake.
- John Barton. (2007). *The Narrative of Criticism*. Westminster John Knox Press.
- John J. Kilgallen. (2008). *Twenty parables of in the gospel of luke*. Subsidia 32.
- John W. Creswell. (2015). *Penelitian kualitatif & desain riset Memilih di antara Lima Pendekatan (EDISI KE-3)* (Iaifuddin .Zuhri Quf;y (ed.)). Pustaka Pelajar.
- Kemmis, S., McTaggart, R., & Nixon, R. (2014). *The Action Research Planner*, 3rd edn. In *Springer*. Springer.
- Lukman Hakim Saifudin. (2022). *Moderasi Beragama*. Kementerian Agama RI.
- Matthew B Miles, A. M. H. (1994). *Qualitative Data Analysis, Second Edition*. SAGE Publicatinos.
- Oktavia, V. F. (2019). *Kerukunan dalam persaudaraan "Mazmur 133:1-3."* <https://doi.org/10.31219/osf.io/qz72p>
- Paulinus Tibo dan Ona Sastri Lumban Tobing. (2022). *Katekese Kontekstual*. Cv. Feniks Muda Sejahtera.
- Prakosa, P. (2022). Moderasi Beragama: Praksis Kerukunan Antar Umat Beragama. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 4(1), 45–55. <https://doi.org/10.37364/jireh.v4i1.69>
- Samsu. (2017). Metode penelitian: teori dan aplikasi penelitian kualitatif, kuantitatif, mixed methods, serta research & development. In *Diterbitkan oleh: Pusat Studi Agama dan Kemasyarakatan (PUSAKA)*.

- Sugiyono. (2019). Metode Penelitian Kuantitatif Kualitatif dan R&D. In *Bandung Alf*. Alfabeta Bandung.
- Supriyadi, A. (2019). Kaum muda, evangelisasi dan kitab suci. *JPAK: Jurnal Pendidikan Agama*, 8(4), 4–13. <https://doi.org/10.34150/jpak.v8i4.169>
- Sutrisno, E. (2019). Aktualisasi Moderasi Beragama di Lembaga Pendidikan. *Jurnal Bimas Islam*, 12(2), 323–348. <https://doi.org/10.37302/jbi.v12i2.113>
- Tibo, P. P. H. B. T. C. F. (2024). *Katekese Moderasi Beragama* (O. S. Lumban Tobing (ed.)). Tangguh Denara Jaya.
- Virdaus, D. R., & Khaidarulloh, K. (2021). Pengabdian masyarakat berbasis moderasi beragama: studi implementasi kkn nusantara iain ponorogo tahun 2021 di daerah 3 t, konawe, sulawesi tenggara. *InEJ: Indonesian Engagement Journal*, 2(2). <https://doi.org/10.21154/inej.v2i2.3762>