

Empowering Differences: The Vital Role of Young Preachers in Promoting Religious Moderation in Central Kalimantan

**Desi Erawati*, Mega Asri Lestari, Rasyid Hidayatullah,
Aditiya Rahman**

State Islamic University of Palangka Raya, Indonesia
erawati1377@gmail.com, mega2113110089@iain-palangkaraya.ac.id,
rasyidr413@gmail.com, adityarahmn505@gmail.com

Abstract

This study aimed to analyze the understanding of religious moderation among young preachers in its development within society in Central Kalimantan. This study used a descriptive qualitative research approach to examine the understanding of religious moderation among young preachers. The informants came from 13 districts and one city, and had served for more than 3 to 4 years in their respective regions. The data obtained was then analyzed using Miles and Huberman's techniques, particularly data reduction, data presentation, and drawing conclusions. The results of this study showed that the majority of young preachers in Central Kalimantan, despite having different religious education backgrounds, shared a moderate understanding, which included nationalism, Islam, and the adoption of local cultural wisdom, as well as the spirit of tolerance and the philosophy of "Huma Betang." It was evident that there was a shared mindset among young preachers who were more receptive to renewal and changes toward progress and peace, without eliminating the core aspects of Islamic teachings that are vertical in nature.

Keywords: Central Kalimantan, Empowering, Religious Moderation, Youth preachers.

Permalink/DOI: <https://doi.org/10.18326/infsl3.v19i1.49-72>

Introduction

In an era marked by increasing religious diversity and pluralism, the role of religious leaders in promoting tolerance and harmony has become more crucial than ever. In Indonesia, a country known for its rich cultural and religious mosaic, the concept of religious moderation has emerged as a key pillar in maintaining national unity and social cohesion. Central Kalimantan, with its unique blend of ethnic groups and belief systems, serves as a vital context for exploring how this principle is practiced and sustained. Within this framework, young preachers have begun to play a transformative role—not only as religious guides but also as agents of social change. Their ability to engage with contemporary challenges, embrace inclusive values, and integrate local wisdom into their preaching positions them as powerful influencers in fostering peaceful coexistence. This study explores how young preachers in Central Kalimantan empower their communities through a moderate approach to religion, highlighting the dynamic ways they contribute to building a more tolerant and harmonious society.

Indonesia has a unique diversity of languages, civilizations, religions, tribes, customs, and races (Cahyani, Ismail, & Rohman, 2023). Differences in ethnicity, race, religion, language, and life values that occur in Indonesia often lead to conflict (Akhmadi, 2019). Social conflicts, characterized by sporadic inter-group violence in various regions of Indonesia, reveal the fragility of the sense of unity within the nation-state, the strength of prejudices between groups, and the limited mutual understanding between them (Jama-luddin, 2022). Social conflict can occur in two primary forms: closed and open, depending on the level of tension and how the conflict develops within society. The potential for radical understanding can be influenced by open access such as social media which can influence thoughts, understandings and attitudes in the younger generation (Dumbe & Bob-Milliar, 2022).

Closed conflict refers to a conflict that only some people are aware of, whereas open conflict is a conflict that is widely known (Ashari, Maryati, & Wirawan, 2020). The triggering factors for this conflict can come from ideological, economic, social, cultural, and religious differences. Therefore, efforts to prevent and resolve con-

licts are crucial, as tensions can escalate into broader divisions if not addressed through prioritize dialogue, tolerance, and understanding of the differences that exist within society.

Religious conflicts are one of the most common types of conflicts, often resulting in harmful actions such as damaging places of worship and religious persecution (Kopong, 2021). There have been religious conflicts that have occurred, such as the bomb explosion in front of the Makassar cathedral church on March 28, 2021 (Media, 2021), and the rejection of the construction of the Jawi Wetan Christian Church (GKJW) in Malang Regency, East Java, in March 2023. Then, there was the closure of the Simalungun Protestant Church (GKPS) in Purwakarta, West Java, in April 2023. And then the rejection of the construction of the Muhammadiyah Taqwa Mosque in Bireun Regency, Aceh Darussalam, in September 2023. The only long and most controversial case that has been completed is the construction of the Indonesian Christian Church (GKI) in Taman Yasmin, Bogor. The case was finally inaugurated in April 2023 (BBC News Indonesia," 2024). Wrong handling of conflicts can be a trigger factor for violent acts, such as a conflict that is neglected and then becomes the beginning of violent acts (Listiwati, 2022). Therefore, religious moderation is essential for organizing the lives of religious individuals in a pluralistic and multicultural environment (Sutrisno, 2019).

With religious moderation, people can become more intelligent, tolerant, and prepared to face the problems caused by religious diversity in modern life peacefully and constructively (Jasiah et al., 2023). Religious moderation can be established automatically if each religious community adheres to its teachings correctly and adequately, without interfering in the religious affairs of others (Muhtarom, Fuad, & Latief, 2020). The existence of good religious moderation can also strengthen and multiply relationships between others, so that there is an attitude of mutual understanding of the meaning of what is called difference. The challenge faced by young preachers in the era of change is to promote religious moderation through strengthening social harmony. It should be a concern. The Ministry of Religious Affairs of the Republic of Indonesia has encouraged communication to foster religious moderation among

religious individuals in recent years (al-Mujtahid, Alfikri, & Sumanti, 2022). This is done to support and continue to improve the understanding of religious moderation (Aulia et al., 2023).

In addition to the government, religious outreach workers can also provide an important foundation for religious expression in diverse communities. The primary point to emphasize is moderate religious views and attitudes (Rohmah & Legowo, 2022). In this context, religious teachers must first understand their responsibilities. In addition, a thorough understanding of how to perform tasks optimally (Pattilauw, 2024) is required. The challenge of understanding religion is complex in many different societies. Differences in religious interpretations can lead to conflicts and tensions within religious communities (Beddu, 2023).

In previous research conducted by Setyawan (2022), it was found that Non-Civil Servant Islamic Religious Extension Workers understand and can apply national insights in their daily lives and can share them with the community (Setyawan, Sariyatun, & Indrawati, 2022). This indicates that religious moderation, in the context of national identity, the Ministry of Religion, and the strengthening of religious moderation, is considered quite effective. As for the previous research by Saputera & Djauhari, it stated that the government, NU, and Muhammadiyah have worked well together to encourage religious moderation in Gorontalo (Saputera & Djauhari, 2021). The tangible results of these efforts can be seen in the socio-political aspects, education, faith, and morals. Although some of the new groups that adhere to normative conservatism, similar to puritan-radicalism, have recently begun to pose challenges, they are still under control. Although some new groups adherent to normative conservatism, similar to Puritan radicalism, have recently begun to pose challenges, they are still manageable. Then, in Asmara's research, it was stated that religious extension workers can cultivate and instill an understanding of *wasathiyyah* al-Islam, such as the values of justice, balance, and *tasamuh* (tolerance), which can be accepted gradually and influence the thinking of each fostered group (Asmara, 2021). This is shown by the fact that each pilgrim (fostered) is already able to respect each other's differences and not highlight them. They are open to worshippers from outside the

mosque and are willing to engage with anyone, especially government officials.

From the study, it can be seen that previous research has focused on the efforts of religious extension workers in encouraging moderation and their understanding of religious moderation, but did not specifically mention the group/generation of religious extension workers. Discussing the role and function of religious extension workers/young preachers is still one of the areas of research, as exemplified by Nashrillah's study, which explores the actualization of millennial da'wah in cyberspace from the perspective of da'wah ethics, with a case study in the city of Medan (Nashrillah Mg, 2019). This suggests that research on the understanding of religious moderation among young preachers still receives relatively little attention. Therefore, this study aims to examine the understanding of religious moderation in religious extension workers/young people, especially in the Central Kalimantan region.

While numerous studies have examined religious moderation in Indonesia, much of the existing literature tends to focus on senior religious leaders, institutional policies, or broader national strategies. There is limited scholarly attention given to the specific contributions of *young preachers*, particularly in regional and multicultural contexts such as Central Kalimantan. Moreover, current research often overlooks how these young religious leaders interpret, internalize, and promote religious moderation at the grassroots level. Few studies explore the intersection between youth leadership, local cultural values like the philosophy of *Huma Betang*, and the practical implementation of moderate religious principles in diverse communities.

Considering that sociologically religious social life is very heterogeneous, upholding local culture, which is famous for the philosophy of "***Huma Betang***" open acceptance to anyone, both different ethnicities, races, and religions in Central Kalimantan, and having the same goal of living safely, peacefully, prosperously, can adapt to the order of local indigenous peoples. It can be seen that the fundamental nature of Dayak society is very accepting of the differences that are upheld, fostering a sense of humanity, peace, and

kindness. This is necessary to review how the presence of young people as mediators and facilitators helps maintain peace in society, particularly given the diversity of ethnicities and diverse educational experiences. Therefore, it is necessary to reexamine how perception and actual action in society are perceived. This gap is significant, as young preachers represent a growing force in shaping religious discourse and community engagement in Indonesia. Therefore, this study seeks to fill that gap by investigating the role of young preachers in fostering religious moderation in Central Kalimantan, offering new insights into their strategies, challenges, and impact.

Methods

This study employed a descriptive qualitative approach to explore how young preachers understand the concept of religious moderation. The primary data came from selected young preachers who met specific criteria: they serve as religious extension workers in various districts and cities, have a minimum of four years of experience in their roles, and are officially registered with the Ministry of Religion in Central Kalimantan Province. These preachers are distributed across 13 districts and one city within the province Central Kalimantan is a province located on the island of Kalimantan, comprising 13 districts and one city (Bintariningtyas & Juwita, 2021). According to data from the Directorate General of Population and Civil Registration (*Dukcapil*) under the Ministry of Home Affairs, the province had a total population of approximately 2.64 million as of June 2021. Of this number, around 1.96 million people identified as Muslim, making up 74.13% of the total population (Databoks, 2021). In addition to primary data, secondary data was collected from relevant documents, academic journal articles, and previous research studies. Data collection methods in this study included distributing questionnaires via Google Forms and conducting interviews. The number of informants in the study amounted to 27 people as representatives from 14 districts/cities. From the number of informants, to obtain more detailed information, it is necessary to conduct an in-depth interview of 5 people with the initials codes MJ, DR, ZR, DH, and SR. The collected data was then analyzed using the Miles and Huberman model, which involves three steps: data reduction, data display, and drawing conclusions, as illustrated in Figure 1.

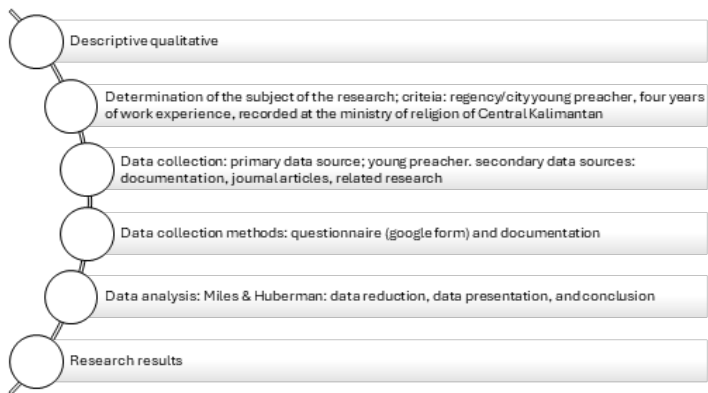


Figure. 1 steps in the data mining and analysis process
(Moleong, 2007)

Result and Discussion

The findings of this study showed that young preachers in Central Kalimantan played a vital role in promoting religious moderation within their communities. Based on the responses from questionnaires and interviews (MJ, DR, ZR, DH, and SR), three main themes emerged: (1) understanding of religious moderation, (2) practical approaches to fostering tolerance, and (3) challenges faced in diverse social contexts.

Understanding of Religious Moderation

Most of the young preachers demonstrated a clear and strong understanding of religious moderation. They described it as a balanced and respectful way of practicing their faith while acknowledging and honoring the beliefs of others. They viewed moderation not as compromising religious identity but as a way to prevent extremism, promote harmony, and support peaceful coexistence. Their views were aligned with national values such as *Pancasila* and *Bhinneka Tunggal Ika* (Unity in Diversity), which they often emphasized in their teachings.

Approaches to Promoting Tolerance

The young preachers used several strategies to promote tolerance and understanding. These included delivering inclusive sermons, organizing youth-based religious education programs, participating in interfaith dialogues, and using social media to spread positive

messages. They often incorporated messages of peace, empathy, and unity into their sermons and teachings. Some collaborated with local governments and religious institutions to conduct community outreach and peacebuilding initiatives, especially in areas that had experienced religious tensions. They acted not only as spiritual leaders but also as educators and community role models. By encouraging open dialogue and respectful relationships across different religious groups, they helped create a social atmosphere in which diversity was seen as a strength.

Challenges and Opportunities

Despite their impactful work, the young preachers encountered various challenges. Some faced opposition from more conservative or hardline groups, while others struggled with limited institutional support and resources. In addition, the wide geographical spread of Central Kalimantan made it difficult for them to consistently reach all communities. The spread of religious misinformation through social media also posed a significant challenge. However, the study found that there were also important opportunities. Many of the young preachers were digitally literate and used online platforms effectively to reach wider and younger audiences. Their relatively young age and contemporary approach made them more relatable, especially to the younger generation, allowing them to communicate messages of tolerance in a more effective and appealing way.

It was found that young preachers in Central Kalimantan showed the same attitude and understanding, even though they had different religious education backgrounds or were graduates. It is important to understand that the culture of local wisdom is highly prioritized by local communities, especially in rural areas. Thus, the role and function of a young preacher provide enlightenment, and as a respected figure, in interacting and communicating to provide solutions to problems, not only from the Islamic aspect but also concerning local customs. Religious moderation is applicable; not all people understand and correctly how to respect, realize, and respond to differences such as beliefs. From this phenomenon, the role of young dai is massive in providing understanding and application of religious moderation among the community in various ways, through dialogue, friendship, recitation, and others.

Conceptually, religious moderation is understood as a view, attitude, or behaviour that always takes a middle position in religion, always acts impartially, and is not extreme. Linguistically, the word “moderation” comes from the Latin “moderatio,” which means moderate. In English, moderation refers to the average, core, standard, or non-aligned state. However, in the Indonesian Encyclopedia, moderation is defined as reducing violence and avoiding extreme situations (Muhtador, 2022). The essence of religious moderation is to be religious in moderation, which can be a characteristic of Indonesian society, with its diversity of customs, cultures, and religions. Religious moderation is a key element in encouraging tolerance and coexistence both locally, nationally, and globally. In the context of Islam, moderation is interpreted as *wasathiyah*, which means being in the middle or balanced (Nurislamiah, Waqi’ah, & Wandani, 2024). Choosing a moderate approach and rejecting extremism and liberalism in religious practice is crucial for maintaining balance and promoting peace (Pattilauw, 2024). Religious moderation is not just a slogan or vision, but rather a way of internalizing the value of religious moderation, which is instilled from an early age (Hidayati, Mustikawan, Ghozi, & Hidayat, 2024).

The mastery of young preachers plays a crucial role in their *da’wah* in areas with diverse communities. With flexible communication skills, an inclusive approach, and a deep understanding of local values, young preachers can convey religious messages in a more relevant and readily accepted manner to various levels of society. This not only strengthens the bond between religious communities but also fosters social harmony amid differences. A young preacher must have an understanding of diverse religious and cultural values, as well as the ability to navigate complex challenges and opportunities. Young preachers must have broad insight and the ability to become communicators, counsellors, problem solvers, managers, and entrepreneurs (Risidiana, 2014). The *da’wah* space must be interpreted inclusively in both the offline and online realms to accommodate the global presence of Islam (Susilawati & Surur, 2024).

There is a considerable difference between the younger generation and the previous generation because each has had different

experiences and eras, especially in terms of the situations and realities they face. This difference is due to the background and era that shaped their perspective and mindset. Previous generations grew up in different social, technological, and cultural conditions, while younger generations thrived amid faster and more dynamic change. This difference is particularly evident in the way they respond to life's situations and realities, including aspects of work, education, and communication patterns. As a result, both have different perspectives on da'wah and related matters. However, the individual views of youth are influenced by global information trends and their susceptibility to misinformation, which causes them to lose their national identity because they are too open to global information without examining it more deeply. The problem stems from the immaturity of youth in dealing with the development of the times (Sanusi & Sofyan, 2020). However, young preachers typically lack a substantive and technical understanding of the effective da'wah model, as the campus does not provide any training beyond material for scientific discussion (Yudiawan & Ahmadi, 2020).

Departing from this view, this study aims to explore the understanding of religious moderation among young preachers in its development among the people of Central Kalimantan province. First, young people in Central Kalimantan understand and interpret Pancasila and the 1945 Constitution as the ideology of the Republic of Indonesia. This is evidenced by the statement that the young preacher from Central Kalimantan understands that democracy is an Indonesian political ideology, recognises that nationalism applies to all religions, and agrees with the statement that Pancasila is coherent with the Qur'an and Hadith. One way to realise nationalism is to use religion, both through its doctrines and its followers. Nationalism can be realised through religion by making it a moral and ethical foundation for loving and building the nation. Religious doctrines that promote unity, justice, and social concern can strengthen the spirit of nationalism amidst differences. In addition, the role models of religious believers in behaving tolerantly, respecting diversity, and contributing positively to society can be a real example of how religious values are in harmony with the spirit of nationalism.

Religious education that commands its followers to love their

country and nation can also be used to ward off anti-nationalist movements promoted by certain religious groups because nationalism is not in line with religious teachings (Muawanah, 2015). Pancasila functions to unite nations, tribes, and religions. However, its principles do not contradict the principles of Islam, which are derived from the Qur'an and hadith (Ibad, 2021). Each precept of Pancasila correlates with the universal values of the Qur'an in its understanding, indicating that the ideology of Pancasila itself is rooted in the values of the Qur'an as well (Masyhuri, 2022). This is in line with the data, which found that 96.2 per cent of the 26 informants stated that Pancasila is in line with the teachings of Islam as seen in Figure 1.

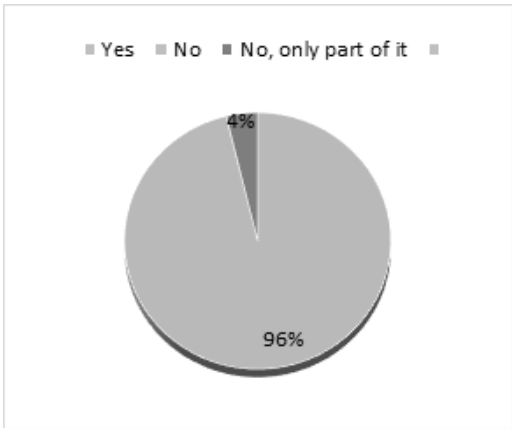


Figure 1. Percentage Chart of Pancasila in line with Islamic religious teachings

Second, the understanding of the young preacher from Central Kalimantan regarding the implementation of religious moderation among young preachers in the realms of religion, education, economy, politics, and society. Young Dai in Central Kalimantan understands religious moderation as an effort to balance religious beliefs with tolerance between religious communities, creating harmony in society. Young preachers in Central Kalimantan understand religious moderation as an approach that prioritize a balance between practice religious beliefs with an open attitude and respect for differences. They aim to instill the values of tolerance, dialogue, and cooperation among religious communities without compromis-

ing the principles of faith. In this way, they play an active role in creating a harmonious atmosphere in diverse societies, preventing conflicts, and strengthening unity in diversity. In the field of education, they teach the importance of thinking critically and being open to differences without abandoning religious principles. In addition, they also encourage an open attitude towards differences, both in terms of culture, thought, and belief, as part of efforts to build tolerance. However, this openness is still based on religious principles, so that students can align a broad understanding with the moral and spiritual values they adhere to.

In the social, economic, and political realms, they support inclusive and fair engagement, standing against discrimination or fanaticism that has the potential to divide unity. In the social sphere, they encourage the creation of a harmonious environment by fostering mutual respect and cooperation among groups, regardless of their backgrounds. In the economic sphere, they support systems that provide fair opportunities for all, ensure equal access to resources and opportunities, and avoid inequality that can fuel social tensions. Meanwhile, in the political realm, they prioritize inclusive participation, encourage policies based on justice, and reject all forms of discrimination and fanaticism that have the potential to undermine societal unity and stability.

The young preacher from Central Kalimantan has a concern for the social actions of various religious groups, promotes tolerance for the benefit of the people, and understands that politics based on Pancasila is not tied to any particular religion. The young preacher of Central Kalimantan demonstrates concern for social action by participating in humanitarian activities that involve various religious groups, serving as a tangible manifestation of the values of care and togetherness. They also prioritize an attitude of tolerance that not only accepts differences but also aims to create benefits for all people, regardless of their religious background. In addition, they understand that in the context of nationality, politics in Indonesia is based on Pancasila as a unifier, rather than a particular religion, so they encourage political practices that are inclusive, fair, and respectful of societal diversity.

The right to freedom of religion does not belong to the state or group. Therefore, in Indonesia, there should be no conflicts or actions against God Almighty or any religion. The state plays a role as a protector of this freedom, allowing every citizen to practice their faith without pressure or discrimination. Therefore, in Indonesia, based on Pancasila, there should be no conflicts, persecutions, or actions that oppose the teachings of God Almighty or any religion. Every citizen is expected to coexist with mutual respect, maintain harmony, and uphold the values of tolerance in diversity. Rather, belief in God Almighty must be manifested through a free and tolerant religious life, within the limits permitted by the guidance of each religion, in order for religious life to be calm and peaceful (Latifm et al., 2024). Based on the current law (Regional Regulation No. 8 of 2010), the demolition of buildings can only be carried out legally by local governments; society or community associations are not permitted to do so. In addition, the attitude of the community towards the forced demolition of houses of worship buildings in the name of the MUI Fatwa in 2005 is also unjustifiable (Wahab, 2021).

Religious tolerance is not about adherence to the same beliefs, nor is it about exchanging beliefs with different religious groups. Tolerance here is meant in the sense of social interaction, or *mu'amalah*, so that there are common boundaries that can and cannot be violated. This is at the heart of moderation in the context of tolerance, where each party is expected to have the ability to exercise self-control and allow the unique traits of mutual respect without feeling that their beliefs or rights are threatened (Habibah, Setyowati, & Fatmawati, 2022). Tolerance, which is a fundamental aspect of Islamic theology, must be studied and applied in religious life because it is a social necessity for all religious individuals and a means of fostering harmony between religious communities.

There has always been a difference of opinion about whether Muslims should congratulate people of other faiths when celebrating their holidays. It is also an interesting topic to discuss. For example, what is the law if a Muslim wishes a Merry Christmas to people who are Christians (Aprilliani, Erlina, & Rahma, 2023)? Some state that it is a habit, but it is not justified. Some scholars argue that only presidents, politicians, and religious leaders are obliged

to wish other religious holidays a happy holiday. Another opinion suggests that by doing so, *ukhuwah basyariah* can be established in a manner that respects and maintains the safety of all humanity (Mahmudah & Anan, 2020). This, in line with the data results from 26 informants out of 100, suggests that it is permissible for a regional leader who is Muslim to wish a happy holiday to another religion, as shown in Figure 2.

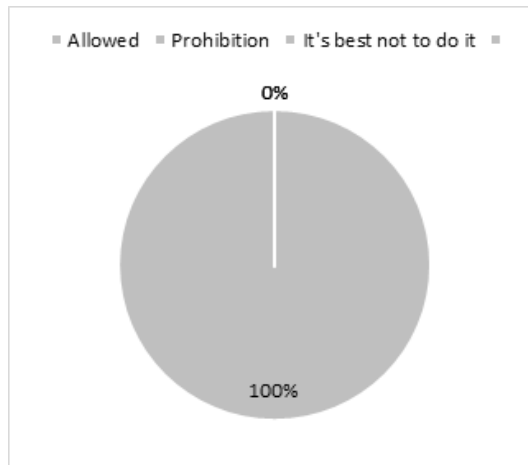


Figure 2. Percentage Chart of Whether or Not a Regional Leader Who Is Muslim Can Wish Happy Hari Raya to Other Religions

Third, religious moderation, as reflected in the implementation of nationalism in normative Islam, is evident in teachings that encourage a love for the homeland and promote unity. Religious moderation, as manifested through the implementation of nationalism in normative Islam, is reflected in teachings that emphasized the importance of loving one's homeland as part of one's faith. Islam teaches its people to maintain peace, build a harmonious society, and avoid division. Values such as unity, justice, and social concern are integral to Islamic teachings, aligning with the spirit of nationalism. Thus, a Muslim who adheres to normative Islam not only worships individually but also contribute to maintaining the nation's integrity and strengthening solidarity in the face of diversity.

In this context, Muslims are taught to respect diversity and uphold national values without abandoning religious principles. Muslims are taught to respect diversity as part of *sunnatullah*, where

ethnic, cultural, and religious differences are a reality that must be accepted with a tolerant and respectful attitude. They are invited to uphold national values, such as unity, justice, and cooperation, which align with Islamic teachings in building a harmonious society. However, respect for diversity does not mean ignoring religious principles; instead, it means balancing strong beliefs with an open attitude in social and state life.

Nationalism that aligns with Islam is a form of responsibility in achieving shared prosperity and maintaining peace and justice in society. The form of understanding religious moderation among the youth of Central Kalimantan through the implementation of nationalist attitudes in Islamic normative includes the act of nationalism applying to all religions, rejecting organizations or teachings oriented towards radicalism and terrorism movements, and believing that Indonesia is based on Pancasila for all religions/beliefs. To maintain harmony and balance and create peace, it is essential to choose the path of moderation by rejecting religious extremism. In this way, every religious person can respectfully treat others, accept differences, and live together in peace and harmony (Cristiana, 2021). Islamic religious extension workers are the spearhead of the Ministry of Religion in providing services to the community, as all their activities are closely related to the community. Therefore, the role and responsibility of Islamic religious extension workers are significant to maintain the integrity of the Indonesian state, which is threatened by the problem of intolerance and radicalism (Ziaulhaq, 2022).

Pancasila is the pillar of the nation because it serves as the basis and guideline for the state's life, regulating how diverse communities can coexist harmoniously. As a state ideology, Pancasila encompasses fundamental values such as divinity, humanity, unity, deliberation, and social justice, which maintain a balance between the rights and obligations of every citizen. By making Pancasila the foundation in various aspects of life, the Indonesian nation can continue to maintain unity, manage differences, and face the challenges of the times without compromising its identity as a sovereign nation.

Islamic groups (religious nationalists) are quite interested in Pancasila because it combines the spirit of God as one of its princi-

ples. They see that Pancasila can accommodate religious values in the life of the nation and state without making Indonesia a country based on a single religion. That was because Sukarno stated that “our country will still have God anyway”, even though the country to be established is not based on Islam (Sukirno, 2021) the Republic of Indonesia must accept and put the values of the belief in the one and only God which is expressed in religious teachings, in all activities of the society, both in the private and in the public-country domain. In the private sphere, the state guarantees and protects citizens to embrace religion and worship based on religious teachings and beliefs. In the public sphere, the country gives an important religious position by placing religious values as the material source of all positive legal rules and as the ethical and moral foundation in the life of the nation and country hood. Also, the country must accommodate openly, freely, fairly, and in balance with religious-patterned aspirations to take part in country politics through social organizations and political parties. Religion does not integrate (fusion). With the principle of One God in Pancasila, religious nationalists believe that religious teachings can still be practiced freely in social life without contradicting national values. Pancasila provides space for every religious community to practice their beliefs in harmony, thereby becoming a meeting point between spiritual values and nationalism in building an inclusive and just Indonesia.

Islamic and Indonesian values are very animating and colouring Pancasila (Subagyo, 2020). According to Gus Dur, Pancasila contains religious diversity and recognizes that Indonesia is not an Islamic country, so it must defend the rights of people other than Islam and allow everyone to live in harmony with each other. In the life of the nation and state, “Gus Dur” demonstrates an attitude of respect for the religious choices and beliefs of others, upholding the facts and principles of freedom of religion and belief, as stated in the national defence (Welem, 2023). It was agreed that Indonesia is not a religious country, but it should also not separate religion from people’s daily lives. Religious values must be combined with local wisdom and customs. The state establishes specific laws regarding religion, and religious and cultural rituals must be conducted in harmony and peace.

In this context, religious values are not only practiced by individuals but also combined with local wisdom and customs that have evolved in various regions. This synergy between religion and culture reflects the distinctive character of the Indonesian nation, which upholds tolerance and togetherness in diversity. Additionally, the state accommodates several religious laws within the national legal system as a form of recognition of the spiritual needs of the community. Religious rituals and cultural traditions are also expected to coexist in harmony, without causing conflict or division, so that the existing diversity serves as a force in building national unity.

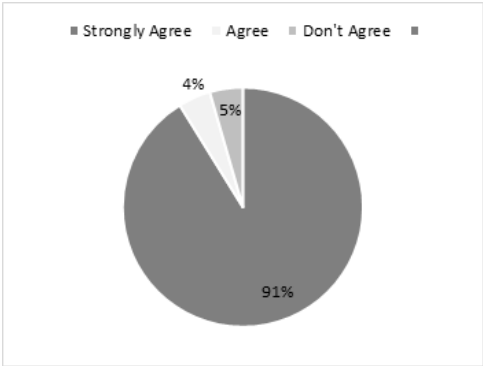


Figure 3. Percentage Chart of the statement that Indonesia is a Muslim-majority country, so it is natural for Indonesia to form an Islamic State

The data in Figure 3 indicate that the majority of young preachers in Central Kalimantan hold a moderate view of religion, Pancasila, and national values. This can be seen in their ability to integrate religious teachings with the principles of diversity and tolerance that form the basis of national and state life. The understanding of religious moderation possessed by young preachers in Central Kalimantan is also reflected in their da'wah approach, which is more inclusive and adaptive to the diversity of society. They not only emphasizes aspects of faith and piety but also prioritizes dialogue between religious communities, mutual respect, and involvement in social activities that bring together various groups. In this way, they act as agents of peace, helping to mitigate potential conflicts and strengthen unity in diversity. In addition, their views, which align with the values of Pancasila, demonstrate that the da'wah they con-

duct is not only oriented towards the spiritual aspect but also contributes to building national awareness and strengthening national identity amidst dynamic social changes.

This moderate view reflects the young preacher's commitment to maintaining harmony and unity in a diverse society. Considering that cultural diversity is very dominant in the surrounding community of Central Kalimantan, it is necessary to maintain social harmony. One solution to this is to minimize the existence of extremism. Other actions include accommodating dialogue between religious and tribal communities, respecting and maintaining differences of views without sacrificing religious principles. This attitude is an important capital in building a peaceful and prosperous society, especially in a region rich in cultural and religious diversity, such as Central Kalimantan. Innovation in understanding and a moderate attitude are essential, especially among young people, so that they can easily adapt to the changing environment in the surrounding community (Israpil & Suardi, 2021). Accepting differences in Central Kalimantan is in line with the philosophy of **Huma Betang** (a longhouse in which one family with different beliefs or tribes live), which embodies the values of "cooperation, togetherness, tolerance". Talking about respecting differences in the Balinese community, it was also found that there was solidarity, and the existence of the Muslim community could still carry out their worship according to their beliefs (Arif & Lessy, 2021).

Implications

The findings suggested that with proper training, resources, and institutional support, young preachers could significantly strengthen the movement for religious moderation. Government agencies, especially the Ministry of Religion, along with civil society organizations, had the potential to support and empower these young leaders through education, networking, and public engagement programs.

Limitations of the Study

While this study provided valuable insights into the role of young preachers in promoting religious moderation in Central Kalimantan, several limitations should be acknowledged. First, the research was

limited to young preachers who were officially registered as religious extension workers under the Ministry of Religion in Central Kalimantan. As a result, the study did not capture the perspectives of informal or unregistered young preachers who may also play a significant role in their communities. This could affect the overall representativeness of the findings. Second, data collection relied heavily on self-reported information through questionnaires and interviews, which may be subject to personal bias or social desirability bias. Some respondents might have provided answers they believed were expected or acceptable, rather than reflecting their true practices or beliefs.

Third, the study covered participants from across 13 districts and one city; however, due to time and resource constraints, it was not possible to conduct in-depth fieldwork in all locations. Therefore, some local variations in experience and context might not have been fully captured. Finally, the study focused primarily on the perspectives of young preachers and did not include feedback from community members, religious leaders from other faiths, or government officials. Including these voices in future research would provide a more comprehensive understanding of the impact of young preachers on religious moderation. Despite these limitations, the study still offers a meaningful contribution to the discussion on youth leadership in religious tolerance and provides a foundation for further research in this area.

Conclusion

Young preachers in Central Kalimantan proved to be key figures in promoting religious moderation in a pluralistic society. Their efforts to build bridges across differences, spread peaceful teachings, and counter radical ideologies contributed meaningfully to maintaining social harmony. With continued support, their role could be further enhanced, supporting the broader goal of a tolerant and united Indonesia. The understanding of religious moderation among young preachers in Central Kalimantan reveals a moderate view of religion, encompassing Pancasila, as well as accommodating local cultural values and national values. This understanding and attitude can be seen as a rejection of extremism and radicalism, as well as respect for religious freedom and tolerance between religious communities. Religious

education and the ability to adapt to local cultural wisdom make the preachers role and function key to promoting a moderate attitude within the community. Thus, understanding religious moderation is not only important for maintaining social and political stability in Indonesia but also for ensuring the sustainability of inter-religious harmony in a pluralistic and multicultural society. This study is still at the level of understanding of young preachers in responding to religious moderation, especially on the problems faced by the surrounding community, to see real action and how the solutions provided need further research.

Bibliography

- Akhmadi, A. (2019). Moderasi Beragama dalam Keragaman Indonesia Religious Moderation In Indonesia's Diversity. *Jurnal Diklat Keagamaan*, 13(2).
- al-Mujtahid, N. M., Alfikri, M., & Sumanti, S. T. (2022). Penguatan Harmoni Sosial Melalui Moderasi Beragama dalam Surah Al-Kafirun Perspektif Komunikasi Pembangunan (Analisis UINSU "Kampus Moderasi Beragama"). *Edukasi Islami: Jurnal Pendidikan Islam*, 11(01), 531–544. <https://doi.org/10.30868/ei.v11i01.2042>
- Aprilliani, D., Erlina, D., & Rahma, H. E. (2023). Praktik Toleransi dan Persepsi Beragama di Tengah Perbedaan Kepercayaan Mahasiswa. *Journal Islamic Education*, 1(3).
- Arif, M., & Lessy, Z. (2021). Another Side of Balinese Excoticism Local Wisdom of the Muslim Community in Gelgel Village, Klungkung Regency, for Preserving Harmony between Religious Communities in Bali. *INFERENSI: Jurnal Penelitian Sosial Keagamaan*, 15(2), 185–216. <https://doi.org/10.18326/infsl3.v15i2.185-216>
- Ashari, F., Maryati, T., & Wirawan, I. G. M. A. S. (2020). Peran Organisasi Mahasiswa Islam Indonsia (PMII) Cabang Buleleng Terhadap Toleransi Umat Beragama dan Potensinya Sebagai Sumber Belajar Sosiologi di SMA. *Jurnal Pendidikan Sosiologi Undiksha*, 1(2), 206–215. <https://doi.org/10.23887/jpsu.v1i2.26839>
- Asmara, A. Y. (2021). Dakwah Wasathiyah Al-Islam Melalui Penyuluh Agama Islam di Kota Surakarta. *Edugama: Jurnal Kependidikan Dan Sosial Keagamaan*, 7(1), 45–75. <https://doi.org/10.32923/edugama.v7i1.1935>

- Aulia, A. N. F., Alzahra, A. K., Mahfuzah, L., Rasyid, M. A., Akbar, M. R., Fissu'ada, N., & Suriagiri. (2023). Penguatan Moderasi Beragama pada Keberagaman Masyarakat Desa Emil Baru, Kalimantan Selatan. *Jalujur: Jurnal Pengabdian Masyarakat*, 2(2), 103–110. <https://doi.org/10.18592/jalujur.v2i2.11388>
- Beddu, M. J. (2023). Tantangan Penyuluh Agama Di Era Perubahan: Wujudkan Moderasi Agama Melalui Penguatan Harmoni Sosial. *Addayyan*, 18(1), 54–66.
- Cahyani, S. G. P., Ismail, S., & Rohman, U. (2023). Peran Perempuan Dalam Mewujudkan Moderasi Beragama. *TA'LIM: Jurnal Pendidikan Agama Islam Dan Manajemen Pendidikan Islam*, 2(1).
- Cristiana, E. (2021). Implementasi Moderasi Beragama Dalam Mencegah Radikalisme. *Prosiding Webinar Nasional IAHN-TP Palangka Raya*, (7).
- Dumbe, Y., & Bob-Milliar, G. M. (2022). Unregulated religious spaces in public universities in Ghana: Evidence of the radicalisation of young Muslim students. *Journal of Contemporary African Studies*, 40(4), 463–479. <https://doi.org/10.1080/02589001.2022.2121808>
- Habibah, S. M., Setyowati, R. R. N., & Fatmawati, F. (2022). Moderasi Beragama dalam Upaya Internalisasi Nilai Toleransi pada Generasi Z. *Pancasila: Jurnal Keindonesiaan*, 2(1), 126–135. <https://doi.org/10.52738/pjk.v2i1.70>
- Hidayati, F., Mustikawan, A., Khozi, A., & Hidayat, I. W. (2024). Implementation of Religious Moderation Value Predicted by Pro-social Attitude and Nationalism Spirit in Gen Z. *INFERENSI: Jurnal Penelitian Sosial Keagamaan*, 18(2), 231–248. <https://doi.org/10.18326/infsl3.v18i2.231-248>
- Israpil, I., & Suardi, S. (2021). The Innovation and Creativity of Religious Moderation Learning Through Sociology Learning and Pancasila and Citizenship Education in Public Schools and Madrasahs Gorontalo City. *JED (Jurnal Etika Demokrasi)*, 6(2), 232–242. <https://doi.org/10.26618/jed.v6i2.5527>
- Jamaluddin, J. (2022). Implementasi Moderasi Beragama di Tengah

- Multikulturalitas Indonesia. *As-Salam: Jurnal Ilmiah Ilmu-Ilmu Keislaman*, 7(1), 1–13.
- Jasiah, J., Triadi, D., Riwun, R., Roziqin, M. A., Khofifah, K., Aldianor, A., ... Palias, S. (2023). Implementasi Nilai-Nilai Moderasi Beragama Melalui Kegiatan Huma Tabela di Desa Tumbang Tanjung. *Jurnal Inovasi Pengabdian dan Pemberdayaan Masyarakat*, 3(2), 493–500. <https://doi.org/10.54082/jipppm.162>
- Kebebasan beragama dan berkeyakinan di Indonesia pada 2023: Pendirian rumah ibadah masih sulit—BBC News Indonesia. (2024, June 19). Retrieved June 19, 2024, from <https://www.bbc.com/indonesia/articles/cl79dv4x8lyo>
- Kopong, K. (2021). Menalar Hubungan Agama, Pancasila dan Negara Dalam Membangun Moderasi Beragama di Era Disrupsi Digital. *Atma Reksha : Jurnal Pastoral dan Kateketik*, 6(1), 23–32. <https://doi.org/10.53949/ar.v6i1.123>
- Listiawati, N. P. (2022). Membudayakan Moderasi Melalui Program Penguatan Moderasi Beragama. *Jurnal Penelitian Agama Hindu*, 6(4), 305–316. <https://doi.org/10.37329/jpah.v6i4.2734>
- Mahmudah, L., & Anan, A. (2020). *Respon Guru Madrasah Diniyah Terhadap Pengucapan Selamat Hari Besar Agama Di Pondok Pesantren Ngalah Pasuruan*. 4(1). <https://doi.org/10.35891/ims.v4i1.2372>
- Masyhuri, A. A. (2022). Korespondensi Ideologi Pancasila dalam Al-Qur'an. *SCHOLASTICA: Jurnal Pendidikan dan Kebudayaan*, 4(2). <https://doi.org/10.55216/publica.73>
- Media, K. C. (2021, April 8). Jokowi: Pemerintah Berkomitmen Hidupkan Moderasi Beragama. Retrieved March 20, 2022, from KOMPAS.com website: <https://nasional.kompas.com/read/2021/04/08/13200911/jokowi-pemerintah-berkomitmen-hidupkan-moderasi-beragama>
- Moleong, L. J. (2007). *Metode Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Muhtador, M. (2022). Teo-Sosiologi Sebagai Basis Moderasi Beragama di Tengah Pandemi Covid 19. *Ijtima'iyya: Jurnal Pengembangan*

- Masyarakat Islam*, 14(2), 205–234. <https://doi.org/10.24042/ijp-mi.v14i2.9319>
- Muhtarom, A., Fuad, S., & Latief, T. (2020). *Moderasi beragama: Konsep, nilai, dan strategi pengembangannya di pesantren* (Cetakan pertama). Pancoran, Jakarta: Yayasan Talibuana Nusantara.
- Nashrillah Mg. (2019). Aktualisasi Dakwah Dai Millennial di Ruang Maya: Perspektif Etika Dakwah dengan Studi Kasus di Kota Medan. *Jurnal Ilmiah Islam Futura*, 18(1), 105. <https://doi.org/10.22373/jiif.v18i1.3196>
- Nurislamiah, M., Waqi'ah, G. N., & Wandani, R. C. P. (2024). *Analisis Dakwah Bil Lisan Habib Ja'far Dalam Menanamkan Nilai-Nilai Moderasi dan Toleransi Pada Acara Podcast "Close The Door."* 5(1).
- Pattilauw, S. T. (2024). Strategi Komunikasi Penyuluh Agama Islam Kota Ternate Dalam Mensosialisasikan Moderasi Beragama. *Jurnal Ilmiah Wabana Pendidikan*, 10(5), 1003–1015. <https://doi.org/10.5281/zenodo.10791097>
- Risdiana, A. (2014). Transformasi Peran Da'i Dalam Menjawab Peluang dan Tantangan (Studi terhadap Manajemen SDM). *Jurnal Dakwah*, 15(2). <https://doi.org/10.14421/jd.2014.15210>
- Rohmah, D. F., & Legowo, M. (2022). Fenomena Luntturnya Tradisi Jawa Dalam Bidang Fashion Akibat Modernisasi. *Jurnal Ilmu Sosial Humaniora Indonesia*, 2(2). <https://doi.org/10.52436/1.jishi.40>
- Sanusi, A. R., & Sofyan, F. S. (2020). Implementasi pendidikan politik Gerakan Pemuda Ansor Kabupaten Karawang dalam menumbuhkan pemahaman nasionalisme generasi muda Nahdatul Ulama. *Jurnal Civics: Media Kajian Kewarganegaraan*, 17(2), 185–194. <https://doi.org/10.21831/jc.v17i2.22016>
- Saputera, A. R. A., & Djauhari, M. S. H. (2021). Potret Pengarusutamaan Moderasi Beragama Di Gorontalo. *Moderatio : Jurnal Moderasi Beragama*, 1(1).
- Setyawan, C. D., Sariyatun, S., & Indrawati, C. D. S. (2022). Pemimpin Ideal dan Karakteristik yang Didambakan dalam Men-

- jawab Tantangan Zaman. *Social, Humanities, and Educational Studies (SHES): Conference Series*, 5(1), 96–103. <https://doi.org/10.20961/shes.v5i1.57778>
- Subagyo, A. (2020). Implementasi Pancasila Dalam Menangkal Intoleransi, Radikalisme Dan Terorisme. *Jurnal Rontal Keilmuan PKn*, 6(1). <https://doi.org/10.29100/jr.v6i1.1509>
- Sukirno, S. (2021). Posisi Agama dalam Konstruksi Negara Republik Indonesia Berdasarkan Pancasila dan UUD 1945. *Jurnal Hukum Caraka Justitia*, 1(2), 96. <https://doi.org/10.30588/jhcj.v1i2.920>
- Susilawati, S., & Surur, M. (2024). Mediating Counter-Religious Intolerance in Contemporay Indonesia: A Critical View. *Epistémé: Jurnal Pengembangan Ilmu Keislaman*, 19(01), 27–65. <https://doi.org/10.21274/epis.2024.19.01.27-65>
- Sutrisno, E. (2019). Aktualisasi Moderasi Beragama di Lembaga Pendidikan. *Jurnal Bimas Islam*, 12(2), 323–348. <https://doi.org/10.37302/jbi.v12i2.113>
- Wahab, A. J. (2021). Resolusi Konflik Struktural Dan Kultural: Studi Kasus Perusakan RUMah Ibadah Ahmadiyah Di Sintang Kalbar. *Harmoni*, 20(2), 188–208. <https://doi.org/10.32488/harmoni.v20i2.506>
- Welem, T. (2023). Pandangan Nasionalisme dan Kehidupan Beragama dari Tokoh Gus Dur (Abdurrahman Wahid). *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam*, 4(1). <https://doi.org/10.58401/takwiluna.v4i1.884>
- Yudiawan, A., & Ahmadi, A. (2020). Pelatihan dan pendampingan Dai muda sebagai upaya penyiapan benteng dakwah wilayah muslim minoritas Papua Barat. *Transformasi: Jurnal Pengabdian Masyarakat*, 16(2), 155–164. <https://doi.org/10.20414/transformasi.v16i2.2653>
- Ziaulhaq, W. (2022). Pola Sosialisasi Penyuluh Agama Islam dalam Pencegahan Paham Radikalisme. *Journal of Legal and Cultural Analytics*, 1(2), 125–138. <https://doi.org/10.55927/jlca.v1i2.962>