



Enhancing Religious Moderation Among Interfaith Youth for Revitalizing Social Cohesion in Ilir Kota Village Sanggau Regency

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Abstract

The focus of this article is on enhancing religious moderation among interfaith youth to revitalize social cohesion in Ilir Kota Village, Sanggau Regency. This article is derived from community service activities based on research, employing the Participatory Action Research (PAR) method. The results indicate that the program to enhance religious moderation, focusing on revitalizing social cohesion in the Harmony-Conscious Village of Ilir Kota, demonstrates the practical implementation of Talcott Parsons' structural functionalism theory through the AGIL framework. Each element of AGIL—adaptation, goal attainment, integration, and latency—plays a crucial role in fostering a stable and harmonious society. Through various activities such as interfaith seminars, joint commitment declarations, social actions, and the establishment of communication forums, the program successfully created inclusive and sustainable patterns of social interaction.

Keywords: Enhancing Religious Moderation, Interfaith Youth, Revitalizing Social Cohesion

Fokus artikel ini adalah meningkatkan moderasi beragama di kalangan pemuda lintas agama untuk merevitalisasi kohesi sosial di Desa Ilir Kota, Kabupaten Sanggau. Artikel ini berasal dari kegiatan pengabdian kepada masyarakat berbasis penelitian dengan menggunakan metode Participatory Action Research (PAR). Hasilnya menunjukkan bahwa program peningkatan moderasi beragama yang berfokus pada revitalisasi kohesi sosial di Desa Sadar Kerukunan Ilir Kota mencerminkan penerapan praktis teori fungsionalisme struktural Talcott Parsons melalui kerangka AGIL. Setiap elemen AGIL—adaptasi, pencapaian tujuan, integrasi, dan pemeliharaan pola (latency)—memiliki peran penting dalam menciptakan masyarakat yang stabil dan harmonis. Melalui berbagai kegiatan seperti seminar lintas agama, deklarasi komitmen bersama, aksi

sosial, dan pembentukan forum komunikasi, program ini berhasil menciptakan pola interaksi sosial yang inklusif dan berkelanjutan.

Kata Kunci: Meningkatkan Moderasi Beragama, Pemuda Lintas Agama, Merevitalisasi Kohesi Sosial

INTRODUCTION

Sanggau Regency, located in the West Kalimantan Province, achieved a remarkable accomplishment in the Religious Harmony Index at the end of 2022. With a score of 81.47 percent, Sanggau is only slightly behind Singkawang City, which ranks first with 81.86 percent. Singkawang has been named the Most Tolerant City in Indonesia three times by the Setara Institute. This achievement illustrates that Sanggau holds significant potential to receive similar recognition at the national level.

One of Sanggau's significant achievements in the field of tolerance is the designation of Ilir Kota Village, Kapuas District, as a Harmony-Conscious Village in 2021. This recognition is based on the harmonious coexistence of its community, despite the diversity of ethnicities and religions. This uniqueness is reflected in the presence of the Al-Ikhlas Mosque alongside the Tri Dharma Temple, a tangible symbol of harmony (Ruslan et al., 2022).

However, despite this commendable achievement, there is an undeniable reality that cannot be overlooked. The community development and empowerment programs following the designation of Harmony-Conscious Village have not been widely implemented. The activities carried out tend to be independent and partial, without structured efforts from the authorities. This situation raises concerns that social harmony is regarded as a static status quo, while the community dynamics continue to evolve.

A study by Andry Fitriyanto, Syamsul Kurniawan, and Lisyati Fatimah in their journal article reveals that social tensions occurred in this region in 2018. These tensions involved ethnic and religious sentiments, indicating that social harmony is not something to be taken lightly. Enhancing efforts are required to sustain and maintain this harmony (Fitriyanto et al., 2024).

As a strategic measure, social engineering is necessary to build social resilience while simultaneously revitalizing the Harmony-Conscious Village of Ilir Kota. This initiative aligns with the government's vision of enhancing religious moderation. The four main areas of focus include community adaptation, aligning perceptions toward common goals, social integration, and maintaining harmonious interaction patterns.

First, the development of human resources with a strong awareness of their roles within society should be prioritized. Education and training programs focused on social harmony must be promoted to foster resilient individuals capable of withstanding threats to social cohesion.

Second, the establishment of non-formal social institutions can serve as a platform for more fluid interaction and coordination. These institutions function as spaces for dialogue to resolve conflicts peacefully and strengthen social networks among the community. Third, the creation of monumental facilities such as tolerance parks or public spaces that emphasize values of harmony becomes essential. These facilities can serve as educational media and symbols of strengthened community solidarity.

Fourth, a hierarchical and coordinated governance system is needed between local governments, the Ministry of Religious Affairs, the Forum for Religious Harmony (FKUB), the police, and religious leaders. This collaboration should be directed toward creating a system that is responsive to social dynamics.

In a broader context, the effort for revitalization is not solely the responsibility of the government, but also of the local community. Active participation from the community in every program implemented is the key to success. Without this participation, all efforts made will struggle to achieve the desired outcomes.

Furthermore, it is crucial to build an integrated monitoring and evaluation system. This system functions to track the progress of the programs and serves as a tool for making adjustments when necessary. In this way, the programs can remain relevant to the needs of the community. Another challenge is addressing ethnic and religious sentiments that still pose a potential for conflict. In this regard, education about pluralism values must be a primary agenda. This education can begin in schools and extend to local communities to instill the understanding that diversity is a strength, not a threat. Revitalization also requires a cultural approach that involves traditional and religious leaders as mediators. Their roles are crucial in maintaining social balance while serving as a bridge between the community and the government.

Additionally, technological support can be leveraged to support harmony programs. Digital platforms can be used to disseminate information, educate the public, and provide an inclusive space for discussion. These technologies can also aid in monitoring and reporting conflicts in real-time. Ultimately, the revitalization efforts should aim to create a society that not only lives in harmony but also possesses resilience against potential conflicts. Sanggau Regency has all the resources to achieve this goal, from its cultural diversity to the social capital that has already been established.

With the right measures and solid cooperation between the government and the community, Sanggau can become a symbol of tolerance recognized not only locally but also nationally. Just as Singkawang has proven itself as the Most Tolerant City, Sanggau also has great potential to earn a similar recognition in the future.

Enhancing religious moderation awareness among interfaith youth is a critical issue in the context of Indonesia's pluralistic society. In efforts to achieve this goal, various approaches and strategies have been proposed in the existing literature. One prominent approach is religious moderation education, which aims to foster tolerance and mutual respect among youth from diverse religious backgrounds.

Religious moderation education in Indonesia has been identified as an effective tool for reducing intolerance and extremism. Mukhibat (2023) emphasizes that the policy of religious moderation education aims to maintain interfaith harmony and reduce fanaticism that could threaten social stability. Research by Faruq and Noviani (2021) also shows that religious moderation education serves as a shield against radicalization in educational institutions. This is in line with the study by Sari et al. (2023), which indicates that Islamic education that emphasizes moderation values can shape a more inclusive and tolerant young generation.

In the context of rural areas, a community-based approach is highly relevant. Armayani et al. (2022), report that efforts to enhance religious moderation in rural communities can be carried out through collaboration between village governments, religious leaders, and the community. The qualitative methods used in this study show that direct interaction and interfaith dialogue can enhance tolerance and reduce the potential for conflict. Additionally, Suhartawan (2021) highlights the importance of the Qur'anic perspective in fostering moderate attitudes among youth, which can be integrated into educational programs in rural areas.

The implementation of religious moderation values can also be carried out through social and cultural activities. Rahmadi (2023) outlines how the interpretation of the

concept of wasathiyyah in the Qur'an can be applied in the practice of religious moderation in Indonesia. Activities such as interfaith dialogue, cultural festivals, and community service programs based on religious moderation can serve as effective means to strengthen moderation awareness among youth. Additionally, Rudiarta (2023) demonstrates that enhancing religious moderation among students through extracurricular activities can improve their social and spiritual skills.

Overall, the existing literature indicates that strengthening religious moderation awareness among interfaith youth in Ilir Kota Village, Sanggau Regency, requires a holistic and collaborative approach. Education based on moderation values, community involvement, and social-cultural activities are strategies that can be implemented to achieve this goal. Thus, this effort will not only strengthen interfaith tolerance but also contribute to social stability in a pluralistic society.

RESEARCH METHOD

This article is based on the results of community service activities grounded in research, utilizing the Participatory Action Research (PAR) method. PAR is a research approach that involves the active participation of the community being studied. The aim of this method is to produce positive social change through collaboration between researchers and the community.

The following are the steps in the PAR method that will be implemented: First, Problem Identification and Action Planning: (a) Initial phase involves meetings with representatives from the Al-Ikhlas Mosque and Tri Dharma Temple to discuss the challenges faced in social cohesion and religious moderation; (b) Consultation and coordination with religious leaders to discuss and design intervention activities that align with the identified needs. This includes formulating activities aimed at strengthening social cohesion through religious moderation; and (c) Consultation and coordination with local government to seek support from the local authorities, including the village, district, and Ministry of Religious Affairs, to organize seminars and workshops for the revitalization of social cohesion in the Harmony-Conscious Village of Ilir Kota.

Second, Action Implementation: (a) Activity Execution involves carrying out the planned activities with the participation of all community members. These activities include seminars and joint workshops designed to promote understanding and cooperation among religious groups; (b) Establishment of a joint platform: This involves the creation of a platform to intensify communication and coordination among interfaith youth. The platform will take the form of an informal association with coordinators from youth representatives of religious institutions; (c) Declaration of joint commitment: This activity involves reading a collective agreement that has been discussed within the established platform. The commitment outlines the shared perceptions of each group member regarding the common goals to be pursued together; (d) Joint Social Action, which includes community service activities such as cleaning efforts in the Harmony-Conscious Village of Ilir Kota, involving interfaith youth, local residents, neighborhood leaders, and government officials.

Third, Reflection and Projection: (a) Reflection: Conducting an evaluation session with the community and strengthening religious moderation to reinforce interfaith social bonds; and (b) Projection: Defining long-term programs for the community by involving local government, religious leaders, and community figures.

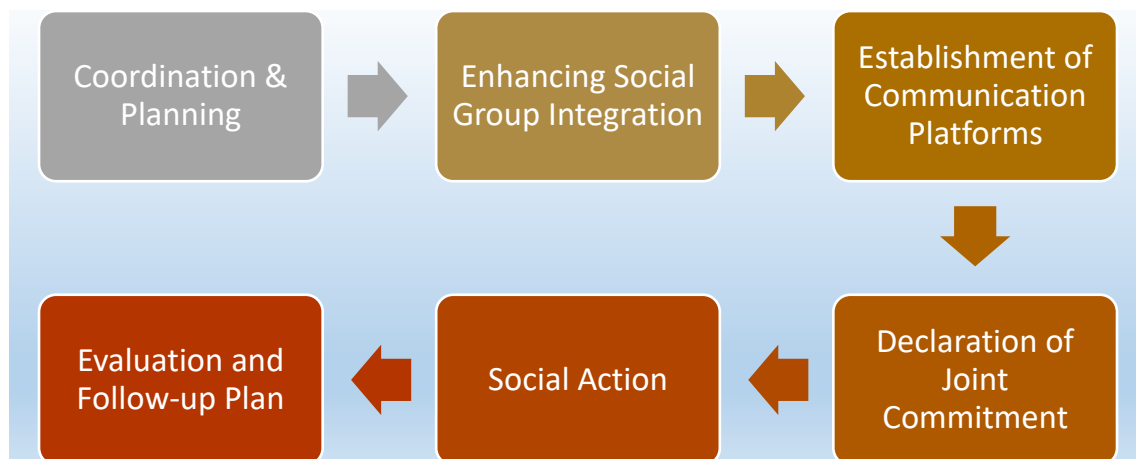
By using the PAR method, it is expected that the process of revitalizing social cohesion through the enhancement of religious moderation can be carried out effectively by directly involving the community in each stage of the research. This approach is also expected to have a positive and sustainable impact on social harmony in the Harmony-Conscious Village of Ilir, Sanggau Regency.



After each of these stages is implemented, the results are analyzed descriptively by the author. Descriptive analysis is defined as a branch of data analysis that focuses on summarizing and interpreting historical data to gain insights and understand patterns, trends, and relationships within the data. As for the theoretical framework guiding the analysis, the author uses Talcott Parsons' structural functionalism theory, specifically with the AGIL schema (adaptation, goal attainment, integration, and latency) (Parsons, 1964).

RESULTS AND DISCUSSION

Strategies to Enhance Religious Moderation for the Revitalization of Social Cohesion



1. Coordination and Planning: A Strategy to Unite Differences

On that day, a laptop screen became the witness to the beginning of a long journey. On October 11, 2024, the service team gathered virtually with the management of Masjid Al-Ikhlas and Klenteng Tri Dharma. The meeting was simple but full of enthusiasm. In the limited virtual space, a warm discussion began to unfold. The purpose of the meeting was clear: to build a shared understanding of the grand vision to be achieved—strengthening social cohesion and instilling religious moderation in the hearts of the youth.

The design of this service program did not emerge from a void. The service team carefully explained the outline of activities aimed at bringing together two communities with different cultural and religious backgrounds. During the meeting, the management of both places of worship was invited to actively participate in the technical planning. The dialogue was dynamic, emphasizing the importance of interfaith cooperation as a strong foundation for building social harmony.

A week later, the next step took the service team to a deeper stage. On October 18, 2024, intensive coordination took place, this time not only with the management of the Mosque and the Temple but also involving the Ministry of Religious Affairs of Sanggau

Regency and the Head of Ilir Kota Village. This face-to-face meeting became an opportunity to discuss the program details and ensure support from all relevant parties.

In the simple meeting room, the atmosphere was filled with enthusiasm. The management of Masjid Al-Ikhlas wisely highlighted the importance of this activity in fostering mutual understanding among the youth. Meanwhile, representatives from Klenteng Tri Dharma spoke about the long-standing tradition of tolerance that has been a hallmark of their community. The discussion expanded, yet remained focused on the primary goal: creating space for dialogue and collaboration.

The audience with the Ministry of Religious Affairs and the Head of Ilir Kota Village opened new perspectives. Local leaders provided concrete input on the dynamics of the community in the area. They emphasized the importance of an inclusive approach, sensitive to the needs of each community. Their support, especially in providing access and permits, became a crucial foundation for the program's success.



2. Enhancing Social Group Integration: Uniting Hopes in Harmony

In the third week, from October 25 to 28, 2024, the service team held a local seminar, marking a significant milestone in the program's journey. The seminar, titled "Revitalizing Social Cohesion in Desa Sadar Kerukunan Ilir Kota Based on Religious Moderation," was not just an ordinary gathering. It served as a platform for all parties to share ideas, design collaborations, and lay a solid foundation for a more harmonious future.

Saturday, October 27, 2024, marked the peak of the event, filled with enthusiasm. The seminar, attended by various elements of the Ilir Kota community, from religious leaders to youth, took place in a warm and lively atmosphere. The theme was not chosen without reason. Amid the increasingly complex challenges of pluralism, it was crucial to revisit how social integration could be realized through religious moderation-based harmony.

As the participants gathered in the seminar room, there was an air of optimism. Three speakers, each with different backgrounds but sharing the same vision, were selected to provide enlightenment. Each speaker brought a unique perspective that complemented one another. One spoke about the long history of interfaith harmony in Indonesia, while another emphasized the importance of early education based on tolerance values.

As the first speaker, a religious leader from Masjid Al-Ikhlâs expressed the importance of religious moderation as a unifying tool. "Religion is not a divider, but a bond and a unifier," he said firmly. This message was not only conveyed through words but also through actions that exemplified it. The people of Ilir Kota, with their diverse religions and cultures, needed this message to maintain peace together.

The second speaker, an academic and social activist, emphasized the importance of education in supporting social integration. He explained, "Education is the foundation that will strengthen the bridge connecting social groups." In this context, education based on religious moderation serves as an effective tool to foster interfaith understanding while creating a space for individuals to develop without fear or marginalization.

The discussion deepened as the third speaker, a youth activist from Klenteng Tri Dharma, spoke about the role of the younger generation in maintaining harmony. "We are the heirs of this nation, and we have a responsibility to ensure that this harmony remains alive in the future," he said passionately. He reminded the seminar participants that diversity is not something to be feared, but rather a wealth that must be appreciated and preserved together.

As the seminar progressed, the role of youth increasingly came into focus. They were not merely the objects of the program but active subjects who must be engaged in every stage of strengthening social integration. The youth were expected to become agents of change who not only understand the values of religious moderation but also implement them in their daily lives, whether in schools, workplaces, or within their communities.

The seminar was not limited to theoretical discussions; it also encouraged participants to formulate concrete steps for implementing religious moderation in their respective environments. During the group discussion sessions, various ideas and proposals emerged, ranging from the establishment of interfaith forums, joint activities involving all community elements, to the reinforcement of harmony values in daily activities.

One of the most poignant moments occurred when a participant, a housewife, shared her experience of how her community supported one another during difficult times, regardless of religious differences. She emphasized the importance of maintaining communication and mutual respect among neighbors. "Harmony is not just words, but real actions," she said with conviction. This message resonated deeply among the participants, reminding them that harmony must be built through every small action.

The seminar did not conclude with the end of the event. Instead, it marked a new milestone in strengthening social integration in Ilir Kota. With a deeper understanding of religious moderation, the hope for a harmonious society became increasingly tangible. Although the journey ahead remains long, the seminar has provided a solid foundation for the community to move forward together, maintain harmony, and strengthen social bonds. As one of the speakers stated, "Harmony is not something that is given, but something we build together."



3. Formation of Communication Platforms: Building Bridges of Communication Between Religious Communities

In the fourth week of the community service program, from November 1 to 3, 2024, the team moved to a crucial stage of their initiative: the establishment of a joint communication platform. This step was not merely a formal meeting, but rather an initiative aimed at strengthening relationships and fostering harmony between the youth communities of Masjid Al-Ikhlas and Klenteng Tri Dharma. This historic day, on November 2, 2024, became a symbolic moment that highlighted the importance of dialogue and collaboration between communities.

The process of forming the communication platform began with thorough preparation. The community service team had conducted a series of discussions and observations to ensure that the needs and aspirations of both groups could be accommodated. The selection of the date and location for the meeting was also made with great care to create a comfortable and inclusive atmosphere for all parties. Masjid Al-

Ikhlas and Klenteng Tri Dharma were chosen as the central venues for the event due to their historical significance and meaning for each community.

On the day of the event, enthusiasm filled the air from the outset. Youth from both communities arrived with a strong desire to get to know each other better. The meeting began with welcoming remarks from representatives of each community, emphasizing the importance of tolerance and cooperation amidst diversity. These remarks were not merely formalities, but also an opportunity to express a shared commitment to building healthy communication.

One of the key moments of the meeting was the group discussion session. The community service team facilitated discussions designed to explore potential collaboration between the two communities. Creative ideas began to emerge, ranging from plans for social activities to cultural projects that could be jointly carried out. This discussion demonstrated that despite coming from different backgrounds, the youth from Masjid Al-Ikhlas and Klenteng Tri Dharma shared the same spirit of creating positive change.

In the warm atmosphere of the discussion, the idea emerged to establish a joint communication platform. This platform would serve as a space for both communities to exchange ideas, plan joint activities, and address challenges that may arise in the future. Not only would it be a place for exchanging thoughts, but it was also expected to strengthen mutual trust among its members.

The selection of the name and organizational structure of the communication platform was one of the more engaging aspects of the meeting. The name was chosen through a collective deliberation, taking into account the values of inclusivity and unity. The organizational structure was designed to ensure that every member had an equal opportunity to contribute, regardless of their religious or cultural background.

Once the name and structure were agreed upon, the event continued with the signing of a joint agreement. This document contained the commitment of both communities to maintain open communication and carry out each program with a spirit of mutual cooperation. This moment was witnessed by all participants as a symbolic beginning of their shared journey filled with hope.

The event did not end with the formation of the platform; it was also colored by more relaxed activities such as a communal meal and group games. These informal interactions provided an opportunity for participants to get to know each other more closely. The laughter and joy that filled the room showed that differences were not obstacles to building friendships.

At the end of the event, representatives from both communities expressed their gratitude to the community service team for facilitating the meeting. They also expressed their hope that the communication platform would continue to grow and inspire other communities. The commitment to maintaining communication was reiterated as a tangible step toward sustained harmony.

The formation of this communication platform was not just a simple initiative, but a strategic step expected to create long-term impact. With a spirit of collaboration and unity, the youth from Masjid Al-Ikhlas and Klenteng Tri Dharma demonstrated that diversity is a strength, not a barrier. This small step marks the beginning of a larger journey to create a more inclusive and harmonious society.



4. Declaration of Joint Commitment and Interfaith Community Service: A Significant Symbolization

During the fifth week of the community service program, specifically from November 8 to 10, 2024, the service team continued their initiative to strengthen inter-community relations through a series of strategic activities. One of the key moments during this week was the Declaration of Joint Commitment, held on Saturday, November 9, 2024, as a follow-up to the local seminar conducted earlier, on November 2, 2024.

The Declaration of Joint Commitment was designed to serve as the culmination of various discussions and interactions that had taken place between the youth of Masjid Al-Ikhlās and Klenteng Tri Dharma. In this declaration, both communities formally and publicly expressed their commitment to building sustainable collaboration. The event also aimed to demonstrate to the wider community that harmony amidst diversity is achievable through goodwill and healthy communication.

The declaration event began with an opening speech by a representative from the service team, who reiterated the goals of the program. The speech emphasized the importance of collective commitment to creating a positive impact not only for each community but also for the surrounding society. A sense of pride was palpable as both communities expressed their gratitude for the collaborative journey they had undertaken.

During the declaration process, each party was given the opportunity to share their views on the significance of interfaith collaboration. The youth from Masjid Al-Ikhlās emphasized the importance of tolerance as the foundation for peace, while the youth from Klenteng Tri Dharma spoke about the benefits of dialogue in understanding differences. These statements reflected how the meeting had broadened perspectives and strengthened bonds between the groups.

As a symbol of the joint commitment, a memorandum of agreement was signed by representatives from both communities. The document outlined key points, such as a commitment to maintaining open communication, resolving conflicts peacefully, and

jointly organizing social activities. The signing of the memorandum marked the climax of the event, met with a round of applause from all participants.

This moment of collaboration was followed by an interfaith community service event on Sunday, November 10, 2024, coinciding with National Heroes Day. The selection of this date was intentional, adding a deeper significance to the activity. The interfaith workday became a tangible way for both communities to honor the heroes who fought for the unity of the nation.

The workday was held in the vicinity of Masjid Al-Ikhlas and Klenteng Tri Dharma, focusing on cleaning public facilities and greening the surrounding area. This activity demonstrated that collaborative actions not only benefit the internal communities but also contribute positively to the broader society. The local community appreciated the initiative, recognizing it as a concrete example of tolerance and unity.

In addition to the community service, the event included a moment of collective reflection. Both communities shared stories about their experiences during the service program. These stories illustrated how differences, once seen as obstacles, had become strengths for mutual learning and growth.

At the conclusion of the event, community representatives expressed their gratitude for the journey they had shared. They also reaffirmed their commitment to maintaining the spirit of collaboration in the future, involving more parties and expanding the reach of their activities. A sense of hope radiated from the faces of every participant, signaling the beginning of a new chapter in the relationship between the two communities.

The Declaration of Joint Commitment and the interfaith community service event marked a significant milestone in building harmony amidst diversity. Through such concrete efforts, Masjid Al-Ikhlas and Klenteng Tri Dharma demonstrated that the spirit of togetherness is the key to creating a more peaceful and inclusive society. This small step serves as a great inspiration for other communities to follow in their footsteps.



5. Social Action: Monitoring the Movement of Social Awareness

In the fifth week of the community service program, specifically on November 15-16, 2024, the service team continued their efforts to promote social awareness within the community. After successfully establishing a communication platform and declaring a

joint commitment, the focus shifted to social action. This activity aimed to monitor and evaluate the sustainability of the social awareness movement that had been initiated, while ensuring that the initiative made a tangible impact on the community.

The monitoring process involved direct visits to the locations where the social awareness programs were being carried out. During these visits, the service team interacted with community members, including the youth from Masjid Al-Ikhlâs and Klenteng Tri Dharma. They discussed the challenges faced, evaluated the activities that had been carried out, and explored opportunities for further program development. The monitoring also served as a space to listen to the aspirations of the surrounding community, ensuring that the social movement remained relevant and effective.

One of the key aspects of this monitoring phase was the sustainability of the social programs. The service team identified strategic steps needed to ensure that the social awareness movement would not only continue beyond its initial stages but also be able to function independently. This approach included leadership training for community members, the formation of specialized teams to manage the programs, and the search for necessary resources, such as funding and logistical support.

In addition to ensuring sustainability, this monitoring phase also provided an opportunity to celebrate the achievements that had been made. During the activity, many inspirational stories emerged from community members who had experienced the direct impact of the social movement. These included efforts to empower the local economy, provide educational assistance to underprivileged children, and offer healthcare support for the elderly. These stories served as a reminder that hard work and collaboration can bring about positive change within the community.

On the second day of monitoring, the service team, along with the local community, held an evaluation discussion. This session was designed to identify what had been successful and what needed improvement. During the discussion, several new ideas emerged, such as expanding the program's reach to other communities, organizing more structured fundraising efforts, and integrating technology to support reporting and communication between teams.

The monitoring phase also had a learning dimension for all parties involved. The service team gained insights into the social dynamics at the community level, while the youth from Masjid Al-Ikhlâs and Klenteng Tri Dharma acquired new knowledge on how to manage social programs sustainably. This collaboration strengthened the spirit of togetherness among them, making social action not only a philanthropic movement but also a means of building closer relationships between different communities.

By the conclusion of the monitoring on November 16, 2024, the service team concluded that the social awareness movement had made significant progress. Although challenges remained to be addressed, optimism prevailed among all those involved. The follow-up steps devised during the monitoring phase were expected to serve as a strong foundation for taking this social movement to the next level, using diversity as a strength to create a broader impact.



6. Evaluation and Follow-up Plan: Towards Sustainable Social Cohesion

In the fifth week, specifically from November 30 to December 1, 2024, the community service team entered a crucial phase in their program, namely a comprehensive evaluation and the formulation of a follow-up plan. This activity marked the conclusion of the previous series of events while simultaneously opening a new chapter for a long-term program focused on maintaining patterns or latency in the revitalization of social cohesion based on religious moderation.

The evaluation phase began with the collection of data from all activities that had been carried out, ranging from the establishment of communication platforms to social actions. The community service team involved representatives from both communities, namely the youth of Masjid Al-Ikhlâs and Klenteng Tri Dharma, to provide direct feedback on their experiences throughout the program. This feedback became the foundation for developing a long-term plan that is relevant to the needs of the community.

During the evaluation session, the community service team identified several positive achievements, such as increased communication frequency between communities and the success of interfaith activities. However, various challenges that need to be addressed moving forward were also noted, such as consistency in participation

and scheduling alignment. This evaluation aimed to understand the existing dynamics and formulate solutions that could enhance the program's effectiveness.

Subsequently, the community service team, in collaboration with the community, launched a long-term program with an approach based on religious moderation. This approach was chosen because it can bridge differences by emphasizing universal values such as tolerance, mutual respect, and dialogue. The program is designed to create stable interaction patterns (latency), ensuring that the social cohesion established can be maintained and further developed.

One of the key initiatives in this long-term plan is the formation of a cross-community working group tasked with managing activities sustainably. This group will be responsible for designing relevant programs, such as leadership training, seminars on religious moderation, and joint social activities. By involving youth from both communities, this working group is expected to become a driving force for social cohesion at the grassroots level.

In addition to the formation of the working group, the follow-up plan also includes the integration of technology into program implementation. The community service team proposed the use of digital platforms to facilitate communication, documentation, and activity reporting. This technology is expected to streamline coordination among members and enhance transparency in program management.

Not only focusing on internal activities, this long-term program is also designed to expand its impact to other communities. The community service team and local communities plan to hold open discussion forums involving surrounding communities. This forum is expected to serve as a platform for sharing experiences and expanding cooperation networks, thus allowing the spirit of religious moderation to spread more widely.

On the second day, the activity concluded with a joint reflection session. In this session, participants were encouraged to look back on the journey they had undertaken and reflect on the meaning of each step taken. Many participants expressed gratitude for the opportunities provided and optimism for the future of this program. A hopeful atmosphere was clearly evident, reflecting their determination to continue fostering a spirit of collaboration.

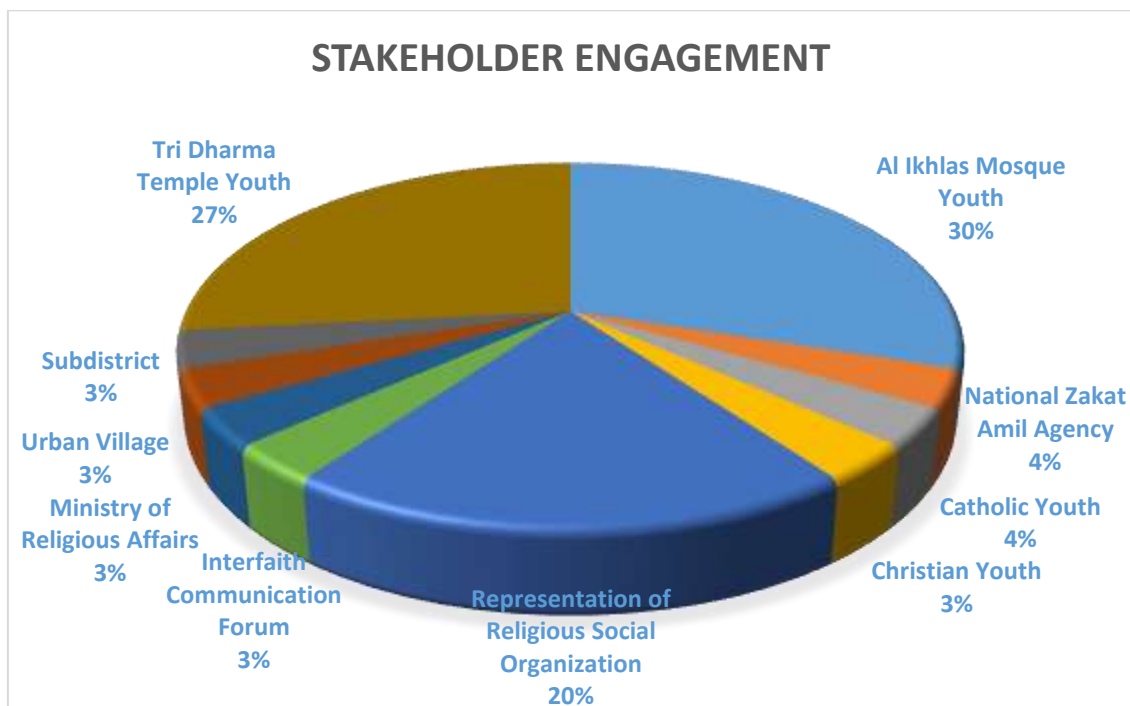
As a symbol of commitment to the long-term program, all participants signed a follow-up plan document outlining the program's framework, objectives, and the responsibilities of each party. This document not only serves as an operational guide but also acts as a reminder of the moral responsibility to maintain harmony amid diversity.

With the completion of the evaluation phase and the formulation of the follow-up plan, the community service team and the community have laid a strong foundation for creating sustainable social cohesion. Religious moderation is no longer just a concept but has become a tangible practice carried out together. This step serves as an inspiration for other communities to view diversity as a strength, not an obstacle, in building a more harmonious society.



Stakeholder Engagement in the Religious Moderation Enhancement Program for the Revitalization of Social Cohesion

Stakeholder Engagement in the Religious Moderation Enhancement Program for the Revitalization of Social Cohesion is a tangible example of how a social system can function optimally when each of its elements works in harmony.



Through the AGIL schema introduced by Talcott Parsons, this program demonstrates how adaptation, goal achievement, integration, and the maintenance of interaction patterns contribute to the creation of social stability and sustainability. (Parsons, 1964).

The program begins with the adaptation phase, where the community service team, the youth of Al-Ikhlâs Mosque, and the Tri Dharma Temple collectively understand the needs and conditions of each community. This adjustment is evident from the outset of the program, such as the establishment of communication platforms designed to accommodate diverse viewpoints and backgrounds. Through an inclusive approach, each party is able to adapt to the existing social dynamics, allowing activities such as the declaration of mutual commitment and interfaith work parties to proceed smoothly.

This adjustment process does not cease at the initial stage. During the implementation of social actions, for instance, the youth from both communities promptly adjust their time and efforts to ensure that the program proceeds as planned. This indicates that adaptation is not merely an initial ability to adjust, but a continuous process that evolves in line with the dynamics of the program.

Success in adapting to the community's needs forms a strong foundation for achieving the set goals. The primary objective of this program is to create social cohesion based on religious moderation. The mutual commitment declaration on November 9, 2024, serves as a symbol of the stakeholders' success in uniting their vision. The commitment, expressed in the form of a charter, not only becomes a formal document but also serves as a moral foundation for each party to continue collaborating.

The achievement of this goal is also reflected in concrete actions, such as the interfaith work party held in conjunction with National Heroes Day. This activity demonstrates that cross-community collaboration can yield tangible positive impacts. Cleaning the environment and conducting joint greening efforts not only provide physical benefits to the community but also strengthen relationships among individuals from diverse backgrounds.

However, the achievement of these goals would not have been realized without strong integration. In this program, integration is the process by which different social elements are united into a harmonious system. The establishment of communication platforms was a strategically significant step to create an inclusive dialogue space. Through this dialogue, the youth from Al-Ikhlâs Mosque and Tri Dharma Temple not only got to know each other but also began to build trust, which became the primary foundation for integration.

This integration was reinforced through joint activities designed to foster positive interactions. Interfaith work parties, group discussions, and the formation of cross-community working groups are tangible examples of how the program successfully integrated social elements that may have previously had limited interaction. This process proves that diversity is not an obstacle but a significant potential that can be leveraged to create harmony.

In addition to integration, the program also addresses the maintenance of patterns or latency. Fundamental values such as tolerance, mutual respect, and dialogue are continuously instilled in every activity. In this way, positive interaction patterns can be sustained even after the program concludes. A tangible example of latency is the formation of a cross-community working group tasked with continuing the program sustainably. This group not only drives activities but also preserves the values that have been established.

The maintenance of these patterns is also supported by the use of technology to facilitate communication and coordination among stakeholders. By utilizing digital platforms, community members can remain connected and share information, even when physically separated. This technology becomes an essential tool to ensure that the values instilled do not fade over time.

The synergy between adaptation, goal achievement, integration, and the maintenance of patterns in this program creates strong social stability. Each element in the AGIL schema complements one another, ensuring that the social system functions optimally. Moreover, the success of this program demonstrates that social stability relies not solely on homogeneity but also on the ability to manage diversity in an inclusive manner.

From the perspective of Parsons' structural functionalism, the stakeholders in this program play the role of functional actors ensuring the continuity of the social system. The youth from both communities act as agents of change, driving the program through their initiatives, while the community service team serves as a catalyst connecting elements within the system. Community leaders, on the other hand, provide legitimacy to the program, ensuring that each activity is grounded in strong moral foundations.

Local residents also play an equally important role. In the interfaith work party, for example, the participation of local citizens demonstrates that the program is capable of inspiring broader engagement. Thus, this program not only creates an impact within the community but also provides tangible benefits to the surrounding society. This shows that a stable social system must be able to provide benefits for all the elements within it.

The program also reflects how structural functionalism theory can be applied in a local context. In Indonesia's pluralistic society, values such as mutual cooperation and deliberation are crucial elements that support adaptation, integration, and latency. By emphasizing these local values, the program successfully creates social interaction patterns that are not only relevant but also contextual.

The revitalization of social cohesion in this program strengthens latency patterns based on religious moderation. The values instilled through the program not only have short-term impacts but also create sustainable social interaction patterns. Therefore, this program not only provides solutions to current social challenges but also serves as an investment for the future.

The involvement of stakeholders in this program is a concrete example of how active participation can strengthen social cohesion. Through the synergy of adaptation, goal achievement, integration, and latency, the program demonstrates that cross-sector collaboration is key to creating an inclusive and harmonious society. This success not only serves as an inspiration for other communities but also proves that Parsons' AGIL schema can be effectively applied in complex social contexts.

By viewing the entire program from a structural functionalism perspective, it is clear that the success of this program lies not only in its outcomes but also in the collaborative process involving all elements of the social system. This program proves that diversity can be a strength, not an obstacle, in creating a stable and sustainable society.

CONCLUSION

The religious moderation enhancement program, focused on revitalizing social cohesion in Desa Sadar Kerukunan Ilir Kota, demonstrates the practical implementation of Talcott Parsons' structural functionalism theory through the AGIL schema. Each AGIL

element—adaptation, goal attainment, integration, and latency—plays a crucial role in building a stable and harmonious society. Through various activities such as interfaith seminars, the declaration of mutual commitment, social actions, and the formation of communication forums, this program successfully creates inclusive and sustainable social interaction patterns.

The adaptation function is carried out through seminars and workshops involving interfaith youth, religious leaders, and local government. These activities not only allow the community to understand the existing social dynamics but also provide space to align local values with the principles of religious moderation. This adaptation process lays the foundation for creating more harmonious relationships amidst diversity.

Goal attainment is realized through the formulation and declaration of a mutual commitment. This step provides clear direction for the community in developing programs based on tolerance values. The declaration becomes a symbol of unity that strengthens the shared sense of ownership of common goals, while also serving as a guide for future activities.

Integration is reinforced through social actions conducted collectively. This activity serves as a means to connect different elements in society, strengthen relationships between communities, and foster positive interactions. These social actions not only provide direct benefits to the community but also serve as a platform for interfaith collaboration learning.

Latency is realized through the formation of a communication forum as a platform for ongoing coordination and consolidation. This forum enables the community to maintain communication, share experiences, and address challenges together. With this forum, the values of religious moderation can be continuously upheld and become a mechanism to strengthen the resilience of social cohesion in the future.

As a recommendation, this program needs to be further enhanced with ongoing mentoring to maintain the continuity of AGIL functions. Additionally, strengthening the capacity of youth through leadership training and integrating technology into communication should be prioritized. Optimizing these functions will not only enhance the resilience of social cohesion in Desa Sadar Kerukunan Ilir Kota but also serve as an inspiring model for other communities in building inclusive and harmonious societies.

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