

# Promoting Religious Tolerance through Kampung Moderasi Beragama: A Study of the Implementation of Kepdirjen Bimas Islam No. 137/2023 in West Java

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## Abstract:

This study aims to explain the implementation of the Keputusan Direktur Jenderal Bimbingan Masyarakat Islam (Kepdirjen Bimas Islam) Number 137 of 2023 regarding the establishment of Kampung Moderasi to prevent religious conflict polarization. The research examines several Kampung Moderasi cases in West Java, particularly in the cities of Bandung and Tasikmalaya, which have implemented this policy. Kampung Moderasi aims to create a harmonious and tolerant environment in society by promoting the values of religious moderation. Using a qualitative approach, this study employs interviews, direct observation, and document review methods. The findings show that Bandung, Kampung Moderasi in Cibadak, Babakan Ciparay, and Sukawarna have made significant initiatives in strengthening interfaith relations through interfaith dialogue, educational programs, and social activities. Meanwhile, in Tasikmalaya, Kampung Moderasi in Nagarawangi and Empangsari have also made similar efforts to strengthen social cohesion and prevent conflict by developing inclusive, religion-based communities. However, despite the positive outcomes of this policy's implementation, several challenges remain, such as limited resources and the lack of participation from some segments of society. This study concludes that Kepdirjen Bimas Islam Number 137 of 2023 is effective in preventing religious conflict polarization, but there needs to be greater support from local governments, religious institutions, and society to enhance participation and ensure the sustainability of the program. The future implementation of this policy requires strengthened cooperation among stakeholders and more intensive monitoring.

**Keywords:** Kampung Moderasi, religious conflict, polarization, religious moderation, Kepdirjen Bimas Islam, West Java.

## Abstrak:

Penelitian ini bertujuan untuk menjelaskan implementasi Keputusan Direktur Jenderal Bimbingan Masyarakat Islam (Kepdirjen Bimas Islam) Nomor 137 Tahun 2023 mengenai pembentukan Kampung Moderasi untuk mencegah polarisasi konflik beragama. Penelitian ini mengkaji beberapa kasus Kampung Moderasi di Jawa Barat, khususnya di Kota Bandung dan Tasikmalaya, yang telah mengimplementasikan kebijakan ini. Kampung Moderasi bertujuan untuk menciptakan lingkungan yang harmonis dan toleran di masyarakat dengan mempromosikan nilai-nilai moderasi beragama. Menggunakan pendekatan kualitatif, penelitian ini menggunakan metode wawancara, observasi langsung, dan kajian dokumen. Temuan penelitian menunjukkan bahwa Kampung Moderasi di Cibadak,

*Babakan Ciparay, dan Sukawarna di Bandung telah melakukan inisiatif yang signifikan dalam memperkuat hubungan antarumat beragama melalui dialog lintas agama, program pendidikan, dan kegiatan sosial. Sementara itu, di Tasikmalaya, Kampung Moderasi di Nagarawangi dan Empangsari juga telah melakukan upaya serupa untuk memperkuat kohesi sosial dan mencegah konflik dengan mengembangkan komunitas berbasis agama yang inklusif. Namun, meskipun ada hasil positif dari implementasi kebijakan ini, beberapa tantangan masih ada, seperti keterbatasan sumber daya dan kurangnya partisipasi dari beberapa segmen masyarakat. Penelitian ini menyimpulkan bahwa Kepdirjen Bimas Islam Nomor 137 Tahun 2023 efektif dalam mencegah polarisasi konflik agama, namun dibutuhkan dukungan yang lebih besar dari pemerintah daerah, lembaga keagamaan, dan masyarakat untuk meningkatkan partisipasi dan memastikan keberlanjutan program. Implementasi kebijakan ini ke depan memerlukan penguatan kerjasama antar pemangku kepentingan dan pemantauan yang lebih intensif.*

**Kata kunci:** Kampung Moderasi, konflik agama, polarisasi, moderasi beragama, Kepdirjen Bimas Islam, Jawa Barat.

## INTRODUCTION

Indonesia, as an archipelagic country stretching from Sabang to Merauke, radiates diversity in every aspect of life (Widiyanto, 2019). This nation is a mosaic of ethnicities, involving more than 300 ethnic groups, each bringing its unique culture, language, and customs. Indonesia is also home to various religions, where Muslims, Christians, Hindus, Buddhists, and traditional beliefs live side by side in harmony (Hati, 2023). The linguistic diversity that adorns the land of Indonesia involves more than 700 local languages, symbolizing its linguistic pluralism (Sibawaihi, 2022b). Traditional attire, traditional arts, and ceremonies reflect the alignment of community life, filled with colors and harmony. The national motto, "*Bhinneka Tunggal Ika*," encapsulates the spirit of unity in diversity, showing that diversity is a strength that binds and builds the foundation of harmony in Indonesian society (Hidayat et al., 2020).

Amidst the abundance of cultural, religious, and ethnic diversity in Indonesia, society often faces the challenges of violence, intolerance, and radicalism. One of the main challenges is the lack of understanding and appreciation for diversity (Sariyatun, 2018). Sometimes, these differences can become a source of conflict that sparks violence and intolerance. The influence of radical groups also poses a serious threat, with the potential to crystallize into movements that harm the common welfare. Globalization and technological advancements also open doors for the spread of radical ideas via social media, accelerating the dissemination of provocative messages (Adeney-Risakotta, 2014).

Cultural, ethnic, tribal, linguistic, belief and religious diversity in Indonesia has a significant impact on daily life. Each ethnic group brings unique characteristics and habits in carrying out the processes of life (Sibawaihi, 2022a). However, it is unfortunate that these differences sometimes trigger division and conflict among the nation's people. Incidents of inter-tribal wars, which are still heard too often, have caused countless casualties. Even in religious contexts, differences in religious practices or interpretations of teachings often lead to conflicts, even within a single religion.

West Java, Indonesia, is one of the areas where interreligious conflict still occurs. In 2023, West Java recorded a high number of violations of religious freedom and belief (KBB), with 47 cases, according to the SETARA Institute. This places West Java as the province with the most KBB violations (Herdiana, 2024). Therefore, it is very important to build mutual understanding and respect among ethnic groups (Ubaidillah et al., 2021). By doing so, society can collectively celebrate diversity as a shared wealth and create a harmonious environment without falling into conflicts that harm the community.

Based on research conducted by Mursyid Ali Hakim (2013), several factors contribute to religious conflict in West Java, including: First, the differences between Islam and Christianity, which initially were theological, are now reinforced by ethnic, social, and cultural differences, as well as emerging political and social issues that transcend religious dimensions. Second, variations in the interpretation and practice of religious sources, especially sacred texts, can create conflicts, particularly within religious groups themselves. Third, unhealthy political competition and the misuse of religious symbols to gain mass support in elections often lead to demonstrations that are sometimes brutal and anarchistic, disturbing and damaging the harmony that has been established. Fourth, the weakening of local wisdom and religious institutions due to strong global cultural currents can create an atmosphere where people feel lost and lack guidance. Fifth, narrow and limited religious understanding, along with excessive group fanaticism, often leads to arrogant attitudes, anarchism, and violence that are difficult to control. Sixth, the difficulty in finding

leaders who are seen as representative, authoritative, widely accepted, and trusted to rise above group interests for the sake of humanity, the nation, and the state creates a leadership crisis.

Saifuddin (2022) identifies three significant challenges that must be addressed to strengthen religious moderation. First, the spread of extreme and fanatical religious views, which contradict the true essence of religion. Second, the emergence of religious interpretations presented as the only truth, where certain groups insist on imposing their beliefs on others with threats and inhumane violence. The third challenge is the emergence of views that threaten national unity, such as supporting certain groups, rejecting the principles of Pancasila and national identity, and labeling those who show nationalism as infidels, all based on the assumption that religion does not support nationalism.

Saifuddin's statement shows that religious moderation plays a key role in preventing radicalism and building harmony in society. Awareness of the diversity of beliefs and respect for differences forms the foundation of this moderation. By promoting open and respectful interfaith dialogue, religious moderation creates a space for tolerance and mutual understanding. Furthermore, moderation teaches universal values such as love, peace, and justice, enabling individuals to practice their religion without harming others. Therefore, religious moderation not only emphasizes tolerance but also encourages social integration and the development of humanistic values (Setia & Rahman, 2022). With religious moderation, society can distance itself from radical attitudes that threaten diversity and harmony in religious life.

As the leading sector of the government in strengthening religious moderation, the Ministry of Religious Affairs of the Republic of Indonesia plays a vital role in preventing religious conflict and maintaining religious harmony in a diverse society (Tim Penyusun Kementerian Agama, 2019). The ministry is not only responsible for managing religious affairs but also has a significant responsibility to promote values of tolerance, harmony, and mutual respect among followers of different religions. Through inclusive religious education programs focused on a deep understanding of each religion's teachings, the Ministry of Religious Affairs can shape a society with a better understanding of diversity. In addition, by implementing religious moderation through policies that support interfaith dialogue and interfaith cooperation, the ministry can become a pioneer in creating space for society to interact positively without religious conflict (Junaedi, 2019).

The Ministry of Religious Affairs of the Republic of Indonesia, through Kepdirjen Bimas Islam Number 137, the year 2023 on the establishment of Kampung Moderasi Beragama, aims to prevent religious conflict polarization in cities and regencies across Indonesia. This Kepdirjen Bimas Islam is also a form of commitment to improving religious moderation, social harmony, community participation, economic welfare, and the active role of local leaders and religious figures.

So far, no research has specifically discussed the implementation of policies related to the effectiveness of the Kepdirjen Bimas Islam policy on Kampung Moderasi in preventing religious conflict. However, other studies, such as the implementation of religious moderation in Kampung Toleransi (Pauzian, 2022), have examined similar policies. This research originated from the joint regulation of the Minister of Religion and the Minister of Home Affairs No. 9 of 2006 and No. 8 of 2006 regarding guidelines for local government heads in fostering religious life, emphasizing the need to establish rural areas living in high tolerance as an effort to strengthen solidarity in religious life in society. Other research has focused on how religious moderation is implemented in Indonesia and its challenges. Indonesian scholars generally conclude that the concept of religious moderation is well-suited for a diverse religious community (Helmy, 2021; Lina & Wijanarko, 2022; Nasir, 2021; Rahman, 2022; Subchi, 2022; Sujono et al., 2022; Ziaul Haq et al., 2023).

In the context of interfaith relations, the potential for religious conflict arises when there are prejudices against others or groups outside oneself. Gordon Allport (1954) discussed the paradox of religion and intolerance. He argued that religion is partly responsible for the emergence of prejudice. Although every religion has universal aspects, when religious bonds are formed, in-group feelings arise, causing those outside the group to be seen as out-group and treated differently, often being suspected of disrupting the group's cohesion. In this context, conflicts and violent behaviors under the guise of religion are vulnerable to emerging (Hermawati et al., 2017).

This study aims to analyze the Kampung Moderasi Beragama policy initiated by the Ministry of Religious Affairs of the Republic of Indonesia in preventing and addressing religious conflicts in Indonesia. This research explores how the presence of Kampung Moderasi Beragama in West Java, especially in Bandung and Tasikmalaya, and examines the implementation process of this Kepdirjen in strengthening interfaith harmony, enhancing tolerance, and facilitating interfaith dialogue at the community level. In addition, this study aims to understand the challenges faced by the government and society in realizing villages oriented toward religious moderation.

The central argument underlying this research is that the Kampung Moderasi Beragama policy has great potential in creating interfaith harmony, emphasizing values of tolerance and respect for religious and cultural differences. This study argues that despite the significant challenges in implementing this policy, such as differences in understanding among religious groups and resource limitations, the success of this policy can create a more harmonious and inclusive society. This study also views that religious moderation is not only a government policy but also a value that can be internalized in society to provide a positive impact on religious and social life.

## METHOD

This study focuses on the implementation of the Kepdirjen Bimas Islam No. 137 in the year 2023 on the establishment of Kampung Moderasi Beragama to prevent religious conflict polarization in the cities of Bandung and Tasikmalaya, West Java. The research objects include the Kampung Moderasi in Cibadak Village, Babakan Ciparay Village, and Sukawarna Village in Bandung, as well as in Nagarawangi Village and Empangsari Village in Tasikmalaya. The selection of these areas is based on their direct involvement in the implementation of the Kampung Moderasi policy, which aims to strengthen religious moderation and prevent conflict.

The research employs a qualitative approach using both primary and secondary data (Lune & Berg, 2017; Paradis-Gagne, E. & Pariseau-Legault, 2022; Setia & Rosele, 2024). Primary data is collected through in-depth interviews with government officials, religious leaders, and local communities in the research areas, including the Head of the Ministry of Religious Affairs in Bandung, key figures and officials in the Kampung Moderasi of Cibadak, Babakan Ciparay, Sukawarna, the Head of the Religious Affairs Office (KUA) in Tasikmalaya, as well as leaders and scholars in the Kampung Moderasi of Nagarawangi and Empangsari. Secondary data is obtained from document reviews related to religious moderation policies, government reports, and literature on conflict prevention in Indonesia.

The research process begins with participatory observation conducted from July 1 to August 26, 2024, in the selected Kampung Moderasi areas. During this period, the researcher is involved in activities within the Kampung Moderasi to observe social and religious dynamics directly. In addition to observation, in-depth interviews are conducted with various stakeholders to gain their views and experiences related to the implementation of this policy. Document reviews are conducted by examining the Director General of Islamic Community Guidance Decree, which forms the basis of the policy, government reports, and other relevant publications.

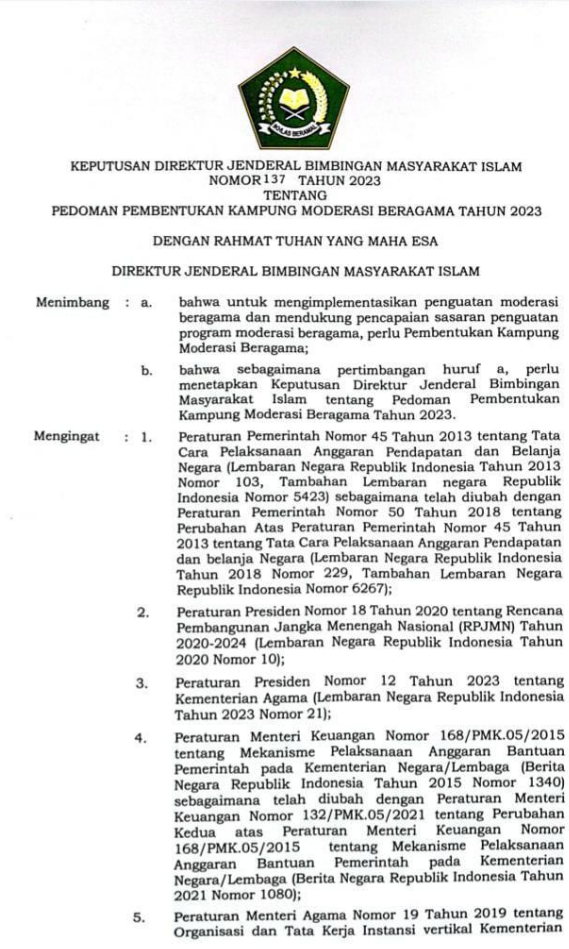
Data analysis techniques involve data reduction, where relevant information from interviews and observations is filtered. Afterward, the researcher categorizes the data to understand the emerging findings in the context of policy implementation. The categorized data is then analyzed thematically to gain an in-depth understanding of the effectiveness of the Kampung Moderasi in preventing religious conflict polarization in both areas (Miles & Huberman, 2013).

## RESULTS AND DISCUSSION

### **Kepdirjen Bimas Islam No. 137 Year 2023 on the Establishment of Kampung Moderasi Beragama**

Kepdirjen Bimas Islam No. 137, the year 2023 of the establishment of Kampung Moderasi Beragama (KMB) is a policy issued by the Ministry of Religious Affairs of the Republic of Indonesia to raise public awareness of the importance of religious moderation. This policy aims to encourage the creation of an environment that practices moderate religious attitudes at the village or subdistrict level, in line with the spirit of national development that prioritizes tolerance and harmony among religious communities. Kampung Moderasi Beragama (KMB) is intended as an area that serves as a model for maintaining social harmony and preventing conflicts arising from religious, cultural, and social differences (Direktur Jenderal Bimbingan Masyarakat Islam, 2023).

Figure 1. Display of Kepdirjen Bimas Islam No. 137 Formation of Kampung Moderasi



Source: Kemenag RI, 2023.

This decision was validated by the Director General of Islamic Community Guidance as part of the government's efforts to address the socio-religious challenges in Indonesia. Three main driving factors behind the issuance of Kepdirjen Bimas Islam No. 137 of 2023 are: first, the rise of extreme religious attitudes that potentially violate human rights; second, subjective claims of truth that can trigger social division and conflict; and third, religious fervor that does not align with love for the nation and the Unitary State of the Republic of Indonesia. This policy was also issued to strengthen religious moderation, which has been recognized in the National Medium-Term Development Plan (RPJMN) 2020-2024 and Presidential Regulation No. 18 of 2020.

The establishment of Kampung Moderasi Beragama aims to improve understanding and the application of moderation values in daily life within the community. Additionally, this policy focuses on enhancing interfaith harmony and tolerance, as well as creating a society that respects differences. In its implementation, this policy involves various parties, including the Regional Offices of the Ministry of Religious Affairs, the Offices of the Ministry of Religious Affairs at the district/city level, and Islamic religious counselors, who will cooperate to ensure that the objectives of the policy are achieved. The success of establishing Kampung Moderasi Beragama highly depends on the active involvement of the community in spreading moderation values and creating a safe and peaceful environment (Direktur Jenderal Bimbingan Masyarakat Islam, 2023).

Thus, Kepdirjen Bimas Islam No. 137 of 2023 serves as the primary guideline for the formation of Kampung Moderasi Beragama, which is expected to be a solution to reducing the potential for religious conflict in society and maintaining harmony within the framework of Indonesia's diversity.

### Kampung Moderasi Beragama in Bandung City

The existence of Kampung Moderasi Beragama in Bandung City is part of the implementation of Kepdirjen Bimas Islam No. 137 on the Establishment of Kampung Moderasi. This means that the existence of several religious moderation villages in Bandung is part of the successful implementation of the policy issued by the Ministry of Religion. Below are the three Kampung Moderasi Beragama in Bandung City:

The first Kampung Moderasi Beragama in Bandung City is the Kampung Moderasi Beragama (KMB) in Cibadak Village, Astanaanyar District, Bandung City. It was inaugurated on July 26, 2023, as an important initiative to promote harmony and tolerance among religious communities in this multicultural area. The inauguration event, which took place at the Vihara Dharma Ramsi, was attended by various parties, including the Head of TU Subdivision of the Ministry of Religious Affairs of Bandung City, the Head of Astanaanyar District, police officers, military personnel, the Head of KUA District, the local MUI Chairman, and other community leaders. KMB has become a symbol of collective commitment to strengthen the spirit of religious moderation, as stated by Amin Jarkasih, "We hope that the spirit of tolerance and mutual respect can be further enhanced." (Interview, July 23, 2024).

Cibadak Village is located in a Chinatown area rich in Chinese culture, inhabited by people of various religious backgrounds, such as Islam, Christianity, Catholicism, Confucianism, Taoism, and Buddhism. This diversity is reflected in the presence of places of worship that are adjacent to one another and mutually respected, such as mosques, churches, temples, and vihara. The history of tolerance in this area began with the inauguration of Cibadak as Kampung Toleransi in 2017 by the former Mayor of Bandung, Ridwan Kamil.

One symbol of religious harmony in Cibadak is the production of ritual offerings for Chinese religious ceremonies, such as "*Lingwu*" (spirit houses made of paper). The *Lingwu*-making business, which has been running for decades, has become part of Chinese cultural identity and shows the importance of preserving traditions in facing the times. Ayung, the third-generation owner continuing this business, stated, "This tradition remains alive and relevant, even though there are modern design innovations to meet market tastes." (Interview, July 23, 2024).

The sustainability of this tradition also reflects the importance of innovation in maintaining cultural relevance. Humphrey (2019) explains that innovation helps ensure the continuity of traditions, as seen in the increasingly varied *Lingwu* designs to meet the needs of younger generations.

The next Kampung Moderasi Beragama in Bandung City is the Kampung Moderasi Beragama in Dian Permai Housing, Babakan Village, Babakan Ciparay District, Bandung. It is a tangible example of religious harmony in a pluralistic society. This area is inhabited by people from various ethnic backgrounds, such as Sundanese and Chinese, as well as people of different religions, including Islam, Christianity, Catholicism, Hinduism, and Buddhism. Despite 30% of the population being Muslim and 70% adhering to other religions, the level of tolerance and social solidarity in this village is very high.

One prominent practice of religious moderation is the tradition of *gotong royong* (cooperation) and social solidarity. Each household regularly contributes IDR 25,000 to help low-income families, regardless of their religion or ethnicity. Additionally, religious holidays are celebrated inclusively. For instance, during Iduladha, non-Muslim residents help maintain order during the event. The same occurs during the celebrations of other religious holidays, such as Christmas and Vesak, which residents from various beliefs attend.

Interfaith dialogue also plays an important role in the community's life. Religious leaders and residents routinely hold meetings to discuss social issues, such as cleanliness, security, and education. Ahmad, one of the residents, stated, "This village provides a space for mutual understanding, even with religious differences. Every time there is an event or meeting, we are always taught to speak with an open heart, listen to others' views, and seek mutual agreement." (Interview, July 25, 2024). Siti, another resident, added, "We want to show others, especially in Bandung and even across Indonesia, that living side by side with mutual respect is not only possible but should be a part of daily life." (Interview, July 25, 2024).

The concept of "*Rumah Heterogen*" (Heterogeneous House) has become the icon of this village, where families from different religions live together harmoniously. This concept is not only a symbol of inclusivity but also a learning tool for younger generations about the importance of respecting differences. Ali, a local religious leader, explained, "Here, we feel that religious moderation is not just a concept but a part of daily life. Religious leaders often invite us for interfaith dialogue, where we not only talk about our respective beliefs but also try to find solutions to social problems." (Interview, July 25, 2024). Rina, an active participant in interfaith discussions, emphasized, "Every month, we always have interfaith meetings. Not only to understand each other's religions but also to find

ways to address various social issues together. Cleanliness and education are two issues that we often discuss.” (Interview, July 25, 2024).

The success of Kampung Moderasi Beragama has had a positive impact on the residents' lives. A safe and comfortable environment has been created, with minimal religious conflicts. The residents also increasingly understand the importance of religious moderation as a daily life value. Collective activities, such as *gotong royong* and celebrating religious holidays, strengthen social cohesion and create a sense of togetherness. However, challenges remain, particularly in facing hoaxes and hate speech that can divide the community. To address this, the village has formed a religious moderation team tasked with monitoring and countering information that could cause division.

Kampung Moderasi Beragama in Dian Permai Housing is a model of successful social integration in a plural society (Bourdieu, 2018). Through dialogue, *gotong royong*, and the “*Rumah Heterogen*” concept, this village demonstrates that religious differences can become a strength in creating a harmonious life. This success serves as an example for other areas in promoting tolerance and harmony. As Ahmad stated, “Differences are not an obstacle; they are an opportunity to learn from each other and build harmony.” (Interview, July 25, 2024). Therefore, this village not only serves as a symbol of harmony but also as a concrete manifestation of the community's commitment to maintaining harmony amidst diversity.

Finally, Kampung Moderasi Beragama in Bandung City is found in Kampung Moderasi Beragama in Kelurahan Sukawarna, Kecamatan Sukajadi, Bandung City, which serves as a concrete example of the government's and society's efforts to build religious harmony in the midst of diversity. Sukawarna Village, located in an urban area, is known for its heterogeneous population, consisting of various religious, cultural, and ethnic backgrounds. This diversity is both a valuable social potential and a challenge for maintaining harmony. Kampung Moderasi Beragama stands as an initiative to create an inclusive, tolerant, and mutually respectful society.

Daily life in Kampung Moderasi Beragama Sukawarna reflects harmonious interactions between adherents of different religions. Residents from various faiths, such as Islam, Christianity, Catholicism, Hinduism, and Buddhism, live peacefully side by side. One of the key successes of this village is the application of the principle of moderation, which avoids extremism and promotes a middle-ground approach in religion and social interactions. Activities such as interfaith dialogues, joint religious holiday celebrations, and *gotong royong* (cooperation) strengthen social cohesion. Imelda, one of the residents, stated, “Here, we don't just live side by side; we also interact directly in many activities. For example, when there is a religious holiday celebration, we share the joy. We don't feel any religious boundaries; everything seems like one big family.” (Interview, July 26, 2024).

Interfaith dialogue has become one of the most important routine activities in this village. Through dialogue, residents are encouraged to share perspectives, learn from each other, and find common ground in their differences. David, another resident, emphasized, “In Kampung Moderasi Beragama, we learn to avoid extremism, both in how we practice our religion and in our social interactions. We are open to talking and discussing our respective beliefs, and this helps us understand each other more.” (Interview, July 26, 2024). In addition to dialogue, religious holiday celebrations are also carried out inclusively. For example, during Christmas, Muslim residents help with the preparations, and conversely, during Idul Fitri or Idul Adha, non-Muslim residents also actively participate.

*Gotong royong* and joint work become tangible forms of religious moderation in this village. Residents from different religions help one another in activities such as environmental cleanliness, public facility improvements, and other social activities. These activities not only strengthen solidarity but also provide a concrete example that interfaith cooperation can be realized in daily actions. Additionally, the village has established a *Kelompok Moderasi Beragama* (Religious Moderation Group) tasked with monitoring and preventing radicalization and intolerance. This group collaborates with religious leaders and local authorities to mitigate conflicts that may arise due to misinformation or hate speech.

The success of Kampung Moderasi Beragama Sukawarna is evident in the creation of a safe and comfortable environment for all residents. Religious conflicts are rarely encountered, and residents feel more valued and accepted regardless of their beliefs. Religious moderation education also becomes a major focus, especially for the younger generation. Children and teenagers are involved in various interfaith activities, such as seminars, workshops, and social events, which aim to instill tolerance values from an early age.

Although successful in creating harmony, this village still faces challenges, such as the spread of hoaxes that can trigger tensions. To address this, the village has formed a monitoring group that works with the police and religious leaders. Furthermore, maintaining the sustainability of the religious moderation program remains a

challenge. Local governments and religious leaders continue to work hard to ensure that the values of moderation remain alive through regular activities and the strengthening of the role of the community.

Kampung Moderasi Beragama in Sukawarna is not only a symbol of tolerance but also a space for residents to interact, understand, and respect one another. Through various social activities, interfaith dialogues, and religious moderation education, this village has become a model for communities in Bandung and Indonesia to create peaceful and harmonious social lives. As Imelda expressed, "This village teaches us about the importance of moderation. Through activities like these, we can directly feel how differences do not become obstacles to unity." (Interview, July 26, 2024).

**Figure 2.** Researcher's Visit to Kampung Moderasi Beragama Sukawarna



**Source:** Personal Documentation, 2024.

Figure 2, which shows the researcher's visit to Kampung Moderasi Beragama Sukawarna, serves as visual evidence of the success of this village in creating an inclusive and harmonious environment. The image depicts the activities of the residents and the sense of togetherness established between different religious groups, reinforcing the research findings about the village's success in promoting tolerance and harmony.

### **Kampung Moderasi Beragama in Tasikmalaya**

Similar to the Kampung Moderasi Beragama in Bandung City, the existence of Kampung Moderasi Beragama in Tasikmalaya is also part of the implementation of the policy of Kepdirjen Bimas Islam No. 137 about the Formation of Kampung Moderasi. Some of the Kampung Moderasi in Tasikmalaya include those in Nagawangi Village, Cihideung District, and Empangsari Village, Tawang District.

Kampung Moderasi Beragama in Tasikmalaya, specifically in Nagawangi Village, Cihideung District, and Empangsari Village, Tawang District, is a concrete example of the government's and community's efforts to build religious harmony in the midst of diversity. These two villages were inaugurated on July 26, 2023, as part of the Ministry of Religious Affairs' priority program to strengthen religious moderation and the national outlook based on Pancasila. Kampung Moderasi Beragama in Tasikmalaya is also part of the implementation of the Kepdirjen Bimas Islam policy. The religious diversity in these two villages is reflected in the presence of two mosques and one church in each area, symbolizing pluralism and harmony. The Secretary of the Tasikmalaya City Government emphasized that the purpose of this program is to create a harmonious and peaceful environment where religious differences do not become sources of conflict but rather a strength that unites (Pemerintah Kota Tasikmalaya, 2023).

The daily life in Kampung Moderasi Beragama Tasikmalaya shows concrete practices of religious moderation. People of different faiths, such as Islam, Christianity, Hinduism, and Buddhism, live together peacefully. Activities such as interfaith dialogues, joint religious celebrations, and cooperation serve as a means to strengthen social cohesion. Kiai Asep Mahmudin, the supervisor of the Al Barokah Mosque in Nagawangi, stated, "The presence of Kampung Moderasi Beragama is very beneficial for us. It not only helps maintain religious harmony but also



strengthens social ties among the residents. We now interact more frequently and support each other in various community activities” (Interview, July 17, 2024). Pastor Samuel Barbaras from the Pentecostal Church in Nagarawangi also added, “With the existence of Kampung Moderasi Beragama, we can see an improvement in tolerance and understanding among religious groups. This is a significant step towards a more inclusive and peaceful society” (Interview, July 17, 2024).

Interfaith dialogue has become one of the most important routine activities in this village. Through dialogue, residents are invited to share their views, learn from one another, and find common ground in their differences. Moreover, religious holidays are celebrated inclusively. For instance, during Eid al-Fitr or Christmas, people of various religions participate in the preparations and celebrations, demonstrating that religious differences are not an obstacle to unity. Cooperation and community service activities are also tangible forms of religious moderation. Residents of different faiths help one another in activities such as environmental cleanliness, public infrastructure repairs, and other social activities, which strengthen solidarity and provide a real example that interfaith cooperation can be realized in everyday actions.

The success of Kampung Moderasi Beragama is evident in the creation of a safe and comfortable environment for all residents. Religious-based social conflicts are very rare, and residents feel more valued and accepted regardless of their religious differences. Yogi Subarkah, a representative from the Cihideung Religious Affairs Office (KUA), revealed, “The presence of Kampung Moderasi Beragama in our area has brought very positive changes. It not only strengthens interfaith relations but also directly impacts the improvement of the quality of life in the community” (Interview, July 17, 2024). Religious moderation education also becomes a primary focus, especially for the younger generation. Children and teenagers are involved in various interfaith activities such as seminars, workshops, and social activities aimed at instilling values of tolerance from an early age.

Despite successfully creating harmony, the village still faces challenges, such as the spread of hoaxes that can trigger tensions on social media. To address this, the village has formed a monitoring group working in collaboration with the police and religious leaders. In addition, ensuring the sustainability of the religious moderation program remains a challenge. Local governments and religious leaders continue to strive to ensure that the values of moderation remain alive through routine activities and the strengthening of community roles.

**Figure 3.** Visit of the Researcher to the Tasikmalaya Religious Affairs Office



Source: Personal Documentation, 2024.

**Figure 4.** Inauguration of Kampung Moderasi Beragama in Tasikmalaya



Source: Portal Tasikmalayakota 2023.

Figure 3, which shows the researcher's visit to the Tasikmalaya Religious Affairs Office, and Figure 4, which shows the inauguration of Kampung Moderasi Beragama, provide visual evidence of the success of this program. These images depict the activities of the residents and the atmosphere of togetherness formed among people of different religions, reinforcing the findings of the research about the success of the village in promoting tolerance and harmony.

Kampung Moderasi Beragama in Tasikmalaya has had a significant positive impact on the community. Not only has it strengthened social relations, but it has also improved the quality of life for residents through various inclusive and beneficial activities. This program has shown that with commitment and cooperation, pluralism can become a strength that unites rather than divides. This success serves as an inspiration for other regions in Indonesia to implement similar programs, creating a peaceful, just, and prosperous society amid diversity.

Furthermore, this program has also had a positive impact on the economy and education. By organizing joint activities involving residents from various backgrounds, new job opportunities and improvements in community welfare have been created. The tolerance and religious moderation education provided to the younger generation also represents a long-term investment in creating a more open and inclusive society. As Kiai Asep expressed, "We are not only maintaining harmony but also building a better future for our children, where differences are not obstacles but strengths that enrich our shared life" (Interview, July 17, 2024).

Thus, Kampung Moderasi Beragama in Tasikmalaya is not only a symbol of harmony but also a tangible manifestation of the community's commitment to maintaining peace in the midst of diversity. This program proves that religious moderation is not just a concept but can be implemented in daily life, creating a peaceful and harmonious environment for all residents.

#### **Implementation of Kepdirjen Bimas Islam No. 137 on the Establishment of Kampung Moderasi Beragama in Bandung and Tasikmalaya**

The implementation of Kepdirjen Bimas Islam No. 137 on the Establishment of Kampung Moderasi Beragama in Bandung and Tasikmalaya marks a significant step in the government's effort to promote religious moderation at the local level. These two cities, located in West Java, were selected due to their complex social and religious

dynamics, as well as a history of interfaith conflicts that need to be addressed (Nurdin et al., 2019). Through this program, the government seeks to create a harmonious and inclusive environment for a diverse community.

In Bandung, the implementation of Kepdirjen Bimas Islam No. 137 began with the formation of Kampung Moderasi Beragama, initiated by the Ministry of Religious Affairs of West Java Province. Concrete steps included coordination with the Ministry of Religious Affairs Office of Bandung City, the Religious Affairs Office of the District, and the active participation of both functional and non-PNS Islamic religious counselors. According to Ahmad Fauzi, the Head of the Ministry of Religious Affairs Office of Bandung City, "The formation of Kampung Moderasi Beragama in Bandung is an implementation of the central government's directive to maintain interfaith harmony at the local level. We are collaborating with various parties to practice religious teachings moderately and respect differences" (Interview, July 23, 2024).

The development of Kampung Moderasi Beragama in Bandung was carried out through a series of activities, such as counseling, training, and social activities that support the values of moderation. For example, in Kampung Sukawarna, interfaith dialogues were regularly held to enhance understanding between religious groups and promote tolerance. This activity involved religious leaders, youth, and the general public, creating an inclusive dialogue space and strengthening social solidarity.

Meanwhile, in Tasikmalaya, the implementation of Kepdirjen Bimas Islam No. 137 was also progressing well. This area faces specific challenges, particularly related to tensions between mainstream Islamic groups and the Ahmadiyah community. Kampung Moderasi Beragama is expected to be a solution for easing these tensions and fostering harmonious religious life. According to Siti Aminah, the Secretary of the Ministry of Religious Affairs Office of Tasikmalaya City, "Kampung Moderasi Beragama in Tasikmalaya is a platform to strengthen cooperation among residents from various religious backgrounds. We are working hard to foster a spirit of living in harmony and mutual respect in the community" (Interview, July 23, 2024).

Activities in Tasikmalaya include youth development, training for local religious leaders about the importance of moderation, and fundraising for joint social activities. For example, in Kampung Empangsari, residents are actively involved in inclusive religious activities such as blood donation and social work. These activities not only strengthen social ties but also create a sense of togetherness among residents of different faiths.

From the community's perspective, Tini, a housewife in Tasikmalaya, shared, "Kampung Moderasi Beragama makes me feel safer and more comfortable. We can live side by side with neighbors of different faiths without friction. This proves that tolerance can be realized if there is a willingness from all parties" (Interview, July 23, 2024).

The implementation of Kepdirjen Bimas Islam No. 137 in Bandung and Tasikmalaya demonstrates the government's commitment to addressing religious challenges with an inclusive and moderate approach. Concrete steps, such as coaching, training, and social activities, will create a more harmonious and stable environment at the local level. Support from religious leaders and active community participation is key to the success of this initiative in building a religious life based on mutual respect and peaceful coexistence.

The implementation of Kepdirjen Bimas Islam No. 137 on the Establishment of Kampung Moderasi Beragama in Bandung and Tasikmalaya has significant implications in the social, cultural, and educational contexts of these two cities. Bandung and Tasikmalaya, as parts of Indonesia rich in ethnic, religious, cultural, and linguistic diversity, face complex challenges in maintaining social harmony amid the existing differences (Safei & Millie, 2016).

In Bandung, known for its highly diverse population, efforts to build social cohesion among various groups are highly relevant. The implementation of Kampung Moderasi Beragama aims not only to create harmony among religious communities but also to strengthen an inclusive cultural identity that respects differences. Meanwhile, in Tasikmalaya, local social integration plays a crucial role in maintaining stability and peace. This implementation aims to balance the sometimes tense social dynamics by promoting dialogue, tolerance, and respect for interfaith differences.

Experts such as Azyumardi Azra emphasize that religious moderation is not merely a strategy to maintain social harmony but also a foundation for building a more inclusive and united society. Azra highlights that Indonesia, as a country with rich pluralism, must be able to leverage this diversity as a strength to reinforce national unity (Azra, 2006).

In the context of education, the implementation of Kampung Moderasi Beragama in Bandung and Tasikmalaya can function as an informal curriculum teaching moderation, tolerance, and mutual respect values to the younger generation. This aligns with the national educational vision, which not only prioritizes academic learning but also the formation of strong character based on the noble values of the nation.

Komaruddin Hidayat, a prominent Islamic scholar, added that achieving success in implementing religious moderation requires collaborative efforts from all parties, including the government, civil society, and educational institutions. Continuous coaching and a structured educational approach are key to changing the mindset and behavior of society to accept better and appreciate diversity (Hidayat, 2003).

The implementation of Kampung Moderasi Beragama in both cities follows a systematic and comprehensive process. In Bandung, the process began with social mapping conducted by the Ministry of Religious Affairs of West Java Province in collaboration with local governments and religious counselors. This initial step aimed to understand the needs and potential of each area regarding the application of moderation values. After mapping, intensive socialization was carried out to inform the public about the importance of religious moderation, tolerance, and interfaith harmony.

Kiai Haji Abdullah, a religious figure from Kampung Moderasi Beragama in Sukawarna Village, Sukajadi District, Bandung City, shared his view on the implementation steps in his area: "The initial step of social mapping was very appropriate because we could directly see the community's needs on the ground. After that, the socialization of religious moderation helped residents better understand the importance of tolerance and living together peacefully" (Interview, July 23, 2024).

After the socialization phase, the next step was training for religious leaders, youth, and the general public. This training covered topics about religious moderation, how to approach differences with an inclusive attitude, and developing social programs that support harmonious religious life. In Cibadak Village, for example, a youth training program aimed to form moderation cadres who could drive change at the local level.

Ustaz Rahmat, a religious figure in Cibadak Village, Astanaanyar District, Bandung City, shared his thoughts on the youth training held in his area: "This training is very important to equip the youth with an understanding of religious moderation and how to adopt an inclusive attitude when dealing with differences. We hope they can become active moderation cadres in the community" (Interview, July 23, 2024).

In the final stages, the Kampung Moderasi Beragama program in both cities also includes evaluation and monitoring. Teams from the Ministry of Religious Affairs and local communities regularly evaluate the effectiveness of the program, identify challenges, and seek solutions to improve results. In each village, the evaluation results become the basis for developing more effective and inclusive follow-up programs.

Kiai Haji Ahmad Syafi'i, a religious leader from Kampung Moderasi Beragama in Sukawarna Village, Bandung City, explained the initial evaluation results of the program: "From the evaluation we conducted, it was clear that interfaith dialogues were very effective in reducing potential conflicts in the community. We saw an increase in mutual understanding among residents of different beliefs" (Interview, July 23, 2024).

With a comprehensive approach and active community participation, the implementation of Kampung Moderasi Beragama in Bandung and Tasikmalaya has become a model for religious moderation efforts in other regions. This program is expected to continue to develop to create a more peaceful, harmonious, and inclusive society amid diversity.

## Discussion

The implementation of Kepdirjen Bimas Islam No. 137 regarding the establishment of Kampung Moderasi in Bandung and Tasikmalaya is one of the strategic efforts to prevent religious polarization and conflict in Indonesia. Through this policy, the government seeks to create a space for constructive and inclusive interfaith dialogue while strengthening social harmony. Kampung Moderasi is expected to serve as a model for other regions in managing religious and cultural diversity more harmoniously and peacefully.

This research finds that the implementation of Kepdirjen Bimas Islam No. 137 on the establishment of Kampung Moderasi Beragama has been successfully carried out in Bandung and Tasikmalaya. In Bandung, several Kampung Moderasi Beragama have been formed, such as in Kelurahan Cibadak (Astanaanyar District), Perumahan Dian Permai (Babakan Village, Babakan Ciparay District), and Kelurahan Sukawarna (Sukajadi District). Each village has its uniqueness in implementing the religious moderation program, such as interfaith dialogue, youth training, and inclusive social activities. In Tasikmalaya, Kampung Moderasi Beragama has also been established in Kelurahan Nagarawangi (Cihideung District) and Kampung Empangsari (Tawang District). These two villages have unique characteristics, especially in addressing tensions between mainstream Islamic groups and the Ahmadiyah Community.

The effectiveness of this program can be viewed from various perspectives of policy theory and religious moderation. From the perspective of moderation theory, this policy aims to promote the values of tolerance and

foster interfaith dialogue, which is expected to reduce social tensions ultimately. The principle of effectiveness, as described by Peter F. Drucker (2018), emphasizes the importance of resource management and the proper prioritization to achieve the organization's goals. In this case, the government needs to ensure that resources, both physical and social, are allocated wisely to support the achievement of Kampung Moderasi's objectives. The implementation of this policy strengthens interfaith harmony through activities such as youth coaching, religious leader training, and joint social activities.

However, the main challenge in implementing this policy is managing resistance from extremist or conservative groups who may reject interfaith dialogue. This is one of the barriers that could slow down the achievement of the policy's objectives. From the perspective of conflict theory and conflict resolution, it is crucial to understand the local dynamics and the historical religious conflicts in the region. Good coordination among stakeholders, such as local governments, religious institutions, civil society, and the private sector, is essential to overcoming this challenge (Bardach, 2006).

This policy must also ensure that adequate resource allocation is available to support various activities, such as training for religious counselors, community capacity building, and providing physical infrastructure to facilitate interfaith interaction. By managing resources wisely, the implementation of Kampung Moderasi can proceed more smoothly and efficiently (Gaus et al., 2019).

Communication aspects are also critical in enhancing the effectiveness of this policy. Effective outreach and clear communication about the objectives and values of Kampung Moderasi to all stakeholders can influence perceptions and community participation. This will create a more open space for dialogue and reduce tensions between different religious groups. Education on tolerance and religious diversity has become an integral part of this program and needs to be strengthened to raise public awareness (Febriani, 2022).

Regular evaluations are also needed to monitor the progress of this policy's implementation. Evaluations should not only measure the achievement of objectives but also identify obstacles that may arise in the field and adjust existing strategies (DeGroff & Cargo, 2009). Therefore, this policy can be more flexible and adaptive to changing social and political dynamics in the field. Although the establishment of Kampung Moderasi has been underway for some time, the existence of Kepdirjen Bimas Islam No. 137 strengthens and ensures the sustainability of this program.

Furthermore, active community participation in fostering harmony is crucial for the success of this program. Kampung Moderasi does not only rely on the government but also the participation of civil society, youth, and women as agents of change. Building strong social capital through social networks and trust is fundamental to the sustainability of this program (Rogošić & Baranović, 2016). The success of Kampung Moderasi Beragama's implementation in Bandung and Tasikmalaya shows that religious moderation is not just a concept but can be realized in the everyday practices of life. This program has succeeded in creating an inclusive space for dialogue, strengthening social solidarity, and reducing the potential for interfaith conflict. This is in line with the principles of religious moderation, which emphasize the importance of a middle-ground attitude, tolerance, and respect for differences.

The findings of this study indicate that religious and cultural diversity can become a strength to build a harmonious society if managed with an inclusive and collaborative approach. These findings support Pierre Bourdieu's (2018) theory of social capital, where networks of social relations and trust among citizens become the foundation for strengthening social cohesion. Kampung Moderasi Beragama serves as a social space that strengthens social capital through collective activities, such as interfaith dialogue and cooperation.

Additionally, these findings are also relevant to Gordon Allport's theory of intergroup contact. Allport (1954) states that positive interaction between different groups can reduce prejudice and increase tolerance. Activities such as interfaith dialogue and youth training in Kampung Moderasi prove that structured and continuous interactions can create a better understanding between religious communities.

This research implies that the religious moderation policy can be an effective model to reduce interfaith conflict and strengthen social harmony at the local level. This program is not only relevant for Bandung and Tasikmalaya but can also be adopted by other regions in Indonesia facing similar challenges. Furthermore, these findings highlight the importance of active community participation and support from religious leaders in creating a harmonious environment. In the long run, the success of Kampung Moderasi's implementation can become an example for other regions in Indonesia to manage religious diversity more effectively. Kampung Moderasi in Bandung and Tasikmalaya demonstrates that through open dialogue, community empowerment, and good

coordination among various parties, Indonesia can create a more peaceful and tolerant social environment amidst the existing diversity.

## CONCLUSION

This study shows that the implementation of Kepdirjen Bimas Islam No. 137 Tahun 2023 about the establishment of Kampung Moderasi in Bandung and Tasikmalaya has made a significant contribution to preventing polarization and religious conflict. The Kampung Moderasi established in several areas, such as Kelurahan Cibadak, Babakan Ciparay, and Sukawarna in Bandung, and Kelurahan Nagarawangi and Kampung Empangsari in Tasikmalaya, play an important role in strengthening interfaith harmony. Programs carried out, such as interfaith dialogues, religious moderation education, and inclusive social activities, help raise public awareness about the importance of maintaining harmony and promoting a moderate approach to religion.

However, the effectiveness of this policy still faces several challenges. In some areas, resource limitations, both in terms of funding and workforce, pose barriers to the optimal implementation of the programs. Additionally, the varying levels of community participation, especially from certain groups that are less involved, hinder the creation of a broader impact. Nevertheless, the collaboration between local governments, religious institutions, and community leaders has helped overcome some of these barriers. However, more intensive efforts are needed to ensure sustainability and a greater positive impact.

Moving forward, to improve the effectiveness of this policy's implementation, increased participation and commitment from all parties, including the government, religious leaders, and the community, are necessary. Regular monitoring and evaluation are also crucial to ensure that the program proceeds according to the established objectives and provides long-term positive impacts. With greater support and more active community involvement, Kampung Moderasi can continue to be an effective tool in preventing religious conflicts and reinforcing the values of moderation in West Java.

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