Journal of Educational Sciences
Journal homepage: https://jes.ejournal.unri.ac.id/index.php/JES

P-ISSN 2581-1657
E-ISSN 2581-2203

Religious Moderation Volunteer Strategy in Improving Good Religious Practices of the Muslim Minority Community in Sari Laba Village, Sibiru-biru District

Radhinal Abdullah*, Tien Rafida, Fatkhur Rohman
Faculty of Education and Teacher Training State Islamic University of North Sumatra Medan, 20235, Indonesia

ARTICLE INFO

Article history:

Received: 20 April 2025
Revised: 10 May 2025
Accepted: 17 May 2025
Published online: 24 May 2025

Keywords:

Religious Moderation,
Volunteer Strategy,
Muslim Minority Community,
Good Religious Practices

* *Corresponding author:*

E-mail: radhinial0331234001@uinsu.ac.id

Article Doi:

https://doi.org/10.31258/jes.9.3.p.1678-1691

This is an open access article under the CC BY-SA license.

A B S T R A C T

The Muslim minority community in Sari Laba Village, Sibiru-Biru District, faces limitations in understanding Islamic teachings correctly. Observations reveal that the community still practices Islam in a traditional manner. The presence of volunteers in the village plays an important role in promoting a more moderate understanding of Islam, particularly in the context of religious moderation. This study aims to identify: 1) The strategies implemented by volunteers in promoting religious moderation to sustain good religious practices; 2) The challenges faced by the Muslim minority community in practicing their religion; and 3) The best solutions offered by volunteers regarding religious moderation. This study employs a qualitative approach using theories that refer to indicators of religious moderation. The results show that: 1) Volunteers use persuasive and educational approaches with the community; 2) The main challenge lies in aligning local tribal traditions with Islamic teachings; and 3) The solutions offered by volunteers include organizing interfaith activities to foster mutual respect and tolerance.

1. Introduction

Each region in Indonesia has various religions and ethnicities, in general in Indonesia there are 6 religions that are believed in the midst of the pluralistic life of Indonesian society (Malik et al., 2020). From various religions and ethnicities, each has its own personality so that social friction often arises due to differences in religion (Lintang & Pahrudin, 2023). Moreover, what happens in the Muslim minority community. Areas that tend to have fewer Muslims, where friction easily occurs between religious groups (Aflahah et al., 2023). The unique thing in Sarilaba Village, Sibiru-Biru District is an example of a representation of this diversity, because Sarilaba Village has a small Muslim community compared to other communities.

In this case, the Muslim community in the village can face certain challenges in terms of living their religious life (Chalik, 2023). The diversity or multiculturalism that occurs in the village is a natural phenomenon that arises from the meeting of various cultures (Nurdin, 2021). So far, the good practice of minority religious communities in religious moderation that is multiculturalism has good values of mutual respect and acceptance of the plurality that exists in society (Andrinaldo et al., 2024).

The Muslim community of Sarilaba Village has a minority Muslim community, which is basically a Muslim community that has converted to Islam. There is a need for education or education regarding Islamic Religious Education, especially in terms of religious moderation. Religious moderation education for minority communities is important to avoid ignorance and also the wrong path. Religious moderation education provides education to the community so that they do not enter radicalism and violence in religion (Mala & Hunaida, 2023). Understanding Islam in Sari Laba Village, there are still minority communities who do not fully understand what is prohibited by Islam. It seems that they still eat forbidden foods, forbidden drinks. The community also still does not really understand the liberal streams that can enter the Sari Laba village. So their understanding of Islam is easily swayed and easily follows habits that are prohibited by Islam and also other liberal streams.

Sari Laba Village is located far from the city which is very rarely reached by Islamic propagation directly through preachers, let alone knowing what is called religious moderation. The absence of Islamic boarding schools, and because of its geographical location in the highlands, makes it difficult for local people to access social media such as YouTube, Instagram, and internet access to get information about Islamic education. In general, they only get Islamic teachings through volunteers sent by humanitarian institutions to become volunteers or preachers. There, the role of an educator or ustad is to focus on providing religious knowledge. In the village, many people have converted to Islam, so that religious practices in the village are still lacking. Religious moderation in this case should have been instilled in Sarilaba Village, especially in terms of tolerance between religions and cultures.

In the pocket book on religious moderation, the idea of religious moderation since Suryadharma Ali became Minister of Religion has been a topic of discussion, but has not become a main vision in the Ministry of Religion as a reinforcement in upholding harmony and harmony in religion (Rusmiati et al., 2022). The activities of religious moderation itself were intensified by the Minister of Religion of the Republic of Indonesia around 2015 by Lukman H Syaifuddin and the Indonesian Ulema Council (MUI), the goal of religious moderation is to create a society with different understandings, tribes, races and religions that is harmonious and has tolerance (Luthfiatunnisa, 2016) .

Meanwhile, the Minister of Religion of the Republic of Indonesia H Yaqut Cholil Qoumas in this case emphasized that religious moderation is not a peace between religions themselves but also at the internal level of religious communities

themselves (et al., 2023).The pocket book on religious moderation issued by the Ministry of Religion is one of the products to strengthen the explanation of religious moderation, the process of socializing religious moderation is included in the National Medium-Term Development Plan (RPJMN) 2020-2024 (Elhefni et al., 2024).

Presidential Regulation (Perpes) Article 14 of Perpes 58 of 2023 concerning strengthening religious moderation was issued, in this case the Ministry of Religion also issued Regulation of the Minister of Religion of the Republic of Indonesia No. 3 of 2024 concerning Procedures for Coordination, Monitoring, Evaluation, and Reporting on the Implementation of Strengthening Religious Moderation (Kemenag, 2024). Seeing the people of Sari Laba Village who have limitations in terms of understanding religious moderation due to the lack of information and a mindset that is still not moderate, makes volunteers have to have a good strategy so that the community accepts and also easily understands the meaning of religious moderation. The people of Sari Laba Village are generally farmers. So, they lack an understanding of religious moderation and even a complete understanding of Islamic teachings, such as reading prayers, reading the Quran and others. We can see this in the graph below (Afwadzi & Miski, 2021).

Researchers see research that has previously been studied, quoted in the Scientific Journal of Education entitled, "Islamic Religious Education Teacher Strategy in Fostering Student Religious Moderation". In this case, it is explained that it is considered very effective to implement religious moderation at SMKN 10 Bandung as a foundation for students to understand various differences, in the school the majority are Muslim and there are also non-Muslims, different religions the school still protects the existing diversity. Long before the term religious moderation emerged, essentially SMKN 10 Bandung has implemented fostering the values of the scope of religious moderation in its school as daily learning.

From the discussion of the research, that for the scope of public schools at SMKN 10 Bandung it is considered very effective in fostering the values of religious moderation, because it has various religions and understandings. Moreover, in the village of Sari Laba which is far from the city center and also the area is still very minimal information and also many people do not know the understanding of moderate Islam (Hutabarat, 2023). This can enter radicalism and other deviant ideologies that can damage the surrounding community. Looking at this research, the only difference with the current research is its scope, this research is within the Muslim minority community.

The community in Sari Laba Village is one of the villages that experienced conversion located in Sibiru-Biru District, Deli Serdang Regency, which is mostly converted, around 80 heads of families out of 420 heads of families in total according to Ustd Riki Wahyudi, one of the volunteers in the village. According to him, all heads of households in the village were previously non-Muslims and were part of the Karo tribe. In such a life, they should receive guidance from volunteers in religious moderation, if such guidance is not carried out, it is feared that the community in the village, especially the converts, will misunderstand Islam and

could return to their previous religion (apostasy) or even become more liberal in understanding Islam (Muaz & Ruswandi, 2022).

Seeing the problems that occurred above, focused on research to see so far in the minority community in Sarilaba Village, Sibiru-Biru District, Deli Serdang Regency, receiving guidance and religious knowledge as well as knowledge about liberal ideologies that are currently viral everywhere so that the surrounding community does not easily follow them. Therefore, created the title of his research, namely "Volunteer Strategy for Religious Moderation in Increasing Good Religious Practices of the Muslim Minority Community in Sarilaba Village, Sibiru-Biru District, Deliserdang Regency"

2. Methodology

This study uses a qualitative research methodology with an ethnographic research approach. Research is generally referred to as field research, which is research that has steps to produce descriptive data that occurs in the field or a particular area (Sugiyono, 2021). This research was generally conducted in the field, namely the Muslim minority area of Sari Laba Village, Sibiru-Biru District, Deli Serdang Regency by conducting observations by directly observing the process of Islamic religious education activities, both formal and non-formal, and also direct interviews with the minority Muslim community in Sari Laba Village. However, this study has limitations/scopes of the research location, namely specifically in the area of Sari Laba Village, Sibiru-Biru District, Deli Serdang Regency. After conducting observations, a problem was found, namely that the local community still follows customs in embracing Islam. In the village there are volunteers who work in the village, so they get more true Islamic preaching from the volunteers, including one of them in terms of religious moderation (Rukminingsih, 2020).

3. Result and Discussion

Sari Laba Village is located in a highland area, making its beautiful natural atmosphere and clean air far from air pollution that pollutes the environment. The beautiful natural scenery so that there are still many agricultural lands owned by the local community. Sari Laba Village is also never left behind with tourist destinations that are often visited by many people both from the city and from residents not far from Sari Laba Village. One of the main destinations in the village is its natural baths. Natural baths that come directly from springs that flow from the mountains make the water clear when it is not the rainy season. This is one of the favorite destinations for the people of Medan in general.

The Sari Laba village community has a population that is predominantly Christian and also with a minority Muslim community. The community in Sari Laba Village was originally predominantly Karo, but due to migration and marriages with different tribes and religions, there was heterogeneity of tribes in the Sari Laba Village community. There are various tribes and cultures in Sari Laba Village based

on data from the Sari Laba village office, including the Karo Tribe, the Simalungun Batak Tribe, the Toba Batak Tribe, the Javanese Tribe, and the Pak-Pak Tribe. Looking at the available data, researchers found that there were 3 religious adherents in the village, including Islam, Protestant Christianity and Catholic Christianity.

The Muslim community in Sari Laba Village is 80% converts. The converts need more attention from Muslim volunteers so that they remain steadfast in practicing Islam and are not easily contaminated by Christian doctrines or ideologies that mislead Islam. Therefore, with the large number of Muslims in Sari Laba Village, in 2019 they formed a minority Muslim community with the Sari Laba Village Convert Village Community.

The location is very suitable for farming, the local community's livelihood is as farmers and livestock breeders, as explained in the table below.

Tabel 1. Livelihoods of the Sari Laba Community

No	Livelihood	Total population
1	Farmer	456 Peoples
2	Breeder	28 Peoples
3	Farm Workers	129 Peoples
4	ASN	12 Peoples
5	TNI	2 Peoples
6	Teachers	6 Peoples
7	Private Employees	16 Peoples
8	Retiree	7 Peoples
9	Trader	30 Peoples
10	Casual Laborer	108 Peoples
11	Hairdresser	4 Peoples
12	Mechanic	1 Peoples
13	Midwife	2 Peoples
14	Village Official	12 Peoples
15	Mosque Imam	2 Peoples
	TOTAL	815 Peoples

The minority community of Sari Laba Village is located in Sibiru-Biru District, Deli Serdang Regency. The area of Sari Laba Village is around 1018 hectares consisting of 7 hamlets inhabited by around 1340 people consisting of 382 families. The majority of the local people's livelihoods are as farmers and livestock breeders. The condition of the Muslim community there is 80 families. As for the places of worship in Sari Laba Village, they consist of 1 mosque, 2 GBKP churches, 1 Catholic church, and 1 GJKI church. This village has a varied topography, consisting of lowland areas around the river and hills in the interior. This condition provides a diversity of landscapes that support various activities, especially small-scale agriculture and fisheries (Aflahah et al., 2023).

The relatively moderate altitude of the area also affects the rainfall patterns and vegetation distribution in the area. The Sari Laba Village area is in a humid tropical climate zone, which is characterized by very warm air temperatures throughout the year and quite high rainfall. The long rainy season supports soil fertility, but also

requires good water management to prevent flooding and erosion. This climate allows local communities to grow various types of food and horticultural crops, as well as support plantation activities.

A. Volunteer Strategy of Religious Moderation in Improving Religious Practices in Sari Laba Village

Observing the facts that occurred and the results of the interview showed that the conditions in Sari Laba Village, Sibiru-Biru District, Deli Serdang Regency in the scope of religious moderation experienced by the Muslim minority community have never had a religious conflict in recent years. This is all due to the strength of the Karo tribe even though they have different religions, but in this case the researcher seeks and examines one of the important strategies in maintaining harmony between religious communities, especially those who are Muslim, especially those categorized as minority Muslims, most of whom are 80% converts.

Seeing the indicators of religious moderation that can be one of the theories in implementing moderation in the minority Muslim community of Sari Laba Village, namely anti-discrimination. Anti-discrimination here is a theory in maintaining harmony between Muslims in religion. There are several principles that are built in this case, justice, tolerance, and inclusiveness (Rinda Fauzian et al., 2021). It is necessary to instill in the Muslim minority community in Sari Laba Village the principles of justice and tolerance. So as not to look down on religions other than Islam. Likewise, instilling in the majority community in the village, so that there are no small conflicts that can become grudges and trigger major conflicts in the future (Sebayang & Nofandi, 2021).

According to the view of another volunteer, the way to maintain minority communities in tolerance in this case he said that Muslims in Sari Laba village need to be accompanied by always monitoring and advising them, so that they continue to understand Islam in its entirety, in terms of the strategy that is carried out it only requires an intense approach so that they are more noticed and do not easily follow the teachings of Christians in the village, because some time ago I received a report from Mrs. Endang, there were Muslim communities who returned to Christianity because of the need for full attention to them.

The struggle of a Ustad Harum Marpaung who is full of enthusiasm for providing the integrity of religious communities, especially minority Muslims in Sari Laba village, gives them a very beautiful color, he is willing to preach without asking for a single penny and he even gives a lot of his sustenance for the needs of the community in Sari Laba Village. When meeting him, he also said that every year during Eid al-Adha, the people of Sari Laba village always give one cow to be slaughtered, some of the meat is distributed and some is cooked to eat together at the Al-Karim Mosque (Rusmiati et al., 2022).

Providing the meaning of religious moderation to minority communities takes time and delivery through an approach. Because they are people whose origins are mostly converts and do not really understand about it. Researchers observed when

in the field, it was necessary to explain to them about religious moderation through interfaith mutual cooperation activities or intercultural dialogue, providing a real illustration that the value of diverse moderation is not only an abstract concept, but also a practice that can be applied in everyday life (Chudzaifah et al., 2024).

Understanding moderation can be packaged in daily activities for the community, such as inviting them to work together in Sari Laba Village, inviting them to make activities for the seventeenth of August, and coloring them with activities on other big days. They carry out other positive activities to make the minority Muslim community more confident and noticed, not to be oppressed because they are a minority Muslim community there (Sholehudin, 2023). The generosity of a volunteer named Ustad Harum gave new light during the Covid 19 period several years ago, he moved donors to give a little of their sustenance to help the minority Muslim brothers and sisters in Sari Laba Village. He hopes that no aid will come in that carries political elements and also elements of missionaries of other religions that could cause the minority Muslim community in the village to apostatize (leave Islam).

In order to maintain the integrity of Islamic understanding in Sari Laba Village, the minority Muslim community is always given religious books that they can read every day, until we created a mini library for a special collection of Islamic books, books about mutual respect for religious communities and to strengthen Islamic faith for the minority community of Sari Laba Village. The condition of the mini library that researchers currently see when they go to the field is located in a mosque, the books in the library are obtained from donors and also library institutions (Zuhri et al., 2024).

From the information obtained through Ustad Riki Irawan and Ustad Harum Marpaung and the Muslim community leaders above, it can be concluded that there is no special strategy to implement religious moderation, it's just that in essence, there needs to be full attention from volunteers and local Muslim community leaders, so that Islamic brotherhood is established between minority Muslims in the village and maintains harmony between religions, and does not easily follow invitations that can damage their faith.

The sincerity and dedication shown by the two volunteers have become a powerful source of encouragement and motivation for the Muslim minority community in Sari Laba Village. Their consistent presence, willingness to listen, and proactive involvement in community activities have inspired many local residents to embrace and apply the values of religious moderation in their daily lives. Through various programs ranging from interfaith dialogues, community service, and religious education the volunteers have not only promoted the importance of practicing Islamic teachings in a balanced and tolerant manner but have also fostered a sense of pride and confidence among the Muslim minority to uphold their identity while maintaining harmonious relationships with people of other faiths. The trust and respect they have earned from the community demonstrate the impact of grassroots-level engagement in building mutual understanding.

B. Challenges of Minority Communities in Implementing Good Religious Practices

Minority communities are often trapped between long-rooted local cultural identities and demands to follow stricter religious principles. Religious practices that they want to implement according to Islamic teachings, for example, may conflict with local customs that may contain elements of syncretism or rituals that are not in accordance with the principles of monotheism. This can lead to identity conflicts where individuals feel torn between loyalty to ancestral culture and religious obligations. This tension can cause confusion and rejection of religious practices that are considered foreign to the cultural values they adhere to. In minority communities, there is social pressure from within the community that may be more conservative or even groups that dominate certain cultural practices. When community members try to adopt religious practices that are purely according to Islam, they often encounter resistance or criticism from groups who feel that local traditions must be maintained (Nurdin, 2021).

Discrimination that occurs in homes of different religions but one tribe, namely the Karo tribe, can hinder efforts at religious reform and make individuals feel isolated or depressed, thus reducing the desire to change their religious practices in accordance with moderate Islamic values. This happened in Sari Laba Village, which is a minority Muslim community, there are several challenges they face in carrying out good religious practices. Because among those in the minority, there are those in the same house who have different religions, some whose parents are Christian but their children are Muslim or vice versa. They face challenges like this, besides that they are Muslims who have converted to Islam and have not yet received a comprehensive understanding of Islamic religious knowledge, so the Christian tradition is still carried out by them.

Such problems, researchers got from Muslim community leaders, Mrs. Endang Lailani. At that time there were Muslim people who went to church for treatment, with the reason that the residents were invited by their parents who were still Christians, problems like this could make the residents more confident in going to church for treatment compared to medical or Islamic sharia healers such as Ruqyah and others. Moreover, the treatment could make him heal, small things like this that will slowly happen the missionary process of Christianity. Other information also obtained by researchers from a community member named Mr. Efendi who is a resident who has lived in Sari Laba Village since 2013 and he is also a Bilal in terms of fardhu kifayah in the village said that the Muslim community in our village is around 73 Muslim families out of a total of 400 families and the Muslims of the 73 families are people who have converted to Islam, but those who are truly diligent and obedient in praying at the mosque are only a few, those who have converted to Islam are not evenly distributed in their families, it could be that the husband is Christian, the wife is Muslim, or the father and mother are Christian and the child is Muslim.

From here, if there is no routine guidance, then the minority community can easily apostatize." This case is caused by limited access to quality religious education

which is a significant challenge for minority communities. According to social capital theory, low social capital which includes networks, trust, and participation can reduce the ability of minority communities to obtain relevant information and develop good religious practices. In this context, limited religious education facilities, the lack of teachers or educators who understand the local cultural context, and lack of financial resources often make it difficult for minority communities to internalize religious values deeply and consistently.

Facing the challenges of the current era with the emergence of very rapid technology, sometimes makes Muslim minority communities have to be more careful in using this technology. It is feared that they will get liberal ideas or ideas that can tarnish religion. As observed in the field, researchers saw Muslim communities sitting in the mosque while waiting for the Isha prayer, most of them are currently holding androids while looking at their social media. However, even so, they still tell stories about what is going viral in cyberspace. What is feared is that they are looking at the wrong information and can fall into things that are prohibited by religion.

The minority Muslim community in Sari Laba Village with economic conditions middle to lower class are worried that they will fall into negative things that are currently trending such as online loans or online gambling, that is what is feared at this time. That the challenges of the times that are currently faced by the people in this village are not the liberal ideologies that they get. However, they will easily follow trends that can damage their future and their families, such as online loans, online gambling, and online drug transactions. One of the community members told the researcher that he always prayed that one day the people of Sari Laba Village would not fall into negative things that could damage their future.

Likewise, similar things conveyed by the current Era are feared by us volunteers, not only liberal ideologies, Shiites or other misleading ideologies, but what is feared can damage volunteers when researchers meet them. The minority community today with the development of the era is online gambling, drug business, and also online loans. Things like that enter the village, slowly but surely will damage all its Muslims. Because they will be lulled when they have fallen into the devil's circle.

As discussed above, that they are the Karo Tribe in general, the people in the village, so their tolerance for different religions is still very high. There has never been a case of major conflict between religions "I am originally Javanese, but because they are strong Karo Tribe in this village, so I also follow the tradition here. I noticed since I lived here, there has never been a major conflict between religions, even here the family is always strong and harmonious even though they have different religions.

Seeing the challenges faced by the minority Muslim community of Sari Laba Village in carrying out their religious practices, it is important to note that, based on information obtained from several informants, there has never been any major conflict or open religious tension in the area. This reflects a strong culture of tolerance and mutual respect among the villagers. However, the community still

faces certain obstacles, especially of a technical and logistical nature. The considerable distance between their homes and the mosque, coupled with limited transportation and infrastructure, often hinders their consistency in attending congregational prayers and participating in religious activities. These challenges are not rooted in social or interfaith tensions, but rather in the practical limitations of their rural environment. Despite these barriers, the Muslim community continues to strive to uphold their religious obligations with dedication, making the support and facilitation from volunteers and local leaders all the more crucial in ensuring the sustainability of their worship practices.

C. Religious Moderation Volunteer Solutions to Create Good Religious Practices

When implementing the concept of religious moderation that discusses anti-intolerance, blasphemy, and respecting local wisdom in religion, it is inseparable from the weaknesses or shortcomings faced by a volunteer. Especially in a Muslim minority community where in general they are Muslim converts. Many shortcomings are faced due to limitations. The Muslim minority community in Sari Laba Village has never had any conflict between them in terms of religion. It's just that researchers want to see the solutions implemented to always provide integrity in their religion. If a conflict occurs at some point, what solution will the volunteer take to deal with the conflict or tension that occurs.

A volunteer is sent by an official institution to be a volunteer in this village, when there is a problem or conflict they cannot do anything. We can only report the conflict to the local government to handle the problem. But so far I have always given advice to the community to always emphasize our attitude of tolerance among religions.The community has always been cared for by Ustad Riki and he even always provides discussions either online or in meetings after Maghrib prayer to Isha prayer. In this case, a volunteer held a light discussion during the break between Maghrib prayer and Isha prayer, he always discussed with the people of Sari Laba Village at the Al-Karim Mosque to explain how heretical ideologies or sects are according to Islamic teachings, when someone invites you to join these sects, it is better to reject them so that our faith is mortgaged by these sects.

Likewise, Ustad Riki Irawan always collaborates with Muslim community leaders and village heads to maintain religious harmony, and coincidentally the head of Sari Laba Village is also Christian. When he filled the celebration of Islamic holidays, I always discussed with Mr. Horas as the head of Sari Laba village about the comfort and harmony of religious communities in Sari Laba village, especially the minority community, he and some of the Christian community were always invited when there were Islamic holidays to help each other in installing taratak or cleaning the mosque environment, that was the solution he provided to collaborate with the Christian community so that they felt cared for or cared for by the Muslim community.

The same thing was done by volunteer Ustad Harum Marpaung when collaborating with local community leaders, working together with local leaders, he always

brought them during Islamic holidays, and thank God they were always present when he invited them to enliven the procession of slaughtering sacrificial animals and at the same time inviting them to have lunch together on the terrace of the mosque, he was also present at that time. And not only that, when all the meat of the sacrificial animals had been divided equally to the minority Muslim community in the village and in fact there was always more, then we always gave the extra to the Christian community. From there we can unite harmony in this religion, so that they can feel what we felt at that time.

The propagation of Islam in conveying it to the minority Muslim community sometimes has various responses. Some understand it better and some don't really understand it, it can be seen when they apply it in their daily lives. Moreover, regarding the tolerance of fellow religions that they do, sometimes there are still things that are prohibited in Islam that they do. It is considered tolerance, such as eating food that is forbidden, they consider it an attitude of mutual tolerance but is forbidden by Islam. Continue to attend the Christmas celebration held by some Muslims in Sari Laba Village.

Seeing the case above, the volunteer figure in this case must have the right solution so that the Muslim community does not follow their celebration and eat food that is forbidden by Islam. In this case, the right way is given to the community who do not understand the case, it can be through direct approach and guidance to them, and explaining the stories of the previous prophets regarding maintaining tolerance towards the Christian community without damaging the faith of the minority Muslim community.

So far, the community has always been noticed by Ustad Riki and he even always provides discussions either online or meetings after the Maghrib prayer to the Isha prayer. In this case, he said that in between the Maghrib and Isha prayers, I always discuss with the people of Sari Laba Village at the Al-Karim Mosque to explain how heretical ideologies or sects are according to Islamic teachings, when someone invites you to join these sects, it is better to reject them so that our faith is mortgaged by these sects.

In the life of a society with different religions, the Muslim minority community of Sari Laba always respects and tolerates other religions. Researchers observed that when there were religious events in the village. Muslims never disturbed or bothered them. The volunteers always gave religious advice, that in terms of socializing in the community, there should be no hatred towards other religions. Ustad Riki also said that for mutual cooperation activities, integrated health post activities, and other community activities, we respect each other's opinions, there should be no hate speech towards their religion. As long as we don't follow their religious teachings which could end up destroying our Islamic faith.

Minority communities often participate in interfaith initiatives and projects that promote inter-community cooperation. These activities not only strengthen relationships between religious communities, but also provide direct experience of the benefits of peaceful coexistence, thereby fostering mutual trust and respect. In

daily interactions, they apply attitudes of mutual respect and empathy. For example, in social activities such as mutual cooperation, joint religious celebrations, or community service, minority communities show that differences in beliefs are not a barrier to working together and building a harmonious environment.

Minority communities often use formal and informal education to deepen their understanding of Islamic teachings that emphasize the importance of tolerance and respect for differences. Through religious studies, seminars, or group discussions, they learn that every religion has good values and that these differences are part of the spiritual and cultural wealth of humanity. Researchers when they went to Sari Laba Village noticed that formal educational institutions based on Islam needed to be established. This is a place for minority communities to gain religious knowledge, knowledge of religious moderation that is tolerant of each other but not excessive. Religious education and literacy.

The results of this study, 1) The strategy used by volunteers in this case is using an approach to the community to provide an understanding of religious moderation, 2) The challenges faced by the Muslim minority community in carrying out good religious practices are aligning local tribal traditions with Islam, 3) The volunteer solution in terms of carrying out good religious practices in the village is by holding activities that can provide an atmosphere of mutual respect between religions.

4. Conclusion

Based on the discussion, it can be concluded that volunteers like Ustaz Riki Irawan use a personal and contextual approach to promote religious moderation among the Muslim minority in Sari Laba Village, emphasizing tolerance, patience, and respect rooted in the life of the Prophet Muhammad. Despite the lack of formal strategies, this approach effectively fosters peaceful coexistence in a multicultural community where Muslims practice their faith calmly amid mutual respect from other religious groups. However, geographical challenges such as scattered hamlets and difficult terrain limit participation in collective religious activities. Volunteers play a crucial role by linking Islamic teachings with local cultural values like mutual cooperation and deliberation, making the religion more relatable and accepted. Through inclusive, participatory methods and dialogue with traditional leaders, they successfully bridge religious teachings and community traditions, reducing resistance and strengthening harmony in this diverse setting.

Acknowledgement

The invaluable support and assistance provided by the leadership, lecturers, and grade 4 teachers of SDN Kebaharan 1 for providing the necessary opportunities and facilities during the research. Sincere gratitude is also extended to the supervisors who have provided guidance and support so that this journal article can be completed.

References

Aflahah, S., Nisa, K., & Aldeia, A. S. (2023). The role of education in strengthening religious moderation in Indonesia. *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)*, *9*(2), 193–211. https://doi.org/10.18784/smart.v9i2.2079

Afwadzi, B., & Miski, M. (2021). Religious moderation in Indonesian higher educations: Literature review. *ULUL ALBAB: Jurnal Studi Islam*, *22*(2), 203–231. https://doi.org/10.18860/ua.v22i2.13446

Andrinaldo, A., Kesuma, I. M., & Alfarizi, R. (2024). The influence of good corporate governance on firm value with financial performance as a moderation. *Journal of Accounting Auditing and Business*, *7*(2), 15–22. https://doi.org/10.24198/jaab.v7i2.54157

Chalik, S. A. (2023). The concept of religious moderation of Muslim minority community in character building of West Papua society. *Lentera Pendidikan: Jurnal Ilmu Tarbiyah dan Keguruan*, *26*(2), 370–384. https://doi.org/10.24252/lp.2023v26n2i11

Chudzaifah, I., Hikmah, A. N., & Toyibah, N. (2024). Strategy for strengthening religious moderation among minority Muslim millennials: Policy study at IAIN Sorong. *Proceedings*, *5*(72). *(Catatan: Tambahkan nama jurnal jika ada)*

Elhefni, E., Alihawanah, Syarifuddin, A., Handayani, T., Nurlaeli, Hamzah, A., Husni, M., Dwi Saputra, A., Safitri, R., & Fadhilah, D. P. A. (2024). Penguatan moderasi beragama melalui nilai-nilai pendidikan Islam dalam kearifan lokal sedekah pedusunan. *Taawun*, *4*(1), 66–77. https://doi.org/10.37850/taawun.v4i01.596

Hutabarat, F. (2023). Navigating diversity: Exploring religious pluralism and social harmony in Indonesian society. *European Journal of Theology and Philosophy*, *3*(6), 6–13. https://doi.org/10.24018/theology.2023.3.6.125

Lintang, D., & Pahrudin, A. (2023). Penguatan moderasi dan toleransi beragama (Studi nilai-nilai toleransi pada KKN kolaborasi UIN Syarif Hidayatullah Jakarta dan UHN I Gede Bagus Sugriwa Bali). *Jurnal Penelitian*, *17*(2), 331. https://doi.org/10.21043/jp.v17i2.23374

Luthfiatunnisa. (2016). Pemberdayaan masyarakat berbasis moderasi agama di Desa Sampali Kec. Percut Sei Tuan. *JURMA: Jurnal Program Mahasiswa Kreatif*, *6*(3), 63.

Mala, A., & Hunaida, W. L. (2023). Exploring the role of religious moderation in Islamic education: A comprehensive analysis of its unifying potential and practical applications. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, *11*(2), 173–196. https://doi.org/10.15642/jpai.2023.11.2.173-196

Malik, I., Anam, K., & Ma'mun, S. (2020). Online radicalism, when online surfing leads to suffering. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, *21*(1), 109–118. https://doi.org/10.14421/esensia.v21i1.2198

Muaz, M., & Ruswandi, U. (2022). Moderasi beragama dalam pendidikan Islam. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, *5*(8), 3194–3203. https://doi.org/10.54371/jiip.v5i8.820

Mufi, A. M., Elhady, A., & Mursalim, M. (2023). Internalization of religious

moderation values: Active tolerance and social harmony in education in Indonesia. *El-Tarbawi*, *16*(1), 1–32. https://doi.org/10.20885/tarbawi.vol16.iss1.art1

Nurdin, F. (2021). Moderasi beragama menurut Al-Qur'an dan Hadist. *Jurnal Ilmiah Al-Mu'ashirah*, *18*(1), 59. https://doi.org/10.22373/jim.v18i1.10525

Rinda Fauzian, Hadiat, Peri Ramdani, & Mohamad Yudiyanto. (2021). Penguatan moderasi beragama berbasis kearifan lokal dalam upaya membentuk sikap moderat siswa madrasah. *AL-WIJDĀN: Journal of Islamic Education Studies*, *6*(1), 1–14. https://doi.org/10.58788/alwijdn.v6i1.933

Rukminingsih. (2020). *Metode penelitian kuantitatif & kualitatif*. *(Nama penerbit tidak dicantumkan, mohon dilengkapi)*

Rusmiati, E. T., Alfudholli, M. A. H., Shodiqin, A., & Taufiqurokhman, T. (2022). Penguatan moderasi beragama di pesantren untuk mencegah tumbuhnya radikalisme. *ABDI MOESTOPO: Jurnal Pengabdian Pada Masyarakat*, *5*(2), 203–213. https://doi.org/10.32509/abdimoestopo.v5i2.2162

Sebayang, D., & Nofandi, R. (2021). Developing research tool of religious moderation: Learning from Islam. *Proceedings of EAI Conference*. https://doi.org/10.4108/eai.2-11-2020.2305061

Sholehudin, S. (2023). Strategies and implementation of religious moderation in Islamic state religious higher education institutions. *Proceedings of The Postgraduate School Universitas Muhammadiyah Jakarta*, *1*(September), 429–442. https://doi.org/10.24853/pi.1.0.2023.429-442

Sugiyono. (2021). *Metode penelitian kuantitatif, kualitatif, dan R&D* (Cetakan ke-?). Alfabeta.

Zuhri, M. K., Dimas Maulana, M., Mufti, M., & Safitri, R. M. (2024). Tolerance from below: Grassroots movement and interfaith collaboration for religious moderation in Indonesia. *Jurnal Penelitian*, *21*(1), 1–16.

How to cite this article:

Abdullah, R., Rafida, T., & Rohman, F. (2025). Religious Moderation Volunteer Strategy in Improving Good Religious Practices of the Muslim Minority Community in Sari Laba Village, Sibiru-biru District. *Journal of Educational Sciences*, *9(3)*, 1678-1691.