Implemetation of Religious Moderation in the Ministry of Religion South Sulawesi Province

Implementasi Moderasi Beragama di Lingkungan Kementerian Agama Provinsi Sulawesi Selatan

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News Article

The rapid flow of information through social media influences the implementation of religious moderation in society, particularly in the office environment. The phenomenon of moderation through social media platforms has become a space for the emergence of various religious issues, which influence each person's perspective on religious matters. The purpose of this paper is to determine the implementation of religious moderation in the office environment, specifically within the Ministry of Religious Affairs in the South Sulawesi province. The method used is descriptive qualitative, with sources gleaned from literature that correlates with the problem. Data collection comes from journals, ebooks, websites, and YouTube. The results and discussion of this paper are: Implementing religious moderation is not enough to be done individually, but must be done systematically and institutionally, even by the state. The state must be present to facilitate the creation of a healthy public space, so that communication between people of different religions and beliefs can be fostered. Providing all facilities and not restricting them is a just and wise moderate attitude. Having a moderate nature for all ASN employees will realize the benefits of religious life and harmony, peace, and tolerance within the nation.

Derasnya arus informasi melalui media sosial, mempengaruhi bentuk implementasi moderasi beragaman dalam bermasyarakat, khususnya di lingkungan perkantoran. Fenomena sikap moderasi melalui platform-platform media sosial, menjadi ruang munculnya berbagai isu-isu agama, yang mempengaruhi sudut pandang masing-masing terkait masalah keagamaan. Tujuan penulisan ini untuk, mengetahui bentuk implementasi moderasi beragama di lingkungan perkantoran, khususnya dalam lingkup Kementerian Agama wilayah provinsi Sulawesi Selatan. Metode yang digunakan deskriptif kualitatif, dengan pengambilan sumber melalui literatur yang berkorelasi dengan permasalahan. Pengumpulan data dari jurnal, ebook, website, dan youtube. Hasil dan pembahasan dari tulisan ini yaitu, Mengimplementasikan moderasi beragama, tidak cukup dilakukan secara individu, tetapi harus dilakukan secara sistematis dan secara kelembagaan, bahkan oleh negara. Negara harus hadir untuk

memfasilitasi terciptanya ruang publik yang sehat, agar tercipta komunikasi antara orang yang berbeda agama dan kepercayaan. Memberikan segala fasilitas dan bukan membatasi, yang merupakan sikap moderat yang adil dan bijaksana. Memiliki sifat moderat bagi seluruh pegawai ASN, akan mewujudkan kemanfaatan kehidupan beragama dan kerukunan, perdamaian, toleransi dalam bangsa.

INTRODUCTION

Background of the Problem

Religion is a phenomenon that has always been present in the history of human civilization. In fact, it could be said that since humans have existed, human phenomena have also been present in the world of civilization.

Various paradigms related to the tendency of religious communities to disrupt national bonds and the foundations of state life in the name of religion pose a threat that could destroy the nation (Zm, 2022). Therefore, the government is currently launching the Strengthening Religious Moderation program, which is one of the national priority programs.

(Pratiwi et al., 2021) states that religious moderation can be defined as a moderate view of diversity. This is an effort to accommodate the various forms of diversity that exist in Indonesia. Among the various forms of diversity that Indonesia possesses, there are four types of diversity, including (Kristina, 2021): (1) Ethnic Diversity, (2) Religious Diversity, (3) Racial Diversity, (4) Intergroup Diversity. Given this diversity, religious diversity is a priority that needs to be maintained and promoted.

As a nation with a highly pluralistic society, we often experience social tensions caused by differing perspectives on religious issues. This can undoubtedly disrupt the harmony and peace we all desire (Fathurahman, 2020). Indonesia has six state-recognized religions: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. These six religions must coexist in society based on the principle of tolerance for religious adherents.

The role of religion in social life (Heriyanti, 2020) is crucial in regulating human life and guiding it toward the common good.

The rapid flow of information through social media will influence all forms of religious moderation in society, particularly in the office environment. The phenomenon of moderation through social media platforms has created a space for the emergence of various religious issues, which influence individual perspectives on religious matters.

With the advancement of technology and information (social media), various forms of moderation messages on social media, particularly religious moderation, are easily conveyed to the public through available platforms. However, this must be conveyed without bias toward any individual or group (Kosasih, 2019).

Advances in IT have facilitated the spread of radical ideologies, extremism, and terrorism. This situation undoubtedly has an impact on the social fabric of national and state life. Indonesia currently faces two radical groups: radicals in the name of religion

(Religious Conservatism) and radicals who seek the separation of the state (Secessionist Movements) (Dianto, 2021).

Therefore, the Ministry of Religious Affairs' strengthening of religious moderation (Pojok Gusmen, 2019) will increase outreach through social media to disseminate moderate religious values. This is to complement the religious outreach efforts already underway to prevent radicalism and even terrorism in Indonesia.

Based on the preliminary description, the current issue is how religious moderation is implemented in the office environment, particularly within the Ministry of Religious Affairs in South Sulawesi province, both through social media and open dialogue (face-to-face). This study aims to determine the implementation of religious moderation in the office environment, particularly within the Ministry of Religious Affairs in South Sulawesi province.

Identification of the Problem

1. The Threat of the Religious Paradigm to National Unity: The emergence of a tendency for certain groups to use religious sentiment to undermine the foundations of national life, thus threatening the integrity of the Unitary State of the Republic of Indonesia (NKRI) and interfaith harmony.

2. Social Tensions Due to Differences in Religious Perspectives: Indonesia's diverse society frequently faces conflicts and social tensions triggered by exclusivist perspectives on differing religious issues.

3. Negative Impacts of Information Flow and Social Media: The misuse of information technology facilitates the spread of radicalism, extremism, and terrorism, which has the potential to undermine social order and influence employee perspectives in the workplace.

4. The Phenomenon of Double Radicalism: Indonesia faces two significant radical threats: radicalism in the name of religion (extreme conservatism) and radicalism leading to separatist movements (secession of the state).

5. Challenges of Implementing Moderation in Bureaucratic Environments: The lack of a thorough understanding of how religious moderation values are implemented in office environments, particularly within the South Sulawesi Regional Office of the Ministry of Religious Affairs, both through digital channels and face-to-face dialogue.

6. The Urgency of Neutral Moderation Messages in Public Spaces: There is a need to convey objective messages of religious moderation through social media platforms without bias toward any particular individual or group, so that they are accepted by all levels of society.

Formulation of the Problem

1. How are religious moderation values implemented within the South Sulawesi Provincial Ministry of Religious Affairs regional office?

2. How effective is the use of social media as a channel for educating employees about religious moderation within the South Sulawesi Ministry of Religious Affairs?

3. How does the impact of open dialogue (face-to-face) compare with social media campaigns in fostering moderate perspectives in the workplace?

4. What obstacles are faced in implementing the priority program for strengthening religious moderation to prevent radicalism and conservatism in the office environment?

Objectives and Benefits of the Study

Study Objectives

1. Describe the implementation of religious moderation values within the regional office of the Ministry of Religious Affairs of South Sulawesi Province through internal policies and work culture.

2. Analyze the effectiveness of digital channels (social media) and face-to-face dialogue as tools for disseminating the values of moderation to employees and the public.

3. Identify supporting and inhibiting factors in efforts to strengthen religious moderation within the office environment to prevent exposure to radicalism and conservative ideologies.

4. Determine the appropriate communication model for disseminating objective and impartial messages of moderation within government agencies.

Benefits of the Study

1. Theoretical Benefits (Academic)

   a. Development of Socio-Religious Sciences: Provides theoretical contributions regarding the concept of "Organizational Moderation," namely how the value of religious moderation is integrated into organizational behavior in public institutions.

   b. Media Study Reference: Serves as a scientific reference regarding the role of social media in transforming religious narratives from radical/extreme to moderate.

2. Practical Benefits (Policy)

   a. For the South Sulawesi Regional Office of the Ministry of Religious Affairs: Serves as evaluation material and strategic input in developing religious outreach programs that are more adaptive to developments in information technology.

   b. For Civil Servants of the Ministry of Religious Affairs: Increases awareness and understanding of the importance of being role models of moderation in social media and in public service.

   c. For the Community: Provides assurance that the Ministry of Religious Affairs environment is managed with the principles of inclusivity and tolerance, thereby creating a sense of security in religious life.

THEORETICAL AND CONCEPTUAL FRAMEWORK

Theoretical Framework

1. Religious Moderation Theory (*Wasathiyah*)

The main foundation of this study is the concept of *Wasathiyah,* or the middle path. From a sociological perspective, moderation does not mean banalizing one's beliefs, but rather a just and balanced attitude in religion. This theory emphasizes four main indicators established by the Ministry of Religious Affairs: National Commitment, Tolerance, Anti-Violence, and Accommodation of Local Culture.

2. Public Sphere Theory (Jurgen Habermas)

    This theory is used to analyze how social media and face-to-face dialogue function as "public spaces" where the exchange of ideas occurs. In the context of moderation, social media becomes a discursive battleground between moderate and extreme narratives. The success of moderation is determined by the quality of inclusive dialogue in both digital and physical public spaces.

3. Social Construction Theory (Peter L. Berger & Thomas Luckmann)

    This theory explains that a person's understanding of religion is constructed through social interaction and information consumption. Implementing moderation in the office environment is an effort to construct the "objective reality" that diversity is a strength, so that employees internalize these values in their work behavior.

4. Mass Communication Theory and Media Effects

    Given the focus on social media, this theory helps explain how moderation messages (stimuli) are received and influence employee behavior or perspectives (responses). This relates to how the flow of information on digital platforms can counter radical ideologies.

Conceptual Framework

Moderation

According to Nurcholis Madjid, fanaticism is the result or consequence of narrow and narrow-minded views. He also explained that Islam encourages its adherents to avoid narrow-mindedness and instead teaches them to have a broad perspective. Moderation is a process of change, particularly in attitudes and mentality, that adapts to guidance, in order to create a happy life for society (Saihu, 2021).

Meanwhile, in Arabic, moderation is defined by the word "wasath" or "wasathiyah," which is equivalent to the words "tawassuth" (middle), "i'tidal" (fair), and "tawazun" (balanced) (Hefni, 2020). Someone who applies the principle of wasathiyah can be called wasith. Similarly, the word wasathiyah is defined as "the best choice" according to Nurdin, F. (2021) in (Ismail, 2022). Whatever the word, it all implies the same meaning: justice, which in this context means choosing a middle ground between various extreme options.

Religious

Religion is a teaching of goodness that brings humans back to their natural state as human beings. Therefore, being religious means striving to follow religious teachings in all aspects of life, thereby establishing a beautiful and harmonious relationship between ourselves, the universe, and God (Tim Mimbar Confucianism, 2021).

According to Toynbee, all aspects of human personality are contained in religion, including: emotional, moral, psychological, and intellectual aspects. Religion is not limited to those aspects accessible to the human senses and, in turn, amenable to

scientific research, but also those aspects that can be manipulated by technology. In short, all of humanity is involved in religious experiences (STIE IGI, 2021).

Many scholars argue that the function of religion is to promote and maintain moral behavior. Proponents of modern evolutionary theory view religion primarily as an adaptation that serves to increase group cohesion, a view also advanced by Durkheim (STIE IGI, 2021).

Every citizen is essentially Indonesian and being Indonesian is essentially religious, so that with religion, the order of life (rules) comes from God, where this is able to guide humans to become rational people and strive to find happiness, both in this world and in the hereafter.

Ministry of Religious

The Ministry of Religious Affairs is a vital institution in Indonesia. Article 10, paragraph (3) of Law No. 32 of 2004 concerning Regional Government mandates that religious affairs are the responsibility of the central government. Religious affairs are as important as foreign policy, defense, security, justice, national monetary and fiscal policy. The Regional Autonomy Law does not regulate regional autonomy to manage religious matters. Therefore, absolute authority over religious affairs in Indonesia rests with the central government (Pojok Gusmen, 2021).

The Ministry of Religious Affairs of South Sulawesi Province, through the Interfaith Harmony Forum (FKUB), plays a strategic role in managing diversity and maintaining harmony in Indonesia. At the provincial level, the FKUB is tasked with conducting dialogue with religious and community leaders, accommodating the aspirations of religious organizations and the community, channeling the aspirations of religious organizations and the community into recommendations for gubernatorial policy, and disseminating laws and policies related to religious harmony and community empowerment. Meanwhile, the duties of the FKUB at the district/city level are to conduct dialogue with religious leaders and community leaders, accommodate the aspirations of religious organizations and community aspirations, channel the aspirations of religious organizations and the community in the form of recommendations as material for the regent/mayor's policies.

METHODOLOGY

1. Research Approach and Type

    This research uses a qualitative, descriptive-analytical approach. This approach was chosen to explore in-depth the phenomenon of the implementation of religious moderation in organizational behavior and digital interactions in the office environment, which is insufficient if measured solely numerically.

2. Research Location and Subjects

    - Location: Regional Office of the Ministry of Religious Affairs, South Sulawesi Province.

    - Subjects (Informants): Structural officials, Religious Counselors, ASN/Non-ASN staff, and agency social media managers selected using purposive sampling (based on criteria for involvement in the moderation program).

3. Data Sources

- Primary Data: Results of in-depth interviews with informants and direct observation of office activities and interactions on the official social media platforms of the South Sulawesi Regional Office of the Ministry of Religious Affairs.

- Secondary Data: Policy documents, reports on outreach activities, published content on moderation on Instagram/Facebook/YouTube, and other relevant literature.

4. Data Collection Techniques

- Semi-structured Interviews: To explore employee perceptions and experiences regarding religious moderation.

- Participant Observation: Observing patterns of face-to-face dialogue and the implementation of moderation values in daily work culture.

- Digital Content Analysis: Examining moderation messages posted on the agency's social media to determine narratives and audience responses.

- Documentation: Collecting archives of photos, videos, and decrees related to the religious moderation program.

5. Data Analysis Techniques

- Using the interactive model of Miles, Huberman, and Saldana:

- Data Condensation: Selecting and simplifying data from interviews and social media.

- Data Display: Systematically organizing data to identify patterns of moderation implementation.

- Conclusion Drawing/Verification: Drawing conclusions regarding the effectiveness and barriers to religious moderation at the research location.

ANALYSIS AND DISCUSSION

Results and Discussion

Religious moderation is the slogan and inspiration for every program and policy of the Ministry of Religious Affairs. In various activities, the Ministry consistently strives to position itself as a mediating institution (moderation) amidst the diversity and turmoil that plague religious and national life.

A moderate attitude in religion will underpin a vision and practice in communal life that embodies the essence of religious teachings, which protect human dignity and build shared prosperity, based on the principles of justice, balance, and fulfillment of the constitution as a national agreement.

Religious moderation, in principle, aims to maintain harmony between religious communities from the influences of extremism and radicalism. Therefore, religious moderation is a moderate perspective on religion, namely understanding and practicing religious teachings without resorting to extremes, whether right-wing or left-wing.

Data on the implementation of religious moderation indicates that approximately 30% have implemented it, given that religious moderation is one of the Ministry of Religious Affairs' main programs. Therefore, the Ministry of Religious Affairs is striving to reduce

the 70% percentage that has not implemented it and maintain harmony and tolerance in society (Ismail, 2022).

Implementing religious moderation is no easy task. Appropriate strategies and methods are needed to convey the importance of religious moderation. Various perspectives and in-depth studies are crucial elements in promoting or implementing moderation among the general public across cultures and beliefs, as well as in social life. As a majority society, we must be able to act as protectors among minorities, embrace differences from every perspective, and encourage them in times of adversity. This approach can be packaged in engaging and easy-to-understand activities (Syujai, Rohana, 2022).

Efforts to improve the implementation of religious moderation include several activities related to religious moderation, such as: (1) Orientation of religious moderation pioneers involving stakeholders and religious leaders at the regional level, as a manifestation of the Ministry of Religious Affairs' commitment to ensuring the success of the religious moderation initiative at the regional level and at the level of interfaith harmony. The keynote speakers were representatives from the FKUB (Forum Kegiatan Umat Beragama) service, explaining the factors and practicalities for implementing religious moderation.

Other activities include (2) Coordination Meetings (Rakorwil) and Regional Coordination Meetings (Rakorwil), which involve work planners and office heads in each region. Discussions focused primarily on the implementation of religious moderation.

All participants in these meetings came from various fields, including the FKUB (Religious Forum for Religious Affairs). The Head of the Regional Office of the Ministry of Religious Affairs, who frequently emphasized in his speeches the importance of maintaining peace among all religious communities by avoiding anything that could provoke friction among religious communities, while respecting differences and fostering closeness among them.

On different occasions, other forms of implementation are also implemented in the office environment, namely: (3) Through external discussions or informal activities. These activities will demonstrate the view that diversity is beautiful, joyful, and healthy. This can be seen in the discussions the author conducted during a visit to several rooms within the Ministry of Religious Affairs office, including those for Buddhism and Christianity (Figure 4).

All Ministry of Religious Affairs employees in South Sulawesi Province must maintain moderation; this moderation is essential to fostering interfaith harmony. Differences will strengthen the maturity of perspectives in each form of understanding.

All of these activities are motivated by the positioning of religious moderation as a national priority in the 2020-2024 National Medium-Term Development Plan (RPJMN) and the 2020-2024 Ministry of Religious Affairs Strategic Plan. Furthermore, the internalization of strengthening religious moderation among civil servants at the Ministry of Religious Affairs and the internalization of strengthening religious moderation among civil society are being implemented to achieve on-track implementation. The roadmap for strengthening religious moderation is accelerating state governance. Tools, planning, and implementation must be synergistic to achieve these goals effectively.

This activity is expected to reduce negative views not only about Islam but also about all religions. Negative opinions not only impact adherents of other religions but can also spread to others.

The presence of religious moderation acts as a mediator between diversity, allowing adherents to choose a middle path (moderation) among differing interpretations, being tolerant, while still adhering to the essence of their religious teachings (Sapdi et al., 2022). Religious moderation is defined as a religious attitude that strikes a healthy balance between practicing one's beliefs and respecting the religious practices of others. Balance, or moderation in religious practice, inevitably prevents us from religious extremism and fanaticism.

CONCLUSION AND RECOMMENDATIONS

Conclusion

Religious moderation is the link between religious fervor and devotion to the nation and state. Moderation in religious practice certainly prevents us from religious extremism and fanaticism. Indonesia is not a religious state, but religious values still need to be preserved collectively.

Implementing religious moderation is not enough for individuals; it must be done systematically and institutionally, even by the state. The state must be present to facilitate the creation of a healthy public space for communication between people of different religions and beliefs. It must provide all facilities, not restrict them.

Cultivating a moderate attitude among all civil servants, especially within the Ministry of Religious Affairs, will realize the benefits of religious life and harmony, peace, tolerance, and constitutionalism within the nation.

Recommendation

Based on the conclusions above, several recommendations can be drawn, including:

1. Strengthening an Inclusive Digital Narrative

    The government needs to transform social media content from merely informative and bureaucratic content to creative and persuasive content. Social media managers must actively produce "counter-narrative" content against radical ideologies, using language that is popular and easily accepted by millennials and Gen-Z in the office environment.

2. Institutionalizing a Moderate Work Culture

    Religious moderation should not be limited to discourse or banners, but should be internalized into employee Key Performance Indicators (KPI). A reward system is needed for work units that successfully create innovations in maintaining harmony and inclusivity within their internal environment.

3. Optimizing "Office House of Worship" Dialogue

    Given South Sulawesi's high diversity, face-to-face dialogue should be intensified through regular interfaith discussion forums in the office environment. This dialogue should not be merely a formality, but should aim to objectively resolve sensitive religious issues that are currently emerging.

4. Digital Literacy for Civil Servants (ASN)

    The Ministry of Religious Affairs needs to hold regular digital literacy training for all employees. The goal is to ensure that ASN have "digital immunity" so they can filter

information, are not easily provoked by religious hoaxes, and do not intentionally or unintentionally spread extremist views through their personal accounts.

5. Collaboration with Local Religious Leaders

    Integrate the value of moderation with local wisdom from South Sulawesi, such as the principles of Sipakatau, Sipakalebbi, and Sipakainge. This culture-based approach has proven more effective in curbing radicalism because it taps into the emotional and historical aspects of the local community.

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