

STRENGTHENING RELIGIOUS MODERATION TO SUPPORT HUMAN VALUES (RELIGIOUS PHILANTHROPY IN MODERATION VILLAGE)

FORTALECENDO A MODERAÇÃO RELIGIOSA PARA APOIAR OS VALORES HUMANOS (FILANTROPIA RELIGIOSA NA VILA DA MODERAÇÃO)

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Abstract

This describes human values in strengthening religious moderation carried out by a group of religious extension workers at the moderation village community in Tangerang Selatan. Human values supporting religious moderation are reflected in community generosity in helping someone or community members who need help to build love for fellow humans. That aspect of charity is manifested through the framework of religious Philanthropy. This research is a case study using data sources from interviews, observations, documentation, and literature studies. Data processing uses descriptive-analytical methods, namely research that seeks to

Resumo

Este trabalho descreve os valores humanos no fortalecimento da moderação religiosa promovida por um grupo de agentes de extensão religiosa na comunidade da vila da moderação em Tangerang Selatan. Os valores humanos que sustentam a moderação religiosa refletem-se na generosidade da comunidade ao ajudar alguém ou membros da comunidade que precisam de apoio, com o objetivo de cultivar o amor pelo próximo. Esse aspecto da caridade manifesta-se por meio do quadro da filantropia religiosa. Esta pesquisa é um estudo de caso que utiliza fontes de dados provenientes de entrevistas, observações, documentação e estudos



describe, record, analyze and interpret the conditions in moderate village communities to knit human values through religious Philanthropy carried out by religious and community extension workers. Religious extension workers seek to integrate human values through the community's generosity in the village of moderation. To ensure that the public can still understand the mainstreaming of religious restraint, more concrete efforts and support from all parties are needed to realize the Ministry of Religious Affairs' policies to realize a peaceful and prosperous society.

Keywords: Human Values, Religious Moderation, Religious Philanthropy.

bibliográficos. O processamento dos dados utiliza métodos descritivo-analíticos, ou seja, uma pesquisa que busca descrever, registrar, analisar e interpretar as condições nas comunidades de aldeias moderadas para entrelaçar valores humanos por meio da filantropia religiosa realizada por agentes de extensão religiosa e comunitária. Os agentes de extensão religiosa buscam integrar valores humanos por meio da generosidade da comunidade nas aldeias moderadas. Para garantir que o público ainda possa compreender a integração da moderação religiosa, são necessários esforços mais concretos e apoio de todas as partes para concretizar as políticas do Ministério de Assuntos Religiosos, visando a realização de uma sociedade pacífica e próspera.

Palavras-chave: Valores Humanos. Moderação Religiosa. Filantropia Religiosa.

1 INTRODUCTION

Indonesia is one of the largest multicultural countries in the world. The motto "Bhineka Tunggal Ika" is used as a guideline to create and maintain unity in Indonesia. above all differences. A multicultural country reflects the diversity of its society and has unique challenges and opportunities related to its cultural plurality. (Zeng & Li. 2023) This diversity is one of the proofs of the superiority possessed by the Indonesian nation. This diversity includes religious, ethnic, and cultural diversity. It is undeniable that with the variety maintained, seeds of conflict can be created, resulting in various things such as intolerance, misunderstanding of wrong religious values, and other causes. Actions that lead to radicalism, extremism, violence, and hatred against certain parties can be a factor in undermining unity. The issue of radicalism, extremism, and hate has become a trending topic in various countries, and Indonesia is trying to find solutions to solve these problems (Marzuki *et al.*, 2020)

The Ministry of Religious Affairs wraps diversity within religious moderation, promoting mutual respect and tolerance between different groups to bring about societal harmony (Latifa *et al.*, 2022). Instilling the values of religious moderation in society is

one step toward encouraging increased knowledge about tolerance (Ainna *et al.*, 2019; Mulyana, 2023). In addition, religious moderation also teaches the importance of dialogue and cooperation between these groups and emphasizes that all groups have the same principles in building goodness and justice. (Musyarrofah & Zulhannan, 2023)

In the context of religion, whether Islam, Hinduism, Buddhism, Christianity, or Khonghucu, religious moderation is the primary key to living a spiritual life in a primarily multicultural society, both in the lower layers of society and in the local and national sense, International Level. (Pajarianto *et al.*, 2022). With religious moderation, there needs to be a form of understanding thoroughly and entirely so that action does not clash with the religion he believes in. Acts of extremism, radicalism, violence, and other evil deeds can be handled well from an early age. (Kemenag, 2019)

As for efforts to face these challenges, the Ministry of Religious Affairs, through the Decree of the Director General of Bimas Islam Number 137 of 2023, has established 1000 religious moderation villages to moderate people's thoughts in carrying out spiritual life that respects differences. (Dirjen Bimas Islam, 2023b) This moderation village is a program implemented by Islamic, Christian, Catholic, Hindu, Buddhist, and Khonghucu religious extension workers with the Working Group Team. Islamic extension workers, Spiritual Counsellors, as the front line of the Ministry of Religious Affairs, play a role in increasing faith and piety in God Almighty, as well as the spirit of living in harmony and tolerance in religious social life for all levels of society. (Dirjen Bimas Islam, 2023a)

The Moderation Village Working Group Team carried out various activities to strengthen the values of religious moderation. The unique thing found in one of the moderation villages located in Pondok Cabe Udik Village, Pamulang District, Tangerang Selatan City, Banten Province, is the implementation of religious philanthropy programs for humanity to strengthen religious moderation. This philanthropic program is expected to help needy people (Wei-Hsu, 2017). Therefore, the development model needs to be seen and used as an example for other villages.

2 LITERATURE REVIEW

2.1 Humanitarian values

As social beings, humans are instinctive to help each other faithfully, make friends, and respect and love each other (Yilmaz *et al.*, 2022). This makes society harmonious and harmonious because there are norms and morals that, if violated, can cause social deviations. Man is a creature who has the drive and determination to elevate his dignity and degree of life according to his nature as God's creation. The process of overcoming or surpassing oneself to the nature of nature and determining the material world is an active process of civilization. The two-step process is hominization towards humanization. Homogenization is a long process from the womb, birth to death, which takes place as a process of biological and physical development and maturation to become a human being. This harmonization is closely related to humanization, meaning that self-culture and the environment of physical, natural, and cultural growth of self in giving meaning and knitting meaning coincide. (Istiawan *et al.*, 2023) In comparison, humanity refers to understanding and respecting human rights, values, and dignity. This concept includes thoughts about justice, equality, empathy, and concern for the general good. (Tyulin *et al.*, 2023)

The death of social values that exist in society will lead to apathy and indifference towards others. The development of technology and the flow of globalization are significant influences on the behavior of the world community. Selfishness and apathy in looking at life began to be seen a lot, and they did not care about the interests of others (Quisay, 2023).

Every religion invites people to be committed and sincere in helping. It aims to strengthen ties between the poor and the rich. Indeed, every religion discusses the relationship with its God and regulates life, including matters of *mu'amallah* and humanity. (Cicia *et al.*, 2021)

Human Values are universal values that can be developed to form a generous community character and always spread policies to create a peaceful and compassionate society. Human values in Islam are the primary teaching of *mu'amalah*, namely "human-

human relationship." The meaning of humanity itself is concern and social activities that are helpful and cooperative (Burstein. 2019)

Religion teaches man to demonstrate his human worth through generosity to purify the soul. increase social sensitivity. care for others. and pass on wealth without expecting anything. (Mustofa Bisri. 2012)

2.2 Religious moderation

Moderation has different meanings depending on the context. whether in the context of politics. social. or personal behavior. In a political context. moderation often refers to attitudes or approaches that tend to be moderate or centered. avoiding extremism or attitudes that are too radical. However. the definition and understanding of moderation can vary depending on viewpoints and cultures.

For example. in the context of politics in the West. the concept of moderation can be related to efforts to achieve balance and compromise between different political views. Moderation is considered a middle ground between left and right extremism. focusing on practical solutions and considering multiple perspectives.

In the context of personal behavior. moderation can refer to self-control and discretion in the use of resources. such as time. money. or food consumption. This understanding reflects the idea that doing everything proportionately and equally can bring long-term benefits.

It is important to remember that understanding moderation can vary among Western experts and societies. and this view is also influenced by historical and cultural contexts. In some cases. a moderate approach is considered a way to minimize conflict and achieve stability in social policies and actions.

According to John Locke In political science. moderation is often considered an approach that pursues the political middle. This involves attempting to achieve balance and compromise between opposing views. This thinking is related to the concept of moderate liberalism or moderate conservatism. which emphasizes middle values and avoids extremism. (Ulfah Nury Batubara. 2021). In psychology according to Albert Ellis. moderation can refer to self-control and emotional balance. This involves the ability to manage stress. maintain healthy behavior. and avoid extreme behavior. For example. the

concept of moderation often appears in the context of a balanced diet and management of substance consumption. (Muhammad Iqbal. 2020). In an economic context, according to John Maynard Keynes, moderation can be related to balanced and sustainable economic policies. Some economists encourage a moderate approach between capitalism and socialism, seeking solutions that combine market aspects and government regulation. (Mochtar. 2019). In the context of religion, Thomas Aquinas argued that moderation can be interpreted as the application of religious teachings in a balanced way, avoiding extremism or fundamentalism. Some religious teachings emphasize the values of moderation as part of ethics and manners. (Muvid. 2021).

Religious moderation is a concept that promotes mutual respect and tolerance between different religious groups. Moderation is the absence of excess, less violent, or extreme actions or circumstances (Nasir & Rijal. 2021). From another perspective, moderation means being free from something excessive and creating something without violence or extremism. The previous viewpoint implies that moderation avoids extreme or outrageous behavior. The word moderation often represents the average, core, and normal states. Being moderate generally means promoting balance regarding beliefs, morals, and character when dealing with others. Being moderate can also mean maintaining or staying within reasonable limits (Daheri *et al.*, 2023). This concept teaches that everyone has the right to choose and practice his religion without pressure or intimidation from others. In addition, religious moderation also teaches the importance of dialogue and cooperation between religious communities and emphasizes that all religions have the same principles in building goodness and justice (Mulyana. 2023). In PPIM research results, someone with high religious knowledge tends to moderate religious attitudes and behaviors; this result can be used as a parameter for someone moderate (Subchi *et al.*, 2022). There are several ways to apply the concept of religious moderation in daily life, including: 1) Respect differences: Respecting the differences in religion and beliefs of others is very important in religious moderation. This can be done by not denigrating or ridiculing other people's religions and not expressing excessive beliefs that can trigger conflict. 2) Increase understanding: One way to increase tolerance and avoid misunderstandings is to increase understanding of other people's religions and beliefs (Burhanuddin & Ilmi. 2022). This can be done by reading religious literature, participating in interfaith dialogues, and attending other people's religious events. 3)

Practicing religious values: Religious moderation also teaches the importance of practicing religious values, such as honesty, compassion, and peace, in daily life. This can help improve the quality of life and maintain the harmony of the surrounding environment. 4) Creating dialogue: Interfaith dialogue is one way to strengthen relations between religious groups. In this dialogue, each party is expected to listen and understand the other party's views and find solutions that can benefit all parties. And 5) Maintaining a calm and invisible attitude: In situations that can lead to conflict, calm and invisible attitudes are indispensable attitudes in religious moderation. This can help avoid conflict and maintain harmonious relationships.

In a religious moderation village context, the spirit to apply the concept is essential to maintain the survival of a very complex village community with various interests.

2.3 Religious philanthropy

The study of philanthropy is not something new, because philanthropy is a very fundamental teaching in almost all religious doctrines. Even though in practice, according to Mark R. Cohen, (Cohen, 2005), there is philanthropy that is not based on religious teachings, but solely on humanitarian grounds. For example, in the Pre-Christian era (Greece and Rome) there were many philanthropic practices infrastructure development, support for state defense (Army, Weapons, etc.), assistance for those in need, and so on. All of this was done by people who carried out philanthropic practices without any religious encouragement, but only for the sake of prestige. (Widyawati, 2011)

The reality of the teachings of philanthropy can be seen both in terms of doctrine and religious practice in various traditions in various regions of the world. Even though they have different terms, their essence still has the same meaning, namely: generosity, love, and solidarity towards fellow humans. (Cf. Thomas D. Watts, 2006).

Experts have various views and definitions of philanthropy. Here are some definitions from experts: First, Peter Frumkin states that philanthropy is "voluntary action motivated by a sense of moral responsibility to improve human welfare." (Peter Frumkin, 2006). Second, John D. Rockefeller III: This philanthropic figure stated that philanthropy is "an effort to improve the quality of human life and human life." (Kusuma, Adhi, Prof. Djuhertati Imam Muhni, M.A., 2010). According to the President of the International

Association for Philanthropy. Robert Payton. philanthropy is a voluntary gift to help suffering human beings. regardless of whether the gift is given through an organization intended for that purpose or through other avenues. Fourth. Salomon (Solly) Benatar. describes philanthropy as "meaningful. voluntary acts motivated by a desire to provide social benefit or kindness to others." Jane C. Geever: Author of "The Foundation: A Great American Secret." defines philanthropy as "the giving of property or other resources. voluntary and with good intentions. to improve human welfare."

Lately. the term "philanthropy." which in Indonesian is interpreted as "generosity" and "love" towards others. has begun to be known by a broad audience. and practically philanthropic activities have become an inseparable part of people's lives in Indonesia (Hilman Latif. 2013a). In the description of Hilman Latif. the concept of Philanthropy is closely related to a sense of caring. solidarity. and social relations between the poor and the rich. between the "strong" and "weak." between the "lucky" and the "unlucky." and between "the powerful" and the "helpless". In its development. the concept of Philanthropy is interpreted more broadly. which is related to the activity of giving itself and how the effectiveness of "giving" activities. both material and non-material. can encourage collective change in society (Hilman Latif. 2013b).

According to James O (Midgley. 1995) migley in Tamin(Tamin. 2011). Philanthropy is one of three approaches to improve welfare including poverty alleviation efforts. namely social service approaches (colonial administration). social work and Philanthropy. Philanthropy is considered one of the social capitals that has been integrated into communal culture (tradition) that has been rooted for a long time. especially in rural communities. In a study conducted by the Asian Development Bank in 2002. public demands to prioritize the goal of easing the burden on people experiencing poverty. whose number increased by 1 to 48% during the economic crisis that has hit Indonesia since 1997.

The practice of Philanthropy. both in Indonesia and abroad. cannot be separated from the role of religion. The dominant religious inspiration has implications for philanthropic activities that are thick with nuances of charity and service activities. as well as reluctance to enter a broader realm. such as carrying out policy advocacy activities for the benefit of the people. Christian tradition refers to Philanthropy as Caritas (Latin: Caritas; English: charity). which is often translated with the tradition of "charity" in

Indonesian. Caritas develops into a kind of etiquette or norm for helping each other. The concept of Caritas translates into faith-based social action to provide services to communities in need or difficulty (Bird. 1982).

From some of the opinions above, it can be concluded that religious Philanthropy is a social, humanitarian activity of the community to ease one's burden carried out by Islam, Christianity, Catholicism, Hinduism, Buddhism, and Khonghucu. Therefore, the government needs to promote religious philanthropy policies to minimize the misuse of funds collected (Wei-Hsu, 2017).

3 METHOD

This research was conducted in Pondok Cabe Udik Religious Moderation Village, South Tangerang. This research is a case study research with a qualitative descriptive approach. Descriptive analysis seeks to explain existing problems and can be in the form of words or images with data that has been obtained. Then, it is processed into a result that states qualitative research is more descriptive (Sugiyono, 2011). Data sources are interviews and observations. Interviews were conducted with philanthropic actors, namely converts and local community leaders who are members of the moderate village community. Statements are made on community activities that strengthen human values through religious Philanthropy. In addition, documents are also studied, which, as a complement to conducting descriptive analysis/literature studies, are used to strengthen the analysis of field findings.

4 RESULT AND DISCUSSION

4.1 Profile of religious moderation village

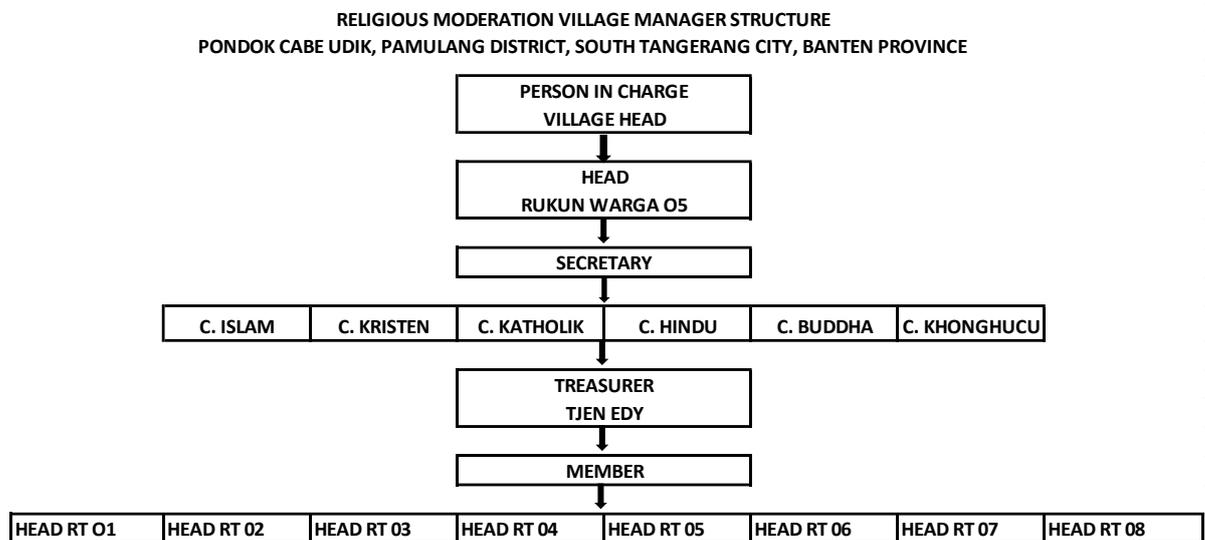
Religious Moderation Villages embody the essence of harmonious coexistence, as these communities, are distinguished by the presence of inhabitants who embrace moderate religious perspectives, attitudes, and practices. Functioning as the foundational unit of governance, these villages serve as the starting point for life's intricate tapestry and social dynamics. Envisioned as more than just a geographical entity, they are

designed to be vibrant forums fostering the maintenance and cultivation of Religious Moderation within the community. Furthermore, these villages are envisioned as integral spaces for resolving and mediating a spectrum of issues—be they religious, customary, cultural, or other societal challenges—through a familial approach rooted in prevailing norms, thus contributing to the communal fabric without the necessity of invoking Indonesian positive law

Religious Moderation Village Rukun Warga 05 Desa Pondok Cabe Udik comprises eight Rukun Tetangga and 610 households. The head of the Rukun Warga is Khonghucu, and the head of the RT is of different religions, and all religions are represented in Rukun Warga 05. Pondok Cabe Udik Village has also received an award from the Governor as a Harmony Village in 2021. (interview with Village Head) It's a multi-religious, multiethnic, and multicultural society. In addition, houses of worship are also complete with mosques, churches, monasteries, and litang. So, it is natural that the Ministry of Religious Affairs of Tangerang Selatan City designates the village to be a Religious Moderation Village. The Religious Moderation Village basecamp is located in the area/city Vihara Kwan In Than at Jalan Kemiri Raya No.57 Rt.05/05 Kelurahan Pondok Cabe Udik, Pamulang, Tangerang Selatan.

With the conditions mentioned above, the work of extension workers at Religious Moderation Village as a Working Group Team to implement government programs in this case religious moderation is not so difficult. As an extension working group, it is only a matter of organizing the planned programs. It seems that the most interesting program to strengthen religious moderation is on the humanitarian aspect through religious philanthropy programs (Interview with the Head of the Religious Moderation Village Working Group)

To make the program a success, meetings are held every two weeks, or when there is urgent business once a week. The meeting was held in rotation from the house of the chairman of Rukun Warga to the house of the chairman of Rukun Neighbor, to establish intimacy between them, even in meeting rooms in mosques, churches, monasteries, Litang. In essence, they moved voluntarily, without financial support from the government. So that these activities are carried out by parties who are willing to provide banquets and snacks. Here is the management structure:

Figure 1*Arrangement of Philanthropy Management of Cabe Udik Village***4.2 Philanthropy as a reinforcement of religious moderation**

Philanthropy (generosity) is the awareness of giving to overcome difficulties and improve the welfare of the wider community in various areas of life. In the fields of education, economy, health, housing, and so on, generosity is not inherent in whether or not we are prosperous. Generosity does not result from how much generosity and value each one has.

The philanthropic practice carried out by extension workers in Tangerang Selatan City is one form of activity that has long been carried out in Rukun Warga 05 Pondok Cabe Udik Village, Pamulang District, Tangerang Selatan City, Banten Province. They volunteer to raise funds for the community and distribute them to the community. However, the raising carried out by community members before the Religious Moderation Village was direct, when there was a case that occurred spontaneously the villagers carried out fundraising. And of course, it does not distinguish religion, tribe, and culture. The use of these funds is not only around Rukun Warga 05 but also flows to residents outside Rukun Warga, 05, even to the house of worship.

There are two categories of fundraising, namely through monthly mandatory payments, and some fundraising through volunteer work. Fundraising must be IDR

25.000/month. and voluntary fundraising must be at least IDR 10.000/month. This voluntary fundraising is carried out when certain cases occur. for example. some residents are hospitalized. some residents experience grief disasters. and others. besides that there are voluntary fundraising from permanent donors. namely donations from philanthropists who have excess money say businessmen and officials. These businessmen and officials. usually make donations at certain events organized by Religious Moderation Village residents and their neighborhoods. And this is what makes Religious Moderation Village residents always respond to emergencies.

The funds collected will be distributed to help ease the burden on Religious Moderation Village residents and its surroundings. as for the utilization is: 1) Helping sick people. whether hospitalized or not. The amount is also different. if treated get compensation of Rp. 750.000 plus voluntary funds obtained at that time. And those who are not treated get compensation of Rp. 500.000. 2) compensation for those who lost their family members (died). each resident received compensation of Rp. 1.5000.000. - plus voluntary assistance in the form of food (cooking for families and relatives of disaster victims). 3) compensation for the poor and incapable people. this compensation is given during religious holidays. and only once a year the amount of Rp. 150.000. - in the form of money and needs. 4) distribution of funds for commemorating religious holidays. Donations are given as a form of donation of care and tolerance to groups of citizens who are commemorating holidays. such as Isra'Mi'raj. Chinese New Year. Easter. Galungan. Vesak. etc. The Donation amount is Rp. 1. 500.000.- 5). Distribution of social funds in the context of social service visits. the management in addition to providing compensation with money also prepares parcels in the form of necessities and snacks worth Rp. 100.000. - for one hundred gifts.

The distribution of funds is carried out jointly between the management and community members. and the management always provides honest and transparent reports on the amount of funds collected and their distribution. in this case. to give confidence to residents that their donations benefit people in need.

Although Religious Moderation Village had only been running for about four months when this research was conducted. the Rukun Warga. 05 community has been carrying out this philanthropic activity for almost 10 years. But for 10 years it has not been well organized. Sometimes there are even problems that arise. due to

miscommunication between residents and treasurers. related to the uneven distribution of donations

4.3 Impact of philanthropy on Society

Philanthropic activities or Philanthropy as a human value in strengthening religious moderation have several positive impacts that can be felt by Religious Moderation Village residents. Here are some of the positive impacts of philanthropic activities:

- 1) Generosity can help reduce social and economic inequality by providing support to those in need.
- 2) Philanthropic activities can improve the condition of community welfare. improve the quality of life. and provide solutions to problems faced by the community.
- 3) Generosity can help empower communities by providing financial support and can help communities become self-reliant and overcome the challenges they face.
- 4) Philanthropic activities can strengthen social bonds in the community. Mutually supportive societies tend to become stronger and more resilient to external pressures.
- 5) Philanthropic activities can create a more peaceful and harmonious environment because their adherents tend to avoid conflict and religious extremism. This can contribute to social stability.
- 6) Philanthropic activities can also have a positive impact on donors. Providing support to others can provide a sense of satisfaction and happiness. as well as increase feelings of connectedness with society.

5 CONCLUSION

Taking the example of the moderation village program. the implementation of religious moderation is very important in encouraging unity and tolerance in a pluralistic Indonesian society. Incorporating philanthropic initiatives further reinforces the human values espoused by different religions. emphasizing the importance of compassion and help. As seen in Pondok Cabe Udik. Pamulang District. Tangerang Selatan. the fusion of

religious moderation and Philanthropy creates a harmonious society that transcends religious, racial, and cultural differences.

The success of Kampung Moderasi depends on the efforts of residents, the combined efforts of religious educators, and the support of the local government. By continuing to promote these values and expanding its philanthropic activities, Kampung Moderasi can become a model for other communities that strive to build a peaceful and inclusive society. Through these efforts, Indonesia can continue to celebrate diversity while maintaining a strong sense of unity and unity of the nation.

6 RECOMMENDATIONS

Based on the findings and discussion of this article, several recommendations can be given to further improve the implementation of religious moderation and charity in Moderation Villages:

1. Increasing understanding through interfaith dialogue:

Encourage more interfaith dialogue and cooperation activities to deepen understanding among various religious communities in Moderation Village. This will help build a more cohesive and tolerant society.

2. Educational programs:

Implement educational programs that focus on common values shared by various religions, emphasizing the importance of compassion, charity, and mutual support. This can be done through workshops, seminars, group discussion forums, and community discussions.

3. Expanding philanthropic activities:

Expanding and diversifying the philanthropic activities of Moderation Village by considering various forms of assistance such as educational scholarships, health support, and community empowerment activities. This will help meet broader social needs.

4. Cooperation with religious boards:

Increase collaboration with religious institutions to reinforce messages of moderation and Philanthropy. Religious leaders can play an important role in spreading these values among their people.

5. Participation and role of the younger generation:

Young people, as well as other members of the youth community, are involved in promoting religious moderation and Philanthropy. Of course, youth-led initiatives can bring new perspectives and innovative ways to reinforce those values in society.

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Authors' Contribution

All authors contributed equally to the development of this article.

Data availability

All datasets relevant to this study's findings are fully available within the article.

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