Da'wah of Religious Moderation: The Public Perceptions of Government Policy in West Java

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ABSTRACT

The study aims to identify the index of religious moderation over public perception of the religious program of moderation as a government policy. This research is a comparative or complementary finding of the facts of the spirit of religious moderation in Indonesia by referring to several research findings from credible research institutions. These findings form the basis for the expression of religious moderation. These research methods include quantitative types. This research method describes the philosophy of the idea of research against a model of research. Samples were taken from Bandung, Cimahi, Garut, and Tasikmalaya, with as many as 878 participants consisting of young people aged 14 and 22 years with students of high school and higher education. The study results showed the index of religious moderation in West Java at 67. The test results supported the hypothesis that government policies in religious moderation influenced the success of religious moderation.

Keywords: *Public perception; government policy; religious moderation, politics.*

INTRODUCTION

Religious moderation in Islam can be seen as a condition communicated orally and in writing. It allows man to live according to the principles of Islam. It is also the purpose of all men to act and think according to the standards set by God. This is done with the whole heart as an act of devotion to God. Da'wah refers to the method of organized instruction aimed at infusing Islamic ideology, knowledge, and practice in the partner of the cult. The material of da'wah generally includes Aqidah, Akhlaq, Al-Qur'an interpretation, Islamic law, and the historical wealth of Islamic culture.

Faith, righteousness, and morality are all strengthened due to the work of worship. That is why it is so important. To develop a religious character, one can look at his religious teachings. Loyalty, religiousness,

learning, and virtue are all driven by Divinity. Those who have made religious beliefs and practices central to their way of life (Malik et al., 2009). This prophecy aims to make people think and act more globally and creatively to better cope with the complex problems they face. Knowledge, solid moral standards, and contact with others are glorious goals (Syukron, 2018).

The term "sacrifice" is too familiar to us, especially in the context of the Islamic social order and human life in general. However, missionary research must be more comprehensive, requiring a deeper understanding. His mission is spiritual and social, so there is a commitment to serve God and his neighbor (Enjang & Aliyuddin, 2007). Da'wah incarnates to become a programmed effort for a better life, uphold justice, strengthen the bonds of silaturahim, and draw ridha Allah SWT (Syaifuddin & Aziz, 2021).

It is preaching a version of Islamic doctrine encompassing all impregnated with moderate principles. Islam, as a religion, has the potential to provide protection, relief from hot debate, and harmony among their communities (Nurhisam, 2016). A public figure is an easy example of a model. Preaching should not incite incitement or promote violence to resolve conflicts (Liang, 2015).

A movement of religious moderation must tackle the transition of religion to society and the state (Akhmadi, 2019). The concept of religion teaches that religion is not only about forming a man who fears but also about being able to use his religious understanding as a tool for a man who values different religions. However, how religious abstentions are understood, especially what they learn from religious education in schools and communities, requires further research. In addition to gathering data, the long-awaited research is also essential to know why and how religious education and the concepts of religious moderation they acquire can enable interreligious tolerance, especially for the young generation of Indonesia in the future. The findings of the Index of Tolerant Cities (ICT) study conducted by the Equal Institute (2018) show the profile of 94 cities in Indonesia. Some cities are usually the focus, like Bandung, Depok, and Bogor. Bandung City jumped from 83rd to 69th in a year (2018).

Various studies were conducted by Sadarusalam and Hasan (2019), among others by BNPT, Alvara Research Center, Source Foundation, and the Ministry of Communications and Informatics. Several terrorist incidents have occurred in Indonesia since the establishment of the BNPT

in 2010: the Karimalan bomb in 2010, the Cirebon Mosque bomb in 2011, the Solo Church Bomb in 2011, The Sharina bomb in 2013, and the Malay bombs in Kampung in 2016 and 2017. The worrying rise from 82 terrorist incidents in 2015 to 170 last year is one of the worrisome things. Five thousand five hundred twenty-six radicalization operations were detected as of June 26, 2018, and they reached several social media platforms like Facebook, Instagram, YouTube, Google Drive, Telegram, and Twitter. With the help of surveys conducted by the Alwara Research Center and the Air Force Eye Foundation, more and more people understand the philosophy contradicting Pancasila. Data showed that 23.4% of high school students agreed to uphold the Khilafah, 23.1% of high schools agreed with the jihad of Khilaf, 18.1% of private officials disagreed with Pancasila's philosophy, 19.4% of officials did not agree with the State policy, and 6.7% of BUMN officials do not agree.

Alfajri and Pito (2021), strategic in the role of the Ministry of Religion, the program of moderation in religion already exists in the National Mid-term Development Plan 2020-2024. Strengthening religious moderation needs to be aligned with the curriculum policy in force, wherein the Curriculum 2013 is still a hidden curriculum; in the independent curricula, there is a momentum to strengthen it as the obligation of each school through the profile of students of mercy lil'alamin (Mufid, 2023). The formation of a moderate religious attitude amongst the educated youth in the village neighborhood can be emphasized by deepening religious sciences, selecting religious teachers, and accommodating local wisdom (Yunita, 2022).

Movement programs through religious literacy moderation can focus on character education, the foundations of Waljamaah Sunnah, religious brotherhood, and nahdliyah (Ibda & Sofanudin, 2021). Fuad Hasyim & Junaidi (2023), participatory action research approach managed to raise the attitude index and moderation of religious life and further needed the role of all elements of the nation ranging from local religious figures, religious ministries, universities, community components in general. Support for all national and state institutions components must succeed as a future development plan. Leading sector of Ministry of Religion as an advocate of moderation of this religious life. It is the direction of the struggle against the emergence of "pressures" against the peace of religious, national, and national life.

These research methods include quantitative types. This research

method describes the research philosophy between one variable and another through a research model. This research population is a community in the West Java public community-data collected through interviews and questionnaires. One type of non-probability sampling technique is used to determine a representative sample (Umar, 2005). To determine the number of sample respondents eligible for this writing, use the formula that the minimum number of samples used is at least 5 (five) times the number of questions (Hair et al, 1998).

Table 1.

Indicators of perception and policy variables

Variable	Dimension	Indicator
policy	information and education	religious information educate according to religious teachings
	Consultation	Prepare yourself to think and solve the problems of society
	administration:	planned report Evaluate execution
Public perception	Shape and Background	Message to be followed Written accurately and easily readable
	Interpretation	People know, remember, and understand the message Affects habits

Source: Author's Observation

When students choose, organize, and interpret input information, they use the term perception, as defined by Walgito (2010). Often, a person's past and current State of knowledge play a role in interpreting such stimuli. This perception is also an associative process in which the

information obtained through perceptions is associated with things that existed in the past in the experience of the person concerned, and this association works mainly in terms of interpretation (Widyastuti, 2013).

Table 2.

Indicators of religious moderation

National commitment	Devotion to the State of Gotong royong as a religious calling Accepting different rituals of worship
Tolerance	Responding to other people Listening to friends without seeing identity Help even with different beliefs Practice the values of kindness
Anti-violence	Alert when making a mistake Happy to share on the distress Solving the problem of kinship ways Avoiding conflicts that lead to conflict Mediator of a conflict
Adaftif local culture	Getting knowledge in traditional ceremonies I love seeing houses of worship Combining religious clothing with local wisdom

Source: Author's Observation

Student perceptions can be seen as their tendency to place an object within a specific range, and in another sense, people's perceptions of the same thing can vary greatly (Nugraha, 2015). Thus, perception is an act of establishing significance and understanding input and incoming experience, an effort that is heavily influenced by the internal and external contexts of the individual (Arifin, 2016). Sensory information is transmitted to the brain to be sorted, interpreted, analyzed, and integrated (Feldman, 2012). Values that arise as a result of social stimulus trigger appropriate behavioral reactions (Soekamto, 2009).

As Feldman outlined, the cognitive, practical, and conative elements all contribute to the overall perceptual experience (Feldman, 2012). Walgito (2010), the level of perception begins with the phonic process of capturing input through human senses, both physiological processes involving the

transmission of input from receptors (sensory organs), the third psychological process, and lastly, the process of reaction and action.

Religious perceptions relating to intellectual expressions, the hope in the perception of religious moderation is the middle way, which retains respect for national and social norms and values, more typically called multicultural nation modernization (Hanafi, 2013). In this multicultural context, God has created various nations, tribes, and groups in one unity of nations. This diversity is included in religious diversity as a Sunnatullah and cannot be ignored (Ali, 2010). Moderate and friendly Islamic education is the most effective tool against radicalization in massive societies (Alam, 2017). The attitude to diversity must be balanced (Fitriyani, 2011). According to article 28 (1) UUD 1945, the State's religious diversity is officially recognized. Religious diversity is supposed to unite the people (Budijanto, 2016).

Interreligious tolerance and acceptance are indicators of a society's social development level. It shows the problem of the crisis level in Indonesia. Cruelty motivated by hatred and fanaticism is a great danger when people have different religions. The Equivalent Institute's study of 94 cities in Indonesia related to the Tolerance Cities Index revealed that ten cities were listed at the end of the Index, and two cities of West Java, namely Depok and Bogor, were included in the list. In the Index, which contains the list of 10 intolerant cities. None of the other cities in West Java can match Bandung (Setara Institute, 2018). This is the youth of the intolerant group that should be watched out. As a group, societies at this age are highly vulnerable to extremist ideology, extremism, and terrorist acts (Huda, 2019).

In the policy-making process, policymakers acquire, disseminate, and utilize knowledge for policy analysis by the theory and practice of public policy making and thus the success of policy making (Dunn, 2000). According to Aep Kusnawan & Ridwan Rustandi (2021), policy implementation can be successful or fail in solving religious problems. Therefore, in order to maximize policy effectiveness, internal and external policy implementation processes must exist (Said, 2002).

The Strategic Role of the Ministry of Religion and Religious Tolerance in the National Medium-term Development Plan 2020-2024 (Alfajri & Pito, 2021). Academic books on religious moderation published by the Ministry of Religion (Tim Penyusun, 2019). Almu'tasim (2019), religious moderation as "the way of *al-wasathiyyah Islamiyyah* integrates

revelation and reason, between the philosophy of the people, the aspects of *rabbaniyyah* (deity) and humanity (humanity); also a connotation comparable to *tawazun, ta'adul, i'tidal,* and *warah* (Al-Qardawi, 2011); a middle way that is not too inclined to the right or too left (Misrawi, 2010); emotional and intellectual balance, as well as rights and responsibilities (Winata et al., 2020).

This research is a comparative or complementary finding of the facts of the spirit of religious moderation in Indonesia by referring to several research findings carried out by credible research institutions. These findings form the basis for building a spirit of religious moderation. If this is not done, then the religious moderation that has been the Indonesian Islamic icon in the international eye will potentially disappear, and the peace and unity of the nation will be torn apart.

This research is limited to revealing public perceptions of religious moderation policies in West Java, with the formula of the problem: (1) How is the index of religious moderation in Western Java? (2) What is the perception of the people of West Java about religious moderation programs? (3) How do the public's perceptions of government policy relate to the religious programs in West Java? The answer to this question aims to measure the index of religious moderation among students in West Java based on perception and its relationship with government policy focusing on religious moderation programs.

RESULTS AND DISCUSSION

Religious Moderation Index

The moderation of religious life can be eliminated using many methods. Referring to Syahrur Ramli (2023), religious moderation indices can be cumulated and analyzed using techniques, processes, results, and dissemination index evaluation reviews that compare significant stimulus and response indices. A person's degree of moderation can be measured through a religious moderation index. The value of this Index is 0-100; the higher the religious moderation index, the more moderate it is, and reversed when the Moderation Index value is low.

Every number in question has a negative and a positive. Scoring uses the analysis of each component and then the calculation of the religious moderation index scores. Start with assessing the attributes, then the weight analysis of each indicator and dimension, and finally, the diversity values of the Religious Moderation Index according to the city differences,

etc. Respondents were examined nineteen questions or statements using a scale of 0 s.d 9. In SEM processing, the PLS scale is up to 10 possibilities of 0s.d 9, where 0 is the finest and nine is the highest (Mahfud et al., 2020).

Instruments composed using these religious moderation indicators have met the test as a requirement for the use of instruments. The presentation used a digital application that was easy to read and used by respondents. Because the chosen respondents are millennials aged 15 to 22 years, they are very used to using smartphones. Respondent identity consists of name, educational background, gender, and location of district/city. The number of respondents was 878 people. They are approached through various channels, such as religious community organizations, preschool education, and schooling.

The Index of religious moderation in West Java in 2022 is sufficient, at 67. They are seeing from the aspects of religious moderation, i.e., (1) National commitment, (2) Tolerance, (3) Anti-violence, and (4) Cultural adaptation. Of these four aspects, tolerance and anti-violence belong to 71 and 74. But national commitment and cultural adaptation at 62 and 65.

Table 3.

Index of religious moderation in West Java

Aspect	National commitment	Tolerance	Anti violence	Adaftasi culture	Indext moderation
Bandung	71	77	75	69	71
Cimahi	59	73	75	66	68
Garut	64	75	78	68	70
Tasik	52	59	69	58	59
Jawa Barat	62	71	74	65	67

Source: Research survey results

Respondents were young people with different educational backgrounds than those enjoying high school, high school, and college education. In addition to formal education, many follow religious education in gymnasiums, madrasas, and mosques. Their dwellings are scattered from those living in Bandung Raya, Cimahi, Garut, and Lake Malaya.

The index of religious moderation at four locations in West Java indicates the need for urgency and determination of all components of the

nation to be met. Underneath it are Cimahi 68 and Tasikmalaya 59. Some maps also show where Bandung Raya and Cimahi include the spread of the villages.

Tasikmalaya has the lowest religious moderation index, 59, and Cimahi is around 68, including the West Bandung border. The value of this index needs the attention of all parties to be raised. Lake Malaya has a positive potential as it has many gyms. Cimahi also has several military bases centralized in the heart of the city.

In the past, the village people were portrayed as colored who accepted new things and held firmly to cultural and religious values. However, with the age of massive information through social medical networks, the boundaries between towns and villages are not determining the reception of information, especially for millennials. The village's social structure is still homogeneous, but they can understand and accept the heterogeneous reality of different people (Kusnawan & Rustandi, 2021).

Institutions in the State and society can fill each other's shoulders to raise awareness of living in religious moderation. We need strategic thought as part of a peaceful solution to building a more prosperous nation. Therefore, this religious moderation concept requires the support of all parties to strengthen society's relationship with the State. Religious moderation, as an essential part of the nation's life, is a joint duty of religious people, local government, central government, civitas academica, and activists of social organizations so that we become a great nation.

Social activists, scholars, and educational figures have essential responsibilities for religious moderation. The gathering of people in art and sports can be a momentum of increasing religious moderation in which there are aspects of national momentum, tolerance, cultural adoption, and anti-violence.

The art show, the government's efforts, there are pictures, songs, gymnastics, and films that support religious moderation. It can be a joint force to unite citizens of nations with differences to synergistically achieve the ideals of life as a family, community, or nation. This synergistic existence is like a complementary human finger organ. The thumb of the hand illustrates the awareness of the importance of the power of this diverse nation to live in collaboration, not antagonism, not mutual rejection. There is mutual respect among us, and it reminds us to be citizens of a nation that reinforces each other in all aspects of life.

Respondents here generally get an education from the trainees.

Training in Indonesia has played an essential role in convincing the general public of the dangers of secular education and inconsistent religious teachings. According to Amin Haedari (2004), the practitioner has a noble function: firstly, *tafaqququh fiddin*, supporting, developing, and nurturing religious values; secondly, social transformation, contributing to the emancipation of society and promoting positive social change; and the last, the center of devotion, the dissemination of Islamic teachings, and the advancement of the Islamic culture

Over time, training has led to progress, both academically and technologically. However, the progress of the trainees still needs to be adjusted. On the one hand, the party's role as a subculture of praise is seen as less satisfactory because the party citizens need more proud dentistry. The scholars need the system's survival from the starting point to plan the dynamics of progress (Amin, 2009). The praise of the trainees is also demanded to evolve following the advances of science and technology in a modern way.

The values of religious moderation through the broad range can be described by the presence of tolerance, non-fanatic groups, respect for culture, advancing unity, and tolerance. It is constantly reminded that the primary purpose of the ministry is to invite the people to accept Islam in its entirety; the suitable methods, not to insult the believers of other religions, do not use anarchist methods. In a multidimensional view of philosophy, it is necessary to consider the mazhab of thought and interpretation of the law of mind. An agreement is necessary for a unity that continues to promote the integrity of the nation and the country.

The exchange of ideas, thoughts, and information through the community. Its recorded use continues to experience a significant improvement in public life. Reports show that there are active social media users worldwide, accounting for 73.7 percent of the total population (APJII, 2020). This social media is a container for the battle of content moderation. Public perception of religious moderation program policies must be built through virtual space.

In the Syahrur Ramli study (2023), the Index of Dissemination Analysis of Moderation of Religious Life among College Students is at a dissemination index of 74%, with instruments expressing moderation interactionism on the aspects of dialogue, coercion, and critical verification of advice. Strengthening religious moderation through a scholarship program can raise the scores of a 15-point-wide religious index of

moderation; the use of appropriate scholarly techniques has been done with students through the entire organization at the OSIS (Intra School Organization); they feel happy and benefited (Miharja & Wahidah, 2023).

Religious thought and movement dynamics are unstoppable and must rest for the good of the people, the nation, and the State. The public perception and policy of the moderation program are bets on the survival of this nation. Da'wah, as a way to communicate the teachings of Islam, has its portion. The idea of religious moderation in Islam is at least extended within the context of traditional Indonesian Islamic philosophy. The first characteristic is the peaceful ideology used to spread the teachings of Islam. They were second in adopting a contemporary lifestyle emphasizing human rights, democracy, and science and technology. Thirdly, to explore and understand the teachings of Islam using rational reasoning, and fourthly, giving priority to contextual approaches when finding out where the teachings of Islam come from. Fifth, to apply the technique of ijtihad (the establishment of Islamic law) to the law of the Instinct. Tolerance, complacency, and willingness to work together in social life are added to all these qualities (Fahri & Zainuri, 2019).

The purpose of Islamic Mercy lil'alamin is very in line with his teaching of moderation, which is poured out in the prohibition of oppressing others. Consequently, Islam upholds anti-violence in society, acknowledges and accepts potential differences, prioritizes the contextualization of religious teachings when interpreting sacred texts, uses the isobath of law to apply actual law to society, and uses science and technology methods to justify and receive incentives to solve problems. This is a growing problem in Indonesian society. The teaching of Islam needs to be moderated so that other embracers can feel the truth of Islam, namely, the *Rahmatan Lil 'alamin*, in order to restore the image of Islam. The attempt to promote the *rabbaniyyah* (divinity) and humanity (humanity) components, integrating revelation and logic (racion), blending materialism and idealism (Hilmi 2016).

The Quran, the Hadiths of the Prophet Muhammad SAW, and the best life examples are the most fundamental sources of Islamic doctrine. The Quran, revealed to Muhammad SAW and published, is the most important source of information in the belief of Islam. The revelation of the Qur'an seeks to be the universal guideline for humanity to answer the emerging social questions of communal life. Understanding the text of the Qur'an provides thematic answers to the various everyday questions facing

humanity in the world today (Umar, 2005).

Islam is the last religion revealed by Allah through the Prophet Muhammad SAW. Islam consistently achieves a balance between two distant poles in how it structures its teachings. Dawah can bridge human and esoteric difficulties, with various consequences for everyday life (Yasid, 2005). The Islamic middle line needs to be revealed in the prophecy. Al-Qardawi (2011), the attitudes of tawazun, ta'adul, i'tidal, and istiqamah should be among the Muslims in all the countries. Only a tiny fraction are trapped in the prejudice and influence of the extremes of tradition, family, ideas, times, and places (Amin, 2009). Religious people should be on the road to achieving the balance of peaceful coexistence (Misrawi, 2010).

Differences formed by political, social, national, and cultural circumstances can overturn a pattern of opinion, behavior, speech, and attitude in social interaction. The basis of fanaticism is the reluctance to value others regardless of their beliefs. The theological doctrine, interreligious dialogue, and respect for minorities over time became increasingly different with cultural development (Etikasari, 2018). The denial of human freedom and independence cannot be replaced. All of this is protected in every nation, as are the laws and regulations in general.

Perception on Religious Moderation Program

This study, seen in person, aims to determine the influence of public perceptions on religious moderation programs. After SEM processing, results are obtained, as shown in Figure 1. SEM calculations estimate that the coefficient of the direct effect of perception against religious moderation is 0.58 and significant at 0.01. The (R) 9i value on the Perception variable is the sum of the statements calculated in the cause variable analysis (X). The sum of R will determine how much influence the result variable (Y) has. Then, the value of (R)) 19i on the moderation variable indicates the same thing: the number of statements computed in the variable analytics (Y). The value of R2 produces the calculation coefficient as the accumulation of a value of 0.34.
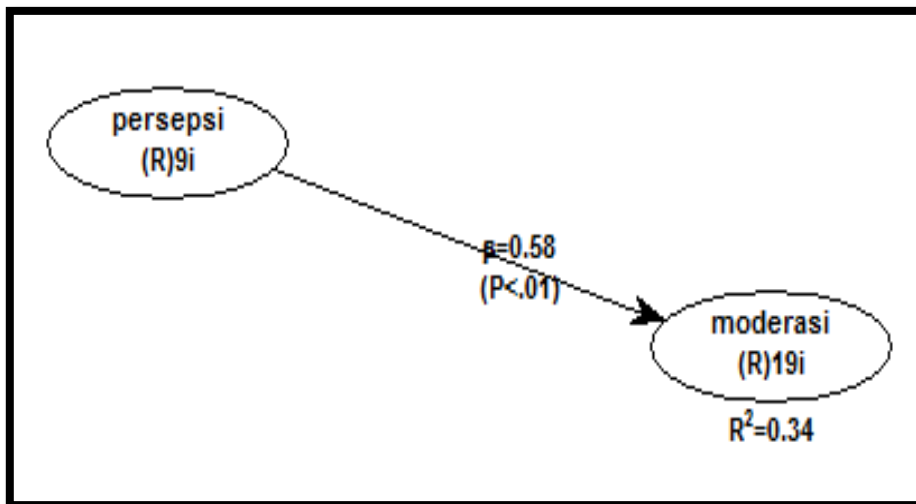
Source: Author's Observation

Figure 1.

Perceptual influence on religious moderation

The P (values) between the path of the variable (X) and (Y) are the standard measurement values of the calculation that show that the value of influence produced is more significant than (>) of 0.01. From the point of view of the value, the P-value is a value of the statistical analysis of probability, which is a detailed result of a calculation interpretation. The smaller the value of the P-values, the less likely the relationship or difference will happen.

Then, to find out the beta value (β) in the calculation of the path analysis, which is the value of the calculated path coefficient from the computation of a path. The calculation results can also be seen in detail in the path analysis on SEM PLs.03, which will show how much of the contribution is produced and how significant the total effect and loading of the calculation of that path are.

This beta is 0.58, where there are 0.42 that influence religious moderation influenced by factors other than perception. Many factors can affect access to religious moderation. Among them, the mission of religious moderation is vital for a nation's harmonious growth. Religion has a degree of respect and importance given to the country. The proclamation of peace and harmony encourages this nation to respect authority and treat others

respectfully. Religion and spirituality are driven through this mission.

For those who are faithful and disobedient to the dangerous doctrines that use religion as a clue, the mission of religious moderation is critical. Adherents of all religions can be found in the areas where religions are active. It requires sufficient understanding and awareness of religion to practice its teachings, thus producing personal and communal piety. Through the prophecy, the people are called to obey their religion's teachings which live in harmony with those who embrace all religions, both within and among them. Similarly, there is a synergistic harmony between religion and state institutions.

However, the reality is that there are still many religious believers who are committing movements and acts that are contrary to what they claim to be their religion. More than 80% of Indonesians identify themselves as Muslims. There is a dynamic militancy shift that strikes religions and states. At the same time, various Islamic movements have made significant contributions to the advancement of Islam and the life of nations and nations for more than a century (Arifin, 2016: 94).

The actions of the Muslims are always consistent in religious teachings. The actions of Muslims are sometimes contrary to the actual teachings of Islam. Problems arise in inter-religious interaction within and between religious communities in Indonesia. These issues are rooted in limited religious interpretations and claims of a single truth, which trigger prejudice and intolerance towards other communities. Such discriminatory thinking shows seeds of conflict that end in violence against other groups.

The Relationship of Public Perception to the Policy of Religious Moderation Program

The study Model shows the mediation of the relationship between public perception and religious moderation programs mediated by government policies. The estimated result shows that the coefficient of direct effect perception on religious moderation is 0.54 and significant at 0.01 (as shown in Figure 2). The estimate of the indirect effect of the religious moderation policy decreased to 0.28 but remained significant. This shows a form of partial mediation or the policy of partially mediating the influence of perception on religious moderation. This form of partial mediation shows that policy is not the only mediator of the perception of religious moderation; there are other mediating factors. The test results show support for the hypothesis that policies have an indirect effect on religious

moderation. Policies serve as partial mediators of the relationship between religious perception and moderation.

Exchange of ideas, thoughts, and information through community. Its use is recorded to continue to experience significant improvements in people's lives. Reports show that there are active users of social media in the world, reaching 73.7 percent of the total population (APJII, 2020). Social media has become a forum for content moderation da'wah fight. Public perception of the policy of religious moderation program needs to be built through the virtual space.
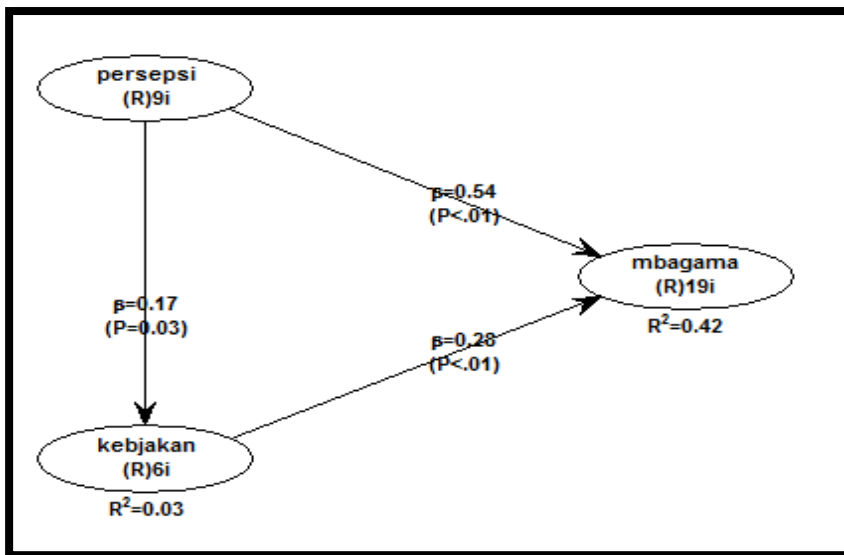
Source: Author's Observation

Figure 2.

Mediation Test Results

Religious thought and movement dynamics must not stop, leading to good for the people, nation, and state. Public perception and policy moderation programs are a gamble for the survival of this nation's existence. Da'wah, as a choice of ways to convey the teachings of Islam Islam, gets its portion. The idea of religious moderation in Islam at least unfolds in the context of traditional Indonesian Islamic philosophy. The conciliatory ideology used to disseminate the teachings of Islam is the first characteristic. Second, adopt a contemporary lifestyle emphasizing human

rights, democracy, and science and technology. Third, study and understand the teachings of Islam by using reason and rational thinking. Fourth, give top priority to a contextual approach when finding out where the teachings of Islam come from. Fifth, applying the technique of ijtihad (establishment of Islamic law) Istinbat law. Tolerance, harmony, and willingness to cooperate in social life are added to all these qualities (Fahri & Zainuri, 2019).

Rahmatan Lil'alamin's Islamic goals align with his teaching on moderation, which is outlined in the Prohibition of oppressing others. Consequently, Islam upholds nonviolence in society, recognizes and accepts potential differences, prioritizes contextualizing religious teachings when interpreting sacred texts, uses legal istinbath to apply actual laws in society, and uses science and technology methods to justify and receive encouragement to solve problems-growing problems in Indonesian society. Islamic teachings need to be moderated so that other adherents can feel the truth of Islamic teachings, namely *rahmatan lil ' alamin*, in order to restore the image of Islam. Da'wah efforts uphold *rabbaniyyah* (divinity) and *insaniyyah* (humanity) components, integrate revelation and logic (ratio), and combine materialism and idealism (Hilmi, 2016).

The Qur'an, the Hadith of the Prophet Muhammad, and the Companions of the Living example are the most fundamental sources of Islamic doctrine. The Qur'an, which was revealed to the Prophet Muhammad and made public, is the most important source of information in the Islamic faith. Revelation of the Qur'an seeks to be a universal guide for humanity to answer the social problems that develop in communal life. Understanding the text of the Qur'an provides thematic answers to various everyday problems humans face today (Umar, 2005).

Islam, as the last heavenly religion revealed by Allah through the Prophet Muhammad, is considered to have straightforward teachings. Islam has consistently achieved a balance between two poles that are far apart in structuring its teachings. Dawah can bridge human-related and esoteric difficulties, with various consequences for everyday life (Yasid, 2005).

Islam needs to be in the middle. Al-Qardawi (2011), the attitude of tawazun, ta'adul, i'tidal, and istiqamah should be in Muslims in all countries. Only a tiny percentage are trapped in prejudices and the influence of extreme traditions, families, ideas, times, and places (Amin, 2009). Religious people should be in the middle lane to achieve a balance of peaceful

coexistence (Misrawi, 2010).

A pattern of opinion, behavior, speech, and attitude in social interaction can be motivated by political, social, National, and cultural differences. Unwillingness to value others regardless of the beliefs they have is the basis of bigotry. Theological teachings, inter-religious dialogue, and respect for minorities over time increasingly differ from cultural development (Etikasari, 2018). The denial of human freedom and independence cannot be replaced. All this is protected in every nation and legislation in general.

CONCLUSION

This study has presented a variable program of religious moderation on the perception of society as a government policy. Religious moderation index in four locations in West Java shows the need for accuracy and alertness of all components of the nation to be addressed: religious moderation index Bandung Raya 71, and Garut 70. Below it are Cimahi 68 and Tasikmalaya 59. Mapping is also observed where Bandung Area and Cimahi distribute villages and cities. The Garut and Tasikmalaya generally include the distribution of villages.

Research can provide a continuation for the next achievement. Some suggestions can be put forward for further research (1) this research can be extended to other locations in Indonesia (2) this study can also be done with time series, where values are compared at a certain period. The next suggestion is submitted to the government in terms of (1) the need for research efforts to see how the effectiveness of a moderation program thrives in a community. For example, in the education community, government programs need to be managed by independent institutions (2) The Ministry of Religious Affairs, as the leading sector of religious moderation policy, needs a broader portion to work on this, with an integrated synergy in all elements of the state and society.

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