

Promoting Religious Moderation Among Bandung's Youth: Insights from SALIM Community

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Abstract:

This research is aimed at finding out how Sahabat Lintas Iman (SALIM) organizes activities containing the value of religious moderation, analyzed using Anthony Giddens' theory regarding social movements. By using this sociological approach, the author tries to reveal the facts in the field regarding the socialization of religious moderation to the young generation of Bandung. The method used is descriptive by presenting the social phenomena obtained in narrative form. The type of data in this research is qualitative, equipped with data collection techniques through observation and interviews. In the research, data was found regarding the socialization of religious moderation carried out by the SALIM community to the young generation of Bandung. Researchers found three activities that have religious moderation values, namely: First, religious cafes are a place that combines enthusiastic young people with the experience of wise parents. Not just a meeting, but also an encounter that builds mutual understanding that inspires new perspectives. Second, the tour of places of worship is one of SALIM Bandung's programs in socializing religious moderation to the young generation of Bandung. The activities take place when one religion is celebrating its religious holiday. Third, the Interfaith Friends Meeting (PASINI) is a meeting between religious followers, without feeling low or high and without any secret agenda or goals.

Keywords: multicultural education; religious tolerance, social movement; university environment; young generation.

INTRODUCTION

In Indonesia, there are serious problems related to the problem of low socio-religious attitudes and intolerance, which leads to riots between religious communities. It is also a fact that this is the case in educational institutions. This can be seen, according to Agus Munadlir's research, that the goals, vision, literature, curriculum, lecturers and attitudes towards diversity still leave many problems unsolved. In the education system, for example, there are still many institutions that have not implemented an integrated curriculum that includes material on inclusivism, pluralism and multiculturalism (Jannah et al., 2023).

This is in accordance with the statement of Syamsul Bahri, who reported that in a university environment that does not adopt and integrate multicultural education, nationalism and Islamic education in one unit, it will result in a lack of tolerance and respect for other people who adhere to different cultures and religions. and

consider this an unimportant factor (Indriyani & Almachim, 2023). This is in accordance with what has been stated here. This is something that doesn't fit and should be taken out of the equation.

The fact that these issues exist shows that society as a whole and the younger generation in particular need to work to improve their ability to coexist with diverse people and ideas. At this point, there needs to be an awareness that religion must be practiced in moderation, not extreme (Sudrajat et al., 2021). This is packaged in the concept of Religious Moderation, which was launched by the Ministry of Religion in 2019. To regulate the daily activities of a multicultural society like Indonesia, religious moderation is implemented as a regulatory framework. The need for moderate religious narratives is not simply a personal or institutional demand; rather, it is a widespread need for citizens around the world (Alfulana, 2023).

This is also in line with Nur Kholis' comments which stated that the diversity of Indonesian society is very easily exploited by forces who want to divide national unity, and this is one of the reasons why moderation in religion is very important. This is further strengthened by the issuance of PERPRES Number 7 of 2021, which is expected to be able to combat extremism in our country (Saryam et al., n.d.). Combined with PERPRES Number 18 of 2020, which stipulates religious moderation as fundamental social capital for national development (Miftah et al., 2023). This is because moderation essentially creates collective awareness of all components of the nation in the context of harmonizing relations between religion and the nation (Marjani, 2023). The ideas of Pancasila and laws that are able to strengthen a sense of togetherness amidst Indonesia's diversity are both strengthened when religious moderation is practiced (Pratiwi & Suniadewi, 2024).

Considering the many examples of intolerance, radicalism and fanaticism that have occurred recently, religious moderation is needed as a means of designing a way of religious life that worships peace and engages in activities to dispel violence (Nurbayani & Amiruddin, 2024). The younger generation, apart from society as a whole, must instill religious moderation within themselves to produce national leaders who are able to practice moderation in all aspects of their lives (Husna & Thohir, 2020). Therefore, the principle of religious moderation needs to be implemented everywhere, one of which is through religious communities.

Many different efforts are being made to teach young people how to live peacefully, given the increasing awareness of the risks associated with intolerance, which can result in conflict and violence (Tanyel & Kıralp, 2021). One of them is the efforts made by community programs to teach and spread the message of peace. One of them is the initiative carried out by Friends of Interfaith (SALIM) Bandung, which aims to educate and disseminate the message of peace through various peace education media channels. The peace education implemented is unique because peace education is based on scripture.

SALIM, which stands for Sahabat Lintas Iman, is a community of young people across faiths in Greater Bandung. SALIM was formed on October 25 2016, initiated by Youth Interfaith Camp (YIC) alumni. YIC itself is an annual routine event organized by the Pasundan Christian Church (GKP) and the Inter-Religious Working Network (JAKATARUB). SALIM Bandung is filled with young people from various religious backgrounds and beliefs. Islam, Catholicism, Protestantism, Hinduism, Buddhism, Confucianism, Believers, Baha'i and other beliefs.

SALIM has Goals, Plan and Truth, namely creating safe and open spaces for every individual with their religious identity, such as religion and belief, gender and so on (Goals). Creative content campaigns, dialogue, training, games and case studies are the campaign models used by SALIM (Plan). Human rights and non-hostility are SALIM's principles in every campaign movement carried out (Truth).

Since the formation of the Bandung Interfaith Friends Community in 2016. SALIM's footprints in campaigning for religious moderation and peace in Greater Bandung include tours of houses of worship every religious holiday, religious cafes, interfaith camps, participating in the Bandung Lautan Damai event, visitation of vulnerable groups and others. Salim's contribution to Bandung is based on his love for the diversity and plurality that exists in Greater Bandung, especially as an Indonesian citizen. Therefore, the Interfaith Friends community continues to strive to campaign for tolerance and peace on humanitarian grounds.

Therefore, the author believes that the concept of religious moderation needs to be reviewed, as well as its socialization in the context of peace education among the young generation of Bandung, to prove that the socialization of religious moderation is not only carried out by large communities. Then, there is the desire of researchers to study the Socialization of Religious Moderation among the Young Generation in Bandung, more specifically research on the Bandung Friends of the Interfaith (SALIM) community.

METHOD

A research method known as qualitative was used by researchers in this study. Meaning, rather than broad generalizations, is emphasized in qualitative research findings because the researcher himself acts as the main instrument of the research. Investigations of the condition of natural objects often use this research method. This type of research is often used to investigate the state of natural objects (Mustari & Rahman, 2012).

RESULTS AND DISCUSSION

Kafe Religi

Kafe Religi is a work program implemented by SALIM which was previously routinely implemented by JAKATARUB. This program has become an integral part of major events such as Bandung Lautan Damai, and JAKATARUB often holds it in close collaboration with JAKATARUB partners. The existence of this program is rooted in a deep awareness of the diversity that encompasses Indonesian society, a diversity that, although rich, is also vulnerable to potential conflict.

However, the interesting thing that needs to be noted is how the Religious Cafe event has become a forum that not only provides hope, but also solutions. In this event, SALIM presents speakers from various religions and beliefs, true partners of SALIM, to open a space for discussion that is always open in both directions. Through this dialogue, SALIM seeks to provide a rare opportunity for participants to ask questions freely, and get objective and authentic answers directly from the religious leaders involved.

Not just a question-and-answer forum, the Religious Cafe is directed at creating an atmosphere that is able to understand plurality among participants and foster mutual respect. With speakers coming from various religious and belief backgrounds, this program is a golden opportunity to experience diversity, understand diverse perspectives, and embrace differences. Through this context, SALIM hopes that messages of inclusiveness and harmony can be integrated into a discussion frame that triggers enlightenment.

Ultimately, the Religious Café is not just about conveying information, but also creating an immersive experience for participants. This is our concrete step to overcome negative stigmas and reduce potential conflicts..

House of Worship Tour

Houses of worship are important religious facilities for religious believers in a place. Apart from being a symbol of the existence of religious followers, houses of worship are also places for broadcasting religion and places of worship.

Houses of worship are not just buildings, but houses of worship can also be described as a reflection of religion for every believer and apart from that, houses of worship certainly play a very important role for all religious communities.

However, places of worship often also give rise to perceptions related to aspects of social life. The existence of places of worship must be recognized because they have a very big role as a direction for communication and socialization of religious teachings, so that the preservation of the religious belief system adhered to by each religious community is very good which will then result in regeneration for the continuity of religious life.

Touring houses of worship is one of SALIM Bandung's programs in socializing religious moderation to the young generation of Bandung. The activities take place when one of the religions is celebrating its religious holiday, for example the Confucian religion celebrates the Chinese New Year holiday, then the SALIM community creates a Chinese New Year evening tour activity which previously communicates with its Confucian religious members to look for temples that can be invited to collaborate in visiting places of worship (Warsono et al., 2023). Then, after obtaining permission from the relevant parties, SALIM made a brochure and invited the SALIM coordinator to distribute the brochure to schools, universities and the public.

Interfaith Friends Meeting (PASINI)

SALIM himself imitates the positive activities carried out by JAKATARUB, namely interfaith dialogue. SALIM packages interfaith dialogue by taking it in a direction that can attract the enthusiasm of Bandung's young generation by holding PASINI activities.

According to the language, dialogue comes from the Greek, namely dia and logos, which means conversation between two parties or dialogue. Dialogue is a conversation between two or more people to achieve the goals to be achieved. Dialogue seeks to provide insight and insight into teachings and life. So that dialogue has the aim of creating harmony, fostering tolerance and mutual prosperity, cultivating openness, developing mutual respect and mutual understanding, and fostering integration and consistency between differences.

In the context of relations between religious communities, dialogue is interpreted as communication between two or more people of different religions. Dialogue becomes a common path towards truth, a partnership without ties and without hidden intentions (Hermawan & Rahman, 2024).

In interfaith dialogue, religious representatives from various traditions and beliefs come together to share their experiences, views and understandings. They discuss relevant topics, such as beliefs about God, life after death, ethics, social justice, peace, and the role of religion in society. The dialogue includes an approach of mutual listening, mutual respect, and seeking a deeper understanding of different religious views (Khalid & Lopez, 2023).

Interfaith dialogue aims to promote understanding, overcome prejudice and negative stereotypes, and build trust and harmonious relationships between religious communities. This dialogue also encourages cooperation in efforts to solve common problems, such as religious conflicts, social conflicts, or global issues that affect society at large (Widiyanto, 2023).

Interfaith dialogue can be carried out through various forms, such as regular meetings, seminars, or organized dialogue activities. In addition, the use of social media and modern communication technology can also facilitate interfaith dialogue that involves wider participation from various backgrounds. Through interfaith dialogue, it is hoped that mutual understanding, tolerance and sustainable harmony will be created between religious communities. This dialogue provides a space for people with diverse beliefs to respect each other, work together, and build a more harmonious and inclusive world (Ismail & Uyuni, 2020).

SALIM sees interreligious dialogue as a necessity to build a better world civilization. In the midst of a discussion about choosing religious or faith diction, SALIM chose the word faith. The choice is based on consideration, the word faith indicates an appreciation of private personal choices. This means SALIM invite and bringing together all people from various religious/belief backgrounds that are never limited. This also bridges the entrapment of people outside formal, institutionalized and authoritative religious categorization (Hermawan & Rahman, 2024).

It can be said that SALIM believes that dialogue is a conversation between two communicators and communicants, it can also mean dialogue with oneself, in the form of reflection about religion. This dialogue can mean reflection or internal dialogue that is constructive and constructive. The definition of interfaith dialogue emphasizes the importance of building friendship, creating spaces for encounter, and advocating for more spaces for encounter so that all people can meet in an atmosphere of equality, without discrimination, and with justice. Interfaith dialogue does not have to be rigid, everyone involved in the dialogue process can laugh out loud, lament the unequal situation and celebrate the good practice of tolerance by having fun (Andrabi, 2020).

SALIM observed that starting an interfaith dialogue is often difficult, and sometimes you can even get caught up in small talk that doesn't produce anything or get stuck in unproductive hesitation. Therefore, SALIM recommends that dialogue between friends, namely dialogue between everyday friends, can be a good first step in building conversations that can then develop into conversations about topics related to faith.

In the context of dialogue, it is important to see dialogue partners as friends and humans in all their complexity. This approach ensures that the dialogue process occurs with mutual appreciation and respect, which in turn can encourage more honest and open conversations. Friendships and informal interactions often provide a strong basis for opening up space for discussions about beliefs (Hermawan & Rahman, 2024).

However, SALIM realized that interfaith meetings could not be ignored. However, for some groups, such as co-workers or couples with different beliefs, this may have become part of their daily routine. This is a necessity, remembering the wise words of Hans Kung who stated that world peace is impossible without peace between nations, and peace between nations itself is impossible without inter-religious dialogue.

Thus, SALIM's view and the principle expressed by Hans Kung are that there is no world peace without peace between nations, there is no peace between nations without dialogue between religions.

Creative content campaigns, dialogue, training, games and case studies are the models used for SALIM's religious moderation campaign.

Human rights and non-hostility are SALIM's principles in every campaign movement carried out. Since the formation of the Bandung Interfaith Friends Community in 2016. SALIM's footprints in campaigning for moderation, tolerance and peace in Greater Bandung include tours of houses of worship every religious holiday, religious cafes, interfaith camps, participating in the Bandung Lautan Damai event, group visits vulnerable and so on. SALIM's contribution to Bandung is based on a love of the diversity and plurality that exists in Greater Bandung, especially as an Indonesian citizen. Therefore, the Friends of the Interfaith community continues to strive to campaign for moderation, tolerance and peace on humanitarian grounds.

Analysis of Social Movements in the SALIM Community

According to Anthony Giddens' definition, a social movement is a joint effort by a group of people to realize a common goal through the use of cooperative activities that take place outside the framework of a recognized institution, such as the SALIM community, which stands for Sahabat Lintas Iman, is a community of young people across faiths in Greater Bandung who have a goal. together namely:

- a. Promoting Understanding and Respect Between Groups: SALIM aims to build better understanding between various groups in society, whether based on religion, culture, race, or other background. The goal is to reduce conflict and increase respect for diversity.
- b. Encouraging Interfaith Dialogue: SALIM is a place where people from different backgrounds can meet, talk and share their experiences. This dialogue can help overcome prejudice and encourage better collaboration between groups.
- c. Education on Moderation: One of SALIM's main goals is to educate the younger generation about the importance of moderation and how to implement it in everyday life. This can be done through educational programs, training, seminars and public campaigns.
- d. Comparative Religious Education: One of the aims of SALIM is to provide comparative religious education, which helps young people understand the similarities and differences between different religions.
- e. Addressing Discrimination and Violence: SALIM often seeks to address discrimination and violence that may arise as a result of misunderstanding or tension between groups. SALIM is involved in advocacy for human rights, providing legal assistance to victims of discrimination.
- f. Building Interfaith and Intercultural Bridges: In a multicultural and multireligious society, SALIM can help build bridges between various religions and cultures. This can create a more inclusive and welcoming environment for everyone.
- g. Joint Humanitarian Activities: SALIM also aims to carry out joint humanitarian activities, where followers of various religions work together to help those in need, regardless of their religious background.
- h. Building Networks and Collaboration: One of the important goals of SALIM is also to build networks and collaboration between religious leaders, academics, activists and other young people who are interested in advancing religious moderation (Giddens & Sutton, 2021).

By implementing various programs and initiatives in line with these goals, Friends of Interfaith aims to be an agent of positive change in building a more harmonious and inclusive society where all people can live side by side peacefully, regardless of their differences in religious beliefs.

CONCLUSION

SALIM, short for Sahabat Lintas Iman, is a community of young people across faiths in Greater Bandung. SALIM was formed in 2016 and was initiated by Youth Interfaith Camp (YIC) alumni. YI itself is an annual routine event organized by the Pasundan Christian Church (GKP) and the Inter-Religious Working Network (JAKATARUB). SALIM carries out outreach on religious moderation through activities that involve religious moderation. Religious cafe: is a work program implemented by SALIM which was previously routinely implemented by JAKATARUB. This program has become an integral part of major events such as Bandung Lautan Damai, and JAKATARUB often holds it in close collaboration with JAKATARUB partners. The existence of this program is rooted in a deep awareness of the diversity that encompasses Indonesian society, a diversity that, although rich, is also vulnerable to potential conflict. House of Worship tour: The House of Worship tour is one of SALIM Bandung's programs in socializing religious moderation to the young generation of Bandung. The activities take place when one of the religions is celebrating its religious holiday, for example, the Confucian religion celebrates the Chinese New Year holiday, then the SALIM community creates a Chinese New Year evening tour activity which previously communicates with its Confucian religious members to look for temples that can be invited to collaborate in visiting places of worship. Then, after obtaining permission from the relevant parties, SALIM made a brochure and invited the SALIM coordinator to distribute the brochure to schools, universities and the public.

Interfaith dialogue: SALIM observes that starting an interfaith dialogue is often difficult, and sometimes you can get caught up in small talk that doesn't produce anything or get stuck in unproductive silence. Therefore, SALIM recommends that dialogue between friends, namely dialogue between everyday friends, can be a good first step in building conversations that can then develop into conversations about topics related to faith. To analyze the socialization of religious moderation carried out by SALIM through Anthony Giddens' social movement theory, which explains that social movements are joint efforts by a group of people to realize common goals through the use of

cooperative activities that take place outside the framework of recognized institutions, researchers found that SALIM was formed because of the existence of common goal in campaigning for peace, tolerance and moderation movements to the young generation of Bandung.

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