



Strengthening Religious Moderation through Pioneer Orientation for West Kalimantan Religious Leaders

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Abstract: This article aims to provide an overview of pioneer orientation initiatives designed to promote religious moderation among religious leaders in West Kalimantan, organized by the Regional Office of West Kalimantan's Ministry of Religious Affairs. The content of this article is derived from our community engagement activities at Hall 2 of the Asrama Haji [Hajj Dormitory]. The importance of strengthening religious moderation among religious leaders in West Kalimantan cannot be overstated, given their crucial role in promoting religious harmony. This reinforcement is achieved through pioneer orientation activities aimed at preparing religious leaders to incorporate religious moderation into their daily practices within the community. The material for these pioneer orientation activities to strengthen religious moderation is provided using the discovery learning model. This model maximizes participants' ability to systematically, critically, and logically explore and investigate, allowing them to independently acquire the knowledge, attitudes, and skills required for religious moderation within the context of their roles. The desired outcome is a tangible change in behavior. An analysis of the pretest and posttest results, as well as the assessment process that we conducted reveals a significant increase in knowledge, accompanied by shifts in attitudes and behavior of religious leaders towards a more moderate approach.



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Introduction

In a region characterized by religious and ethnic heterogeneity, there exists a duality of consequences. On one hand, this diversity can be a valuable asset, akin to social capital, which, when harmoniously harnessed, can contribute significantly to positive development. On the other hand, it is cause for concern, as it renders the community susceptible to social conflict and division ¹. West Kalimantan, in particular, serves as a microcosm of this dichotomy. It is an area where diversity in religion and ethnicity

¹ Nuhroho Eko Atmanto and Joko Tri Haryanto, *Menyemai Damai Melalui Pendidikan Agama* (Yogyakarta: Diva Press, 2020), p. viii.

prevails, making it prone to social discord and fragmentation². The region's social history bears witness to a legacy of unsettling recollections marked by instances of violent social conflicts.³

Addressing the challenges posed by vulnerable situations and social conditions requires strategic interventions, one of which involves active engagement with religious leaders in the community. The term “religious leaders” in this context pertains to individuals who have significant influence within their respective religious communities. They serve as the bedrock, acting as a point of contact for community members seeking guidance, counsel, coordination, and even references to aid in making decisions related to their spiritual lives. Consequently, the role of religious figures is profoundly significant within their religious communities. It's worth noting that in different regions, religious leaders may bear various titles or nicknames, such as *ulama*, *kyai*, *ustadz*, *sheikh*, *guru*, *pintere*, *priest*, *pastor*, *pandita*, etc. Each of these titles often carries its own distinct connotations for the community they serve.

As stated by Moh. Haitami Salim, within the national, state, and social realms, including the context of West Kalimantan, religious leaders play a vital role as intermediaries and connectors between religious communities and the government, as well as between adherents of different faiths, fostering inter-religious dialogue and understanding. This mediating role of religious figures and leaders holds significant importance, as it constitutes a fundamental and essential principle, particularly in situations where social conditions have become ensnared in conflicts between religious communities. The role of a religious figure and leader can be fundamentally observed from three distinct dimensions: first, internal leadership: they serve as leaders within their respective religious communities, guiding and providing spiritual support to their followers. Second, religious ambassadors: they act as ambassadors representing their religion, fostering positive relations and dialogues between various religious communities. Third, mediators: they function as mediators between religious communities and the government, facilitating effective communication and collaboration. Religious leaders are tasked with the significant responsibility of effectively leveraging these three dimensions of their role simultaneously to promote harmony among religious believers and contribute to the establishment of peace within society.⁴

Nevertheless, achieving the desired peace could be hindered if these religious leaders do not exhibit moderate attitudes and behaviors within the realm of religion. Numerous studies have highlighted the intricate relationship between religious

² Suimi Fales and wan Romadhan Sitorus, “Moderasi Beragama: Wacana dan Implementasi dalam Kehidupan Berbangsa dan Bernegara Di Indonesia”, *Jurnal Manthiq*, vol. 7, no. 2 (2022), p. 222.

³ Aju and Zainuddin Isman, *Kalimantan Barat: Lintasan Sejarah dan Pembangunan*, ed. by Syamsul Kurniawan (Pontianak: LPS AIR, 2015), p. 309; Kristianus, “Nasionalisme Etnik di Kalimantan Barat”, *Jurnal Masyarakat Indonesia*, vol. 37, no. 2 (2019), p. 165.

⁴ Moh. Haitami Salim, *Peran Strategis Pemuka Agama dalam Pembinaan Kerukunan Hidup Umat Beragama di Kalimantan Barat* (Hotel Gajah Mada Pontianak, 30 Mar 2011), pp. 1–10.

moderation and the overall state of peace in a given area. For example, research conducted by Nanang Zamroji, Zainal Rosyadi, Umi Nahdiyah, and Mayang Rohma Widiastuti explored the Religious Moderation Model in Sidodadi Village, Garum Blitar Sub-District. Similarly, Rahmaini Khairul Amin, Annisa Chairani, Husaini Lutfiah Erdani Sinaga, Gina Sonia Sitepu, and Iranida delved into the subject of Religious Moderation in Sarang Ginting Village. In addition, studies by Zulham, Nurhaida Nadila, Nuri Luthfia, Wali Wardi, and Wildan Hamdani Nasution focused on the Implementation of Religious Moderation within the Context of Tolerance in Denai Sarang Burung Village, Deli Serdang District. Lastly, Sugeng and Agus Subandi conducted research on Religious Moderation in the Context of Inter-Religious Tolerance in Margorejo Village ⁵ Hence, the functional role of religious leaders as pioneers of religious moderation within society holds significant importance.

Pioneer orientation is an obligatory initiative undertaken by the Ministry of Religious Affairs. This effort has been prompted by the designation of Religious Moderation as a national priority within the Medium-Term National Development Plan (RPJMN) for 2020-2024, as well as its inclusion in the Ministry of Religious Affairs' Strategic Plan for the same period. With the aim of fulfilling the targets set forth in the Roadmap document for Strengthening Religious Moderation, there has been an expedited drive to internalize the promotion of religious moderation. This has included the implementation of pioneer orientation programs, among other measures, to strengthen religious moderation.

This article can be considered the outcome of community service activities that we conducted during the Pioneer Orientation for Strengthening Religious Moderation, which took place from October 3 to October 6, 2023. This event was organized by The Regional Office of West Kalimantan's Ministry of Religious Affairs and saw the participation of 50 individuals. Attendees included religious leaders from West Kalimantan, representatives from diverse socio-religious mass organizations in the region, and delegates from The Regional Office of West Kalimantan's Ministry of Religious Affairs.

Method

As previously mentioned, the content of this article stems from the results of community service activities conducted by the author during the Pioneer Orientation for Strengthening Religious Moderation. This event was organized by the Ministry of

⁵ Rahmaini et al., "Moderasi Beragama di Desa Sarang Giting", *Al Amin: Jurnal Kajian Ilmu dan Budaya Islam*, vol. 4, no. 2 (2021), pp. 263-70; Sugeng and Agus Subandi, "Moderasi Beragama dalam Bingkai Toleransi Antar Umat Beragama di Desa Margorejo", *Jurnal Agama Budha dan Ilmu Pengetahuan*, vol. 9, no. 1 (2023), pp. 11-21; Nanang Zamroji et al., "Model Moderasi Beragama di Desa Sidodadi Kecamatan Garum Kabupaten Blitar", *Jurnal Riset dan Konseptual*, vol. 5, no. 4 (2021), pp. 572-80; Zulham et al., "Implementasi Moderasi Beragama dalam Bingkai Toleransi di Desa Denai Sarang Burung Kabupaten Deli Serdang", *Modeling*, vol. 10, no. 1 (2023), pp. 17-39.

Religious Affairs, West Kalimantan Regional Office and took place at Hall 2 of Asrama Haji [Hajj Dormitory], located at Jalan Sutoyo [Sutoyo Street] Number 12, Pontianak, West Kalimantan.

In terms of the method, the religious moderation pioneer orientation material provided to participants is based on the discovery learning model, in which our role in this activity is that of a facilitator. The discovery learning model is an approach that maximizes the participants' abilities to systematically, critically, and logically search and investigate, enabling them to discover knowledge, attitudes, and skills related to religious moderation in the context of this program, ultimately leading to behavioral change.

Result

The Crucial Role of Religious Leaders as Pioneers of Religious Moderation in West Kalimantan

West Kalimantan is a province with a dark, lengthy history of conflict involving numerous ethnic groups, both indigenous and immigrant. Its record bears the scars of over a dozen bloody communal conflicts that have transpired in this equatorial region ⁶. While it has proven challenging to categorize these conflicts as primarily religious in nature, particularly in Indonesia and, more specifically, in West Kalimantan, as they tend to be rooted in ethnic divisions, this doesn't negate the influence of religious factors. Religious issues remain a sensitive matter for the people of this province, as it is crucial to acknowledge that several smaller-scale outbreaks have been triggered by religious concerns. ⁷

Furthermore, in the history of inter-ethnic conflict in West Kalimantan, it's undeniable that certain ethnic leaders, who also hold religious leadership roles, have been intertwined in these violent communal disputes. As Haitami Salim points out, this involvement is inherently counterproductive, given their functional role in building a peaceful atmosphere (peace maker) and preserving harmony (peace keeper). Nonetheless, he also acknowledges that this predicament is somewhat understandable, as religion is frequently dragged into disputes between individuals and groups, even when examined closely it has no substantial connection to the conflicts. ⁸

Essentially, religion frequently serves as a secondary factor in conflict, rather than being the primary instigator. It is often brought into the conflict. Preventing and avoiding

⁶ Aju and Isman, *Kalimantan Barat: Lintasan Sejarah dan Pembangunan*, p. 309; Muhammad Ali Al-Humaidy, "Analisis Stratetifikasi Sosial Sebagai Sumber Konflik Antaretnik di Kalimantan Barat", *Karsa*, vol. 13, no. 2, p. 191; Kristianus, "Nasionalisme Etnik di Kalimantan Barat", p. 165.

⁷ Salim, "Peran Strategis Pemuka Agama dalam Pembinaan Kerukunan Hidup Umat Beragama di Kalimantan Barat", p. 7.

⁸ Salim, "Peran Strategis Pemuka Agama dalam Pembinaan Kerukunan Hidup Umat Beragama di Kalimantan Barat", p. 8.

the entanglement of religion in every conflict of this nature is crucial. This is because conflicts and disputes with religious dimensions, particularly those between religious believers, can be highly dangerous and catastrophic. They revolve around fundamental symbols such as *jihad*, *martyrdom*, heaven, etc., making death in the context of such conflicts highly desirable for those who believe in these symbols.⁹

When a communal conflict with religious roots erupts, it has the potential to draw ethnic elements into the arena of war. However, the reverse is not necessarily true; ethnic conflicts and disputes alone don't automatically introduce religious dimensions into the conflict. This is because religion is practiced by individuals from various ethnic backgrounds, and it does not erase ethnic identities. This is why the escalation of conflict with religious nuance can spread extensively and be challenging to mitigate. Even though no large-scale communal conflicts with religious basis have been found in the history of West Kalimantan, it does not mean that we should not anticipate such possibility. As mentioned in the previous section, religious factors may not have played a significant role in certain major communal conflicts in West Kalimantan. However, this does not imply that religion is immune to problems and conflicts. Religious issues are also highly sensitive and prone to conflict, as evidenced by several smaller-scale outbreaks stemming from religious concerns, although these remain localized in West Kalimantan. Examples include cases of the rejection of places of worship in Kubu Raya and Sintang Districts.¹⁰

Religious conflicts can manifest in three distinct areas for various reasons: Within Religious Communities: first, internal conflicts among religious communities can arise due to issues related to religious interpretations, differences of opinion (*khilafiyah*), theological beliefs (*aqidah*), variations in worship practices, and the distortion of religious teachings by specific groups. Second, between religious communities: inter-religious conflicts may emerge in relation to the use of religious symbols, disputes over the construction of places of worship, the distortion of religious teachings by followers of different faiths, inter-religious marriages, and other related issues. Third, between religious communities and the government: Conflicts in this category pertain to government policies that are perceived as biased, discriminatory, disproportionate, or favoring particular religious communities. These conflicts are often rooted in perceived professional misconduct in handling the interests of diverse religious groups. The first two areas are commonly referred to as horizontal religious conflicts, while the third area is often labeled as vertical conflicts.¹¹

⁹ Salim, "Peran Strategis Pemuka Agama dalam Pembinaan Kerukunan Hidup Umat Beragama di Kalimantan Barat"

¹⁰ Admin Media Kalbar, "Tokoh Agama dan Masyarakat Tanggapi Terkait Penolakan Pembangunan Rumah Ibadah di KKR", *Media Kalbar* (Agustus 2022), accessed 17 Oct 2023; BBC, "Masjid Ahmadiyah Sintang diserang: 'Perempuan trauma dan takut keluar rumah. Badan gemetar dan lemas'", *BBC News Indonesia* (6 Sep 2021), <https://www.bbc.com/indonesia/dunia-58455599>, accessed 17 Oct 2023.

¹¹ Dahlan Lama Bawa, "Membumikan Teologi Kerukunan: Mengkomunikasikan Makna Rukun dan Konsep Tri Kerukunan", *Jurnal Al-Nashihah*, vol. 2, no. 1 (2018), pp. 1–12.

Therefore, it is imperative to focus on strengthening religious moderation among religious leaders in West Kalimantan, as their role as pioneers in promoting inter-religious harmony is of significant importance.

Strengthening Religious Moderation among Religious Leaders in West Kalimantan through Pioneer Orientation Initiatives

The term “moderation,” referring to the attitude of not going to extremes in certain matters, has its roots in the Latin word *moderatio*¹². In Arabic, this concept is known as *washatiyyah*, which is synonymous with the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). In Arabic, the central or middle part between two ends is referred to as *wasath*¹³. This term *wasath* was subsequently incorporated into Indonesian, giving rise to the word *wasit*, which means *referee*, or someone who serves as a mediator or intermediary.¹⁴

According to the Great Dictionary of the Indonesian Language, the term *moderasi* [moderation] is synonymous with avoiding extreme attitudes or behavior, as well as reducing violence. A moderate person is someone whose attitudes or actions are not extreme, and they tend to choose a balanced or middle path. They are also characterized by their willingness to consider and take into account other people's opinions.¹⁵

The term *religion* is generally defined as the practice of embracing or adhering to a particular faith or belief system. Religion encompasses a system that governs the structure of faith, worship of a divine entity, and regulations regarding human interactions with one another and with the environment¹⁶. In the context of associating *religion* with *moderate attitudes and behavior*, it pertains to one's perspective on religion, emphasizing that understanding and practicing it should not be extreme, be it extreme in a left or right sense. *Religious moderation* is therefore the opposite of *religious extremism*.¹⁷

Building awareness of religious moderation among religious leaders is important, as these leaders can be viewed as agents capable of influencing social structures. The continuous practices and actions undertaken by religious leaders can serve as exemplars

¹² Houghton Mifflin Company, *The American Heritage Dictionary of the English Language* (Boston: Houghton Mifflin Company, 2006), p. 912.

¹³ Syarif, *Moderasi Beragama: Analisis Perspektif Tafsir Sufistik* (Pontianak: IAIN Pontianak Press, 2021), p. 21.

¹⁴ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, 4th edition (Jakarta: Gramedia Pustaka Utama, 2013), p. 1558.

¹⁵ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, 4th edition (Jakarta: Gramedia Pustaka Utama, 2013), p. 924.

¹⁶ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, 4th edition (Jakarta: Gramedia Pustaka Utama, 2013)

¹⁷ Fauziah Nurdin, “Moderasi Beragama Menurut Al-Qur’an dan Hadits”, *Jurnal Ilmiah Al-Mu’ashirah*, vol. 18, no. 1 (2021), p. 62.

or influencers in their communities. As agents of change, they play a crucial role in fostering daily routines that not only provide a sense of security but also enable individuals to navigate their social lives more effectively¹⁸. Basically, it is hoped that religious leaders will fulfill a functional role as pioneers of religious moderation, leading their communities towards a path of balanced and moderate religious practices and beliefs.

To motivate and carry out pioneering actions in order to promote awareness and attitudes of religious moderation, religious leaders are expected to assume functional roles in the following capacities: 1) Understanding Prominent Roles: Religious leaders should recognize their crucial roles as central figures within their communities. They are not just individuals with religious authority; they are symbols and representatives of their religious communities. Their actions and behaviors serve as reference points for those who look up to them. 2) Collective Responsibility: Religious leaders must understand that the development of West Kalimantan is a collective obligation and shared responsibility. It cannot be attributed solely to specific ethnic groups or followers of particular religions, let alone exclusive groups. Claiming development as the sole responsibility of a particular religion or group may create a rift, making the process of development longer and more difficult for everyone involved. 3) Problem Solvers: Religious leaders should serve as problem solvers concerning various religious issues that arise within their communities and society. They should not allow these issues to be resolved by individuals or groups lacking a profound understanding of religious matters, let alone carry out decisions independently. Preparing religious leaders with knowledge of conflict resolution and mediation is essential. 4) Identifying Common Enemies: Religious leaders should recognize the common enemies that include ignorance, poverty, and backwardness, along with their underlying causes such as injustice, ignorance, arbitrariness, corruption, collusion, and nepotism¹⁹. In this context, the urgency and relevance of pioneering orientation for strengthening religious moderation become apparent.

The Pioneer Orientation activity for strengthening religious moderation organized by the Regional Office of West Kalimantan's Ministry of Religious Affairs is a mandatory initiative of the Ministry of Religious Affairs. This requirement is reinforced by the statement of the Head of the Regional Office of West Kalimantan's Ministry of Religious Affairs, Muhajirin Yanis. Furthermore, this mandate is supported by Presidential Regulation of the Republic of Indonesia Number 58 of 2023, signed by President Joko Widodo at the end of September. Presidential Regulation Number 58 of 2023 serves as a

¹⁸ Fauziah Nurdin, "Moderasi Beragama Menurut Al-Qur'an dan Hadits", *Jurnal Ilmiah Al-Mu'ashirah*, vol. 18, no. 1 (2021), p. 50.

¹⁹ Salim, "Peran Strategis Pemuka Agama dalam Pembinaan Kerukunan Hidup Umat Beragama di Kalimantan Barat", p. 9.

guideline for the Central Government, Local Governments, and religious communities in the context of strengthening religious moderation.²⁰

Implementing the Discovery Learning Model in Pioneer Orientation Activities for Strengthening Religious Moderation among West Kalimantan Religious Leaders

The pioneer orientation for strengthening religious moderation among leaders in West Kalimantan is designed to provide the following: 1) Capacity for Identifying and Monitoring Variables and Issues: preparing participants with the ability to identify and monitor key variables and issues crucial for community well-being, including demographic, economic, human services, and ecological concerns. This knowledge is intended for use in program prioritization, planning, and social action. 2) Building Awareness, Commitment, and Cross-Cultural Competence: Fostering awareness, commitment, and the capacity to engage effectively with various cultures, assumptions, norms, beliefs, and values from diverse cultural backgrounds. 3) Planning and Executing Programs: Developing the skills necessary for planning, designing, implementing, and evaluating program activities aimed at strengthening religious moderation. 4) Resource Recognition and Mobilization: Strengthening the ability to identify, understand, and facilitate the opportunities and resources essential for effective responses to the need for socio-religious harmony within society. 5) Communication Skills and Counseling: mastering effective communication skills, both in verbal and written forms, applying technology, and employing counseling methods to support programs aimed at strengthening religious moderation. 6) Interpersonal Effectiveness: Fostering the ability to interact proficiently with diverse individuals and groups, building cooperation, networks, and dynamic systems within and between religious communities. 7) Historical Awareness: Promoting historical awareness as a foundation for understanding the significance of religious moderation. 8) Positive Influence: Developing the capacity to positively influence individuals and groups with the goal of strengthening religious moderation. 9) Organizational Leadership: Cultivating the ability to establish structures, organize processes, develop and monitor resources, and lead change to achieve the desired outcomes of religious counseling efforts. 10) Exemplifying Commitment: Encouraging the practice of traits and behaviors that reflect a steadfast commitment to religious moderation.

The pioneer orientation to strengthen religious moderation for religious leaders in West Kalimantan encompass a range of essential materials. These materials are designed to provide a comprehensive understanding and equip participants with the necessary knowledge and skills. The materials include: 1) Building an Atmosphere (Building

²⁰ Aspari, "Kakanwil Kemenag Kalbar Ungkap Perpres 58 Tahun 2023 Dorong Penguatan Moderasi Beragama", *kalbar.kemenag.go.id* (10 Mar 2023), accessed 17 Oct 2023; Muhajirin Yanis, *Moderasi Beragama Berkontribusi Merawat Kerukunan Umat* (Aula 2 Asrama Haji, Jalan Sutoyo Nomor 12 Pontianak, Kalimantan Barat, Oktober 2023).

Learning Commitment). 2) Vision and Mission of the Ministry of Religious Affairs. 3) Basic Values of the Ministry of Religious Affairs. 4) Avoiding Assumptions and Building Perspective. 5) Overview of Religious Life in Indonesia. 6) Social Analysis with Iceberg Analysis. 7) Universal Values of Religion, Religious Moderation in the Perspective of Religious Theology, and Diversity. 8) Discussion of the Ministry of Religious Affairs' Religious Moderation Keywords. 9) National Insight and Identity of the Ministry of Religious Affairs. 10) Attitudes of the State Civil Servants. 11) Religious Moderation Ecosystem. 12) Strategies for Strengthening Religious Moderation (including: rethinking, redesigning, reframing, and reacting). 13) Building Movements and Pioneering.

All of the provided material was delivered through the use of the discovery learning model. The discovery learning model is an instructional method that actively engages all participants, encouraging them to systematically, critically, and logically investigate and search for knowledge. This approach empowers participants to discover, on their own, the essential knowledge, attitudes, and skills required for promoting religious moderation. This self-discovery process ultimately leads to behavioral change, enabling participants to understand the concepts and principles of religious moderation in a more profound and meaningful way ²¹.



Figure 1. Discovery Learning Model in Pioneer Orientation for Strengthening Religious Moderation (Source: Authors' Documentation, 2023)

Discussion

Discovery learning is an instructional model that places an emphasis on facilitators creating active learning environments for participants. In this approach, participants are guided to actively explore and discover their own knowledge. The underlying assumption of discovery learning is that participants should be actively involved in asking questions, making observations, gathering information, processing data, and drawing conclusions

²¹ Iswandi, *Memahami Discovery Learning* (Surabaya: Pustaka Mediaguru, 2022).

based on the information at their disposal. This process enables participants to establish relationships between variables or assess proposed hypotheses. A fundamental principle of discovery learning is that the materials or information provided are not presented in a finalized and complete form. Instead, participants are encouraged to identify what they wish to learn, which initiates their search for information, organization of that information, and the construction of their own understanding. Therefore, in the discovery learning model, facilitators guiding the strengthening of religious moderation provide participants with ample opportunities to develop their problem-solving skills.²²

The main characteristics of discovery learning, which was used as a learning model during the pioneer orientation to strengthen religious moderation for religious leaders in West Kalimantan include: first, participants explore and solve problems with the aim of creating, combining and generalizing knowledge about religious moderation; Second, participant-centered; third, new knowledge that enhances existing knowledge about religious moderation.

The benefits of employing this model include the following: 1) It facilitates participants in discovering, strengthening, and refining their knowledge, attitudes, and skills related to religious moderation, enabling them to subsequently share this knowledge. 2) The knowledge, attitudes, and skills cultivated through this model tend to endure among participants for an extended period. 3) It fosters a conducive and enjoyable learning environment. 4) This model accommodates participants in developing their knowledge, attitudes, and skills at their own pace and comfort level. 5) It motivates participants to take charge of their own learning activities driven by their intrinsic motivation. 6) Collaborative learning enhances participants' self-concept, as they receive reinforcement through interaction with their peers. 7) The model centers around the participants, with the facilitator playing a guiding role in facilitating their learning activities. 8) It assists participants in eliminating doubt and skepticism by empowering them to discover the truth independently. 9) Through peer discussions, role-playing, and similar activities, participants gain a deeper understanding of fundamental concepts and ideas related to religious moderation. 10) The model contributes to memory development and enhances participants' ability to adapt to new learning situations. 11) It encourages participants to engage in independent thinking and initiative. 12) Participants can refine their skills in formulating their own hypotheses and making logical decisions when addressing socio-religious issues concerning religious moderation.

The operational steps for implementing the discovery learning model during the pioneer orientation activity to strengthen religious moderation for religious leaders in West Kalimantan encompass various phases: first, Preparatory Steps: These initial preparations include: a) Collaboratively formulating learning objectives. b) Identifying

²² Iswandi, *Memahami Discovery Learning*

participant characteristics, such as their initial abilities, interests, and preferred learning styles. c) Selecting the materials to be presented. d) Determining the specific topics that participants will delve into. e) Developing comprehensive learning materials, encompassing examples, illustrations, assignments, and other relevant resources for participants to engage with. f) Structuring the lesson topics, starting from simpler concepts and gradually progressing to more complex ones. g) Evaluating participants' learning processes and assessing the outcomes they achieve.

Second, in the application of the discovery learning model during the pioneer orientation activities to strengthen religious moderation, participants undergo the following essential phases: a) Stimulation: Participants are exposed to stimuli that evoke curiosity and puzzlement, igniting their desire to investigate further. Facilitators may employ techniques like asking questions, seeking opinions, and relevant activities to prepare participants for problem-solving. At this stage, stimulation serves to create an environment conducive to learning interactions that foster the development and support participants in exploring the learning materials related to religious moderation. b) Problem Identification: Following the stimulus, facilitators provide participants with an opportunity to identify and articulate as many issues as possible related to religious moderation. This enables participants to pinpoint and analyze the challenges they encounter. c) Data Collection: As exploration proceeds, participants are given the opportunity to gather relevant information extensively. This information serves to either confirm or challenge their hypotheses concerning religious moderation and the associated problems. Participants actively discover insights related to the religious moderation issue, connecting these discoveries with their existing knowledge. d) Data Processing: In this stage, participants are tasked with processing the data they've acquired and subsequently forming generalizations. This process leads to the development of new knowledge, as participants generate alternative answers and solutions that need to be logically substantiated. e) Verification: During this stage, participants meticulously scrutinize their hypotheses and findings to confirm their accuracy. This verification process involves cross-referencing data results and engaging in discussions with peers on matters pertaining to religious moderation.

Based on the outcomes of both the pretest and posttest assessments, as well as the author's evaluation of the process, the participants, who were none other than religious leaders in West Kalimantan, achieved outstanding results in the pioneer orientation activities aimed at strengthening religious moderation. Their enthusiasm and active engagement during the activities were commendable, indicating the success of the pioneer orientation initiatives for strengthening religious moderation among religious leaders in West Kalimantan, organized by the Regional Office of West Kalimantan's Ministry of Religious Affairs.

Conclusion

Pioneer orientation is a mandatory program of the Ministry of Religious Affairs, driven by the recognition of Religious Moderation as a national priority in the Medium-Term National Development Plan (RPJMN) for 2020-2024 and the Ministry of Religion's Strategic Plan for the same period. To ensure the realization of the objectives outlined in the Roadmap for Strengthening Religious Moderation, the Ministry has expedited the internalization of religious moderation, with pioneer orientation as a significant component of this initiative. This effort is further underscored by the issuance of Presidential Regulation Number 58 of 2023, signed by President Joko Widodo in late September. This regulation serves as a comprehensive guideline for the Central Government, Regional Governments, and religious communities, focusing on the strengthening of Religious Moderation.

Pioneer orientation activities aimed at strengthening religious moderation hold great significance for religious leaders in West Kalimantan. This importance stems from their roles as agents capable of influencing societal structures. The actions and practices of religious leaders serve as examples, shaping daily habits that not only foster a sense of security but also enable them to navigate social life more effectively. Essentially, these religious leaders are expected to be pioneers of religious moderation.

The pioneer orientation incorporated several materials delivered through the discovery learning model. The outcomes of this approach were notably positive, as evidenced by the pretest and posttest results and the assessment conducted during the activity. These assessments revealed a substantial improvement in knowledge, along with changes in the attitudes and behavior of religious leaders towards a more moderate stance.

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