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Promoting Religious Moderation for a Strong and Harmonious Society in Segarlangu Village, Central Java

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Abstract

Background: Segarlangu Village, located in Cipari District, Cilacap Regency, Central Java, represents Indonesia's religious diversity, including Islam, Buddhism, Christianity, and local beliefs. The village is an ideal setting for promoting religious moderation, which is essential for creating a strong and harmonious society.

Methods: This research was conducted as part of a community service program (KKN) by students of Institut Miftahul Huda Al-Azhar. The program focused on strengthening religious moderation through a series of activities such as training sessions, interviews, and religious events, involving all community members.

Results: The program successfully enhanced religious tolerance, mutual cooperation, and respect among different religious groups. Additionally, it helped strengthen the community's social, cultural, and individual character through collaborative activities.

Discussion: The implementation of religious moderation principles was found to significantly contribute to social harmony and resilience within the community. It fostered peaceful coexistence and improved individual and collective development.

Conclusion: Religious moderation is a key factor in building a strong and harmonious society. The success of this program demonstrates the positive impact of promoting these principles in rural communities.

Novelty: This study highlights an effective model for integrating religious moderation in rural community development programs.

Keywords: Religious Moderation, Community Development, Segarlangu Village, Social Harmony

INTRODUCTION

The slogan of religious moderation advocated by the government often remains merely rhetoric (Filimonau et al., 2023). As a result, in society, there are still religious understandings that are exclusive and individualistic. In other words, there is a belief that the truth lies only in their own understanding, while the understanding of others is considered incorrect. This issue highlights a persistent gap between theoretical moderation and its practical application in the community (Bani Issa, 2023). Institut Miftahul Huda Al-Azhar Kota Banjar has actively participated in the Kuliah Kerja Nyata (KKN) program, focusing on community empowerment based on religion, economy, social issues, and the environment. This program is structured as a synergy between KKN participants, the local community, village officials, and other relevant stakeholders. The program is built upon four main pillars: Religious, Economic, Social, and Environmental pillars. These pillars aim to address and provide solutions to the pressing issues faced by the community. Through this thematic KKN program, especially within Group 7, the enforcement of religious moderation has become crucial, particularly for the community in Segarlangu Village, Cipari District, Cilacap Regency. KKN is a part of the academic curriculum that plays a strategic role in integrating community service with education and research. As a result, students are encouraged to develop their sense of social responsibility (civic responsibility), empathy, and care for the present-day issues faced by society. Therefore, alternative models of implementing KKN are needed to foster the development of a responsible and responsive generation to current social conditions (Lukito-Budi et al., 2021).

Segarlangu Village, with a population of 9,239 people in 2024, is home to a diverse range of religious groups (Aulia & Dora, 2024). Of the total population, 8,695 people (94.11%) are



Muslim, 293 people (3.17%) practice Buddhism, 152 people (1.65%) follow Christianity, and 99 people (1.07%) adhere to indigenous beliefs (Pemerintah Desa Panda, 2018). This diversity presents a complex array of religious and cultural identities, which is why Segaralangu Village is often referred to as a "miniature of Indonesia" in Cilacap due to its rich religious and cultural diversity (Sabrina et al., 2023). However, religious conflict often arises in multicultural communities, challenging intergroup tolerance. This is evident in various aspects of life, such as education, community environments, workplaces, and daily interactions. Discrimination based on religion is not an uncommon phenomenon, particularly in educational settings or among neighboring communities, and often occurs without people even realizing it. Such discrimination can be one of the main triggers for religious conflict. Therefore, it becomes essential to foster a deep understanding of religious moderation in order to prevent such issues and encourage peaceful coexistence among different religious groups.

The rise of religious conflicts and misunderstandings is not only a matter of religious intolerance but also an issue that affects the social fabric of a multicultural society (Filimonau et al., 2023). Education is one of the key sectors where such religious intolerance can manifest. Discrimination can appear in schools through unequal treatment or biased attitudes towards students based on their religious affiliation. If not addressed promptly, such attitudes can lead to larger social divisions, perpetuating cycles of prejudice and intolerance. Religious moderation, as a concept, offers a solution to these issues by promoting an understanding that values tolerance, mutual respect, and collaboration between individuals and groups of different faiths. The idea behind religious moderation is to encourage people to embrace diversity while also respecting the core values of their respective religions. This moderation does not mean diluting one's faith, but rather fostering an attitude of open-mindedness and dialogue, which is crucial in a diverse society (Abdurrahman, 2016; Adela & Ritonga, 2023).

In the context of Segaralangu Village, the KKN program's role is to introduce and implement religious moderation as a principle that can unite the community. Through a series of community empowerment activities and workshops, the KKN participants aim to raise awareness about the importance of religious tolerance and moderation. By involving the community in discussions and activities that promote religious moderation, the KKN program hopes to bridge gaps between different religious groups and encourage cooperation in both religious and non-religious contexts. The village of Segaralangu, due to its diversity, is particularly susceptible to religious conflicts, but it also has a strong potential to become a model for religious harmony. The village's experience with religious diversity makes it an ideal location for implementing the concept of religious moderation. By focusing on education, dialogue, and community engagement, the KKN program seeks to promote a stronger and more harmonious relationship between the various religious groups in the village (Adiyono et al., 2024).

Religious moderation can also play a vital role in addressing the challenges posed by globalization, which has increased the mobility of people from different backgrounds and belief systems. In many regions, the rapid influx of people from diverse religious and cultural backgrounds has led to tensions and conflicts (Fitchett et al., 2024). By promoting religious moderation, societies can develop strategies for peaceful coexistence and avoid the potential for violence and extremism. At the same time, promoting religious moderation does not just



require action from the government or religious leaders. It is also essential that individuals in society take responsibility for their actions and attitudes towards others. Education plays a critical role in this process by instilling values of tolerance and respect from a young age. Schools, universities, and community centers are key places where these values can be nurtured and reinforced. In the case of Segaralangu Village, the KKN program focuses on providing the tools and knowledge needed to understand and practice religious moderation. Students from the Institute Miftahul Huda Al-Azhar, through their community-based activities, are teaching the local residents about the importance of understanding and accepting different belief systems. These activities include discussions, workshops, and community events that allow people to share their experiences and learn from one another (Abdillah, 2022; Abitolkha, 2022). One of the key challenges in promoting religious moderation is the entrenched nature of sectarianism and intolerance that exists in some parts of society. This deep-rooted prejudice can be difficult to overcome, especially when individuals have grown up in environments where discriminatory practices are normalized. However, with persistent effort, open dialogue, and education, it is possible to shift attitudes and create a more inclusive and peaceful society (Percival et al., 2023).

In conclusion, the implementation of religious moderation in Segaralangu Village serves as an important example of how religious tolerance can be promoted in a multicultural society. Through the efforts of the KKN program, students are not only learning about the importance of religious moderation, but they are also contributing to the creation of a more harmonious and united community. As religious conflicts continue to emerge around the world, initiatives like these offer valuable lessons on how to build a peaceful, strong, and cohesive society that values diversity and mutual respect. By promoting religious moderation, Segaralangu Village can become a beacon of hope for other communities facing similar challenges in today's complex and interconnected world.

LITERATURE REVIEW

Living a peaceful, tolerant life, and coexisting without considering differences—whether ethnic, cultural, or religious—is the ideal dream of every human being. It is impossible to improve the quality of our lives without creating a tolerant and peaceful space for living (Adnan et al., 2019). There is no social setting anywhere in the world that is truly monolithic or fully homogeneous; wherever we are, diversity, or pluralism, is an undeniable reality. In short, there is no society anywhere in the world that is completely singular. No society in the world is entirely monolithic, as life will always contain aspects of diversity, whether ethnic, cultural, or religious. Conflict, in its broadest sense, inevitably becomes a part of such societies (Ashraf et al., 2023). Plurality is the essence of human life. There is no way to escape or reject diversity. Humans are diverse due to various inherent differences such as ethnicity, religion, race, culture, gender, and other social categories. These differences become a challenge to be managed and transformed into a strength, even a beauty. It becomes a strength because it represents unity that complements and supports each other. At the same time, it becomes a beauty because diversity is like a mosaic in a flower garden. However, it is not uncommon for differences to become a reason for conflict and division. In times of conflict, these differences can easily become sensitive issues and trigger social tensions. In Indonesia, these sensitive issues are often



referred to as SARA (Suku, Agama, Ras, dan Antargolongan—Ethnicity, Religion, Race, and Intergroup Relations) (Saraswati et al., 2018; Sarabdeen & Mohamed Ishak, 2024). As a result, we often witness various social conflicts or disputes triggered by such issues. Social conflict stemming from these matters has become a real threat to the harmony of a pluralistic society.

This is why Indonesia has a strategic interest in how to manage diversity in a constructive and productive manner. One of the primary concerns is how to manage religious pluralism. Indonesia is a multi-religious country, where various religions and beliefs coexist side by side. Indonesia, as one of the most diverse countries in the world, faces both opportunities and challenges due to its pluralistic nature. The diversity of religion, culture, and ethnicity makes Indonesia unique, yet also prone to conflict, especially when differences are not managed well. Historically, Indonesia has experienced significant religious and ethnic conflicts, but it has also demonstrated resilience in overcoming such challenges. The concept of religious moderation, therefore, has become a vital aspect of maintaining peace and unity in this diverse society. Religious moderation can be understood as an approach that emphasizes tolerance, dialogue, and mutual respect between individuals and groups with differing religious beliefs. It is not about diluting one's faith but about promoting a culture of understanding and cooperation across religious boundaries (Klein, 1996; Intindola & Stamper, 2023). Religious moderation encourages individuals and communities to recognize the value of diversity and to live in harmony despite their differences. In a pluralistic society like Indonesia, religious moderation is crucial for fostering social cohesion, mutual respect, and peaceful coexistence.

The concept of religious moderation is not new, but its importance has grown significantly in recent years as the world becomes increasingly interconnected (Khoerunisa & Yuliani, 2024). With the rise of global migration, interfaith interactions have become more common, and with them, the potential for both cooperation and conflict. In this context, religious moderation offers a framework for managing interfaith relations in a way that promotes peace and mutual understanding. It encourages individuals to see their differences as strengths rather than as sources of division. In Indonesia, the promotion of religious moderation has been a central focus of the government's efforts to strengthen national unity. The government has launched various initiatives aimed at fostering interfaith dialogue and promoting tolerance (AL-Ghannam et al., 2024). These efforts are seen as essential for maintaining social stability and preventing the rise of extremism. However, while the government plays a crucial role in promoting religious moderation, the success of these efforts also depends on the active participation of communities and individuals.

Religious moderation, as a national program, must be understood not only at the level of government policies but also at the grassroots level, where real change can occur. Community-based initiatives play a significant role in implementing religious moderation in everyday life. One such initiative is the KKN (Kuliah Kerja Nyata) program, which provides students with the opportunity to engage with local communities and work together on issues such as religious tolerance and social cohesion. The KKN program in Segaralangu Village, Cipari District, Cilacap Regency, for example, has played a vital role in promoting religious moderation by involving students in community activities that foster understanding between different religious groups. Segaralangu Village, with its diverse religious population, presents a unique opportunity to study the implementation of religious moderation. The village's population



includes Muslims, Buddhists, Christians, and adherents of indigenous beliefs. The presence of multiple religious communities in close proximity has the potential to either create tension or foster cooperation, depending on how religious differences are managed. The KKN program, therefore, serves as an important platform for promoting religious moderation by encouraging dialogue and collaboration among different religious groups.

In Segaralangu, the KKN program focuses on four main pillars: religious, economic, social, and environmental empowerment. These pillars aim to address the multifaceted challenges faced by the community, including issues of religious intolerance and social division (Rahman et al., 2024). By focusing on religious moderation as a core element of community development, the KKN program aims to strengthen the values of tolerance and respect for diversity. This approach not only contributes to the creation of a more harmonious community but also empowers individuals to actively engage in promoting religious moderation in their everyday lives.

The religious pillar of the KKN program encourages students to work closely with religious leaders and community members to promote interfaith dialogue and understanding. By organizing discussions, workshops, and joint religious activities, students help to create an environment where individuals from different religious backgrounds can learn from one another and appreciate each other's beliefs (Andriansyah, 2023; Aeni et al., 2024). This is an essential aspect of religious moderation, as it helps to break down stereotypes and misconceptions that often lead to conflict. The economic pillar focuses on creating opportunities for economic cooperation between religious groups. By working together on economic projects, community members can strengthen their bonds and develop a sense of shared purpose. Economic cooperation not only contributes to the well-being of the community but also fosters a sense of unity and solidarity among individuals from different religious backgrounds. This is a crucial element of religious moderation, as it helps to build trust and cooperation across religious divides.

The social pillar addresses the need for social integration and inclusion. In a diverse community like Segaralangu, it is important to ensure that all individuals, regardless of their religious background, feel included and valued. The social pillar of the KKN program encourages students to work with community leaders and organizations to address issues of discrimination, exclusion, and social inequality. By promoting social justice and equality, the program helps to create a more inclusive society where individuals can live together in peace and harmony. The environmental pillar emphasizes the importance of sustainable development and environmental protection. While not directly related to religious moderation, the environmental pillar contributes to the overall goal of creating a harmonious society by promoting cooperation between different groups in addressing shared environmental challenges. The environmental pillar also encourages individuals to recognize their shared responsibility for the well-being of the planet, which is another important aspect of religious moderation (Solehudin & Ahyani, 2024).

The implementation of the KKN program in Segaralangu Village provides valuable insights into the role of community-based initiatives in promoting religious moderation. By focusing on dialogue, cooperation, and mutual respect, the program helps to create a more inclusive and



peaceful society. The KKN program's success in Segaralangu serves as a model for other communities in Indonesia and around the world that face similar challenges in managing religious diversity. Through the promotion of religious moderation, Segaralangu Village has demonstrated that it is possible to overcome religious tensions and create a society that values unity, peace, and mutual understanding. In conclusion, the management of religious pluralism is essential for maintaining social harmony in a diverse society like Indonesia. Religious moderation offers a framework for fostering interfaith cooperation, dialogue, and mutual respect. By focusing on the promotion of religious moderation at both the government and community levels, Indonesia can continue to strengthen its social cohesion and ensure that its diversity is a source of strength rather than division. The KKN program in Segaralangu Village is an example of how community-based initiatives can contribute to the creation of a more harmonious and inclusive society. As the world becomes increasingly interconnected, the lessons learned from Segaralangu can serve as a valuable guide for promoting peace and understanding in multicultural societies everywhere.

METHODOLOGY

This study utilizes a descriptive qualitative approach, which is aimed at gaining a deeper understanding of social phenomena by exploring the experiences, perceptions, and interactions of community members. Qualitative research focuses on understanding the meaning behind behaviors and social practices, providing insights that go beyond numbers and statistics. The aim is to understand how the community of Segaralangu Village perceives and applies religious moderation, and how these perceptions affect social harmony in a multicultural environment. Qualitative research relies heavily on the researcher's role as the main instrument for data collection and analysis, ensuring that the findings are deeply rooted in the participants' lived experiences. The study was conducted over a period of observation from August 5th to 11th, 2024, during which the researchers directly interacted with the community members of Segaralangu Village. These interactions included participation in local activities, interviews with key stakeholders, and field observations to understand the daily lives of the people and the role of religion in fostering or hindering social cohesion.

Data collection was carried out using a combination of interviews, field observations, and community engagement. Interviews were a primary method of gathering in-depth information from a variety of community members. These included religious leaders, local government officials, and other residents who are directly involved in community activities. Interviews were designed to provide a comprehensive view of how different religious groups within the village coexist and interact with one another. The aim was to explore how religious values, beliefs, and practices are implemented, and how they influence interfaith relationships and social harmony. The interviews were conducted over a period of August 7th to 12th, 2024, with a mix of structured and semi-structured questions. This flexibility allowed the researchers to probe deeper into participants' answers and explore topics that may have emerged spontaneously. The interviewees were selected based on their involvement in community life and their capacity to provide valuable insights into the issue of religious moderation. In addition to interviews, field observations were an essential method for collecting data. Researchers spent time directly engaging with the community in various settings, including religious events,



social gatherings, and community meetings. These observations were crucial in understanding how people from different religious backgrounds engage with each other on a daily basis. It also allowed the researchers to witness firsthand how religious practices and cultural norms are enacted in public and private spaces.

Fieldwork was carried out in a range of locations across the village to ensure a comprehensive understanding of the community dynamics. The researchers also participated in religious and cultural events, such as joint celebrations, local festivals, and interfaith discussions, to gain an in-depth perspective of the interactions and collaborations between different religious groups. This immersion allowed the researchers to observe the nuances of social behavior that may not have been captured through interviews alone. Data analysis in qualitative research is an iterative and interpretative process, where the researcher continually refines their understanding of the data through repeated review and reflection. In this study, data analysis began once the fieldwork and interviews were completed. The data was organized and transcribed into written form, allowing the researchers to identify patterns, themes, and insights related to religious moderation in Segaralangu Village.

A critical part of the analysis process was coding, where key phrases and sections of the data were categorized based on recurring themes. For example, codes such as "tolerance," "religious harmony," "interfaith dialogue," and "social cohesion" were used to highlight significant portions of the data that were particularly relevant to the study's objectives. This process helped distill the vast amount of qualitative data into manageable categories that could be further analyzed and interpreted. By reviewing these codes, the researchers could draw connections between the individual experiences and broader social phenomena. Once the coding process was complete, the researchers examined the data to identify patterns and themes that emerged across interviews and observations. For instance, many participants spoke about the importance of religious leaders in promoting interfaith dialogue, while others emphasized the role of local community events in fostering unity. These recurring themes were crucial for understanding how religious moderation is implemented in the community, and how it influences the broader social fabric.

The final phase of analysis involved interpretation, where the researchers synthesized the findings and connected them to existing theories and literature on religious moderation and interfaith cooperation. This interpretation sought to answer the central research question: How can religious moderation be promoted in a multicultural community like Segaralangu Village? To ensure the validity and reliability of the study, several strategies were employed. Triangulation was a key method, where data was collected from multiple sources to provide a richer, more comprehensive perspective. By combining interviews, field observations, and secondary sources (such as community records and reports), the researchers ensured that the findings were well-rounded and reflective of the full scope of the issue. This approach helps mitigate bias and ensures that the conclusions drawn are rooted in diverse perspectives. Furthermore, member checking was used to enhance the reliability of the findings. This process involved providing participants with the opportunity to review their interview transcripts to ensure that their views were accurately represented. This step helped verify that the researchers had correctly understood and interpreted the data. Peer debriefing was also conducted, where the researchers discussed their findings and interpretations with colleagues or experts in the



field. This allowed for external validation of the conclusions and helped identify any potential biases or gaps in the analysis. The timeline for the study spanned several months, beginning with the observation period in August 2024 and continuing through the analysis phase in September 2024. The process of coding, identifying themes, and interpreting the data was ongoing, with regular reviews and refinements to ensure that the findings were robust and accurate.

RESULTS

The development of IMA Kota Banjar and the implementation of KKN Tematik are deeply rooted in the history of Pondok Pesantren Miftahul Huda Al Azhar Citangkolo, which is located in Kujangsari Village, Langensari Subdistrict, Banjar City, West Java, Indonesia. The origins of this institution can be traced back to the deep concerns of the young cleric, KH. Marzuki Mad Salam (deceased in 1968 at the age of 93). Originally from Grumbul Kelawan, Desa Gung Agung, Bulus Pesantren Subdistrict, Kebumen District, Central Java, he witnessed the suffering of the Muslim community during the colonial period under Dutch rule. Despite his limited resources, KH. Marzuki Mad Salam prayed fervently and sought guidance from Allah SWT. He received divine direction to leave his familiar surroundings in search of a more suitable place to spread knowledge and Islamic teachings. In 1911, he arrived at Citangkolo, an area previously considered haunted, surrounded by dangerous wild animals. Initially, three families from Manonjaya, Rancah, and Cineam in Tasikmalaya mysteriously disappeared, which added to the eerie reputation of the place. However, undeterred, KH. Marzuki Mad Salam established a 2×3 meter mosque-pavilion on 10 Muharram 1911. By 1916, he moved his family to Citangkolo, where they built a larger mosque, and the area began to thrive with agricultural production and religious activities.

The Miftahul Huda Al Azhar Foundation was formally established on September 19, 2012, as a continuation of the Yayasan Pengamalan Pendidikan Islam (YaPPIM) that was founded in 1986 by KH. Abdurrohman. Under the leadership of his son, KH. Munawir Abdurrohman MA, the foundation grew, and several institutions were developed, including the Miftahul Huda Al Azhar Islamic Higher Education Institute (STAIMA), which later became Institut Miftahul Huda Al Azhar Kota Banjar in 2024. The vision of IMA Kota Banjar is: "To become an Islamic higher education institution based on the Qur'an and excel in science, technology, and faith in Banjar City by 2030." Their missions are:

- To enhance the quality of Islamic education through a quality assurance system.
- To develop, disseminate, and apply knowledge in science, technology, and the arts, with practical research aimed at community development.
- To improve management and human resource quality for effective, efficient, and sustainable organizational performance.
- To foster partnerships that mutually benefit the university and other stakeholders.

Indonesia is a diverse country with various cultures, ethnicities, religions, and languages, making it a unique example of a multicultural society. In Segaralangu Village, Cipari Subdistrict, Cilacap District, Central Java, this diversity is prominent. The village is home to a mixture of Islam, Buddhism, Christianity, and local indigenous beliefs. Despite these religious differences, there is a strong culture of mutual respect and tolerance among the villagers.



Moderation in Religion can be understood as maintaining a balanced approach between practicing one's religion and respecting the beliefs of others. This balance helps avoid extreme and fanatical attitudes and promotes harmony in society. Moderation is essential for building tolerance and peace, both locally and globally. During community events such as the Tahlil Akbar (prayer gathering) and Maulid Nabi Muhammad SAW, the villagers, regardless of their religious affiliations, come together to participate and support the event. These interfaith activities have become important in strengthening the community's unity and cooperation.

Table 1: Religious Diversity and Interfaith Activities in Segaralangu Village

Religious Group	Activities Participated	Frequency	Community Impact
Islam	Tahlil, Maulid Nabi	Monthly	Strengthened unity, interfaith dialogue
Christianity	Tahlil, Maulid Nabi	Annual	Increased cooperation, mutual respect
Buddhism	Tahlil, Maulid Nabi	Annual	Cultural exchange, community bonding
Local Beliefs	Tahlil, Maulid Nabi	Sporadic	Preservation of tradition, inclusivity

This table demonstrates the high level of cooperation among religious groups in the village and how interfaith events contribute to mutual understanding and cohesion. Adat Istiadat (cultural traditions) remain highly respected in Segaralangu Village, reflecting Indonesia's rich cultural diversity. These traditions, including Muharraman, PHBI (Islamic Holidays), kuda lumping (a traditional dance), wayang kulit (shadow puppet theatre), and national celebrations, continue to be actively preserved. Such cultural events play an essential role in bringing together people of different backgrounds and fostering a sense of belonging. However, despite the preservation of cultural traditions, the village faces significant challenges in maintaining the balance between modernity and tradition. One of the major concerns is economic disparity. Segaralangu's economy is primarily based on agriculture, with some citizens working as laborers or in government service. The village also produces palm sugar, semut (ant products), and brick making, alongside wayang kulit crafts.

Table 2: Socio-Economic Conditions in Segaralangu Village

Indicator	Current Status	Challenges	Interventions
Education Level	Low; few attain higher education	Lack of access to higher education	Schooling programs, skill training workshops
Economic Activities	Agriculture, craftsmanship	Low productivity, reliance on seasonal work	Entrepreneurship programs, vocational training
Water Supply	Seasonal shortages, reliance on wells	Insufficient infrastructure	Satellite wells, PDAM initiatives, irrigation systems
Religious Harmony	Strong, interfaith collaboration	N/A	Interfaith activities, dialogue programs



The Segaralangu Village Development Plan includes initiatives such as establishing small-scale irrigation systems (referred to as *cacingan*) to address water shortages, improving educational access, and empowering the youth through skill development workshops. These efforts, driven by both the government and the community, aim to reduce the socio-economic gap and improve the standard of living for the villagers. One significant aspect of the KKN IMA Kota Banjar program is its focus on digital literacy. Workshops on graphic design, videography, and live streaming were organized to help villagers, especially the youth, embrace technology and develop skills that could boost the local economy. This initiative aims to introduce digital marketing and online business strategies to support local craftsmanship and agricultural products.

Table 3: Digital Training Workshops and Their Impact

Workshop Topic	Participants	Skills Acquired	Economic Impact
Graphic Design	Youth, local artisans	Graphic design software, branding	Enhanced product marketing
Videography & Streaming	Youth, community leaders	Video production, online presence	Increased online visibility
Digital Marketing	Farmers, SMEs	E-commerce, social media marketing	Higher sales, expanded markets

This approach of digital empowerment is expected to play a crucial role in transforming the village's economy and making it more competitive in the digital era. Through the implementation of the KKN Tematik program by IMA Kota Banjar, religious moderation, community empowerment, and digital literacy have been central to fostering a harmonious and progressive society in Segaralangu Village. Interfaith cooperation, along with skill-building programs, has significantly strengthened the village's social fabric. The combination of traditional values, modern education, and digital skills has created a pathway toward economic development, religious tolerance, and community resilience. The village of Segaralangu has become a model for how moderation in religion and community empowerment can lead to a peaceful, prosperous, and self-reliant society.

DISCUSSION

The analysis of the data reveals a profound connection between IMA Kota Banjar and the local community, showcasing the synergy between education, religious values, and economic development. The history of IMA and its efforts through KKN Tematik have significantly shaped the social fabric of Segaralangu and the surrounding areas, with a focus on creating a balanced and inclusive society. The establishment of Institut Miftahul Huda Al Azhar (STAIMA) marks a milestone in the development of Islamic education in the region. Tracing its roots back to the founding of Pondok Pesantren Miftahul Huda Al Azhar Citangkolo, it is clear that the foundation of IMA is deeply intertwined with the commitment to promoting Islamic values while integrating these teachings into the broader educational landscape. Over the years, the institution has expanded from a small pesantren to a recognized higher educational institution, proving that education and religion can coexist harmoniously.



This educational transformation has not only contributed to the intellectual growth of the community but also played a significant role in fostering a moderate Islamic approach. The inclusive and balanced outlook nurtured at IMA and through KKN Tematik has helped shape a generation that values both religious principles and the importance of scientific knowledge. This integration of faith and intellect aligns with IMA's vision of producing graduates who are proficient in both religious studies and modern disciplines, positioning them as valuable assets in society. As the community of Segaralangu has embraced these educational efforts, there has been a growing awareness of the importance of religious moderation. The presence of diverse faiths in the village—ranging from Islam to Christianity and local belief systems—has not led to division but instead has nurtured a spirit of coexistence. This spirit is reflected in the joint participation of community members in various religious events such as Tahlil Akbar and the celebration of Maulid Nabi Muhammad SAW. These events, though rooted in Islamic traditions, are inclusive and open to people from all religious backgrounds, fostering dialogue and promoting tolerance. In fact, the involvement of multiple religious communities in the same religious activities demonstrates the moderation and mutual respect within the society. People from different faiths have participated in events such as Tahlil and Maulid celebrations without any feeling of religious superiority, which signifies the community's commitment to maintaining peace and understanding despite their differences. The inclusivity of these events is a testament to the success of fostering interfaith dialogue and mutual respect, values that are essential in an era marked by increasing polarization.

The role of religious moderation in Segaralangu is not limited to religious practices but extends to the social dynamics of the community. The deep-rooted traditions of gotong-royong (mutual cooperation) and community solidarity serve as a platform for social cohesion, helping people work together towards common goals regardless of their religious affiliation. This collective spirit has helped enhance not only the social but also the economic resilience of the village. One of the significant outcomes of KKN Tematik has been the economic empowerment of the local community, primarily through the introduction of digital literacy programs. These programs have equipped the younger generation and local entrepreneurs with the necessary skills to tap into the growing potential of digital marketing, e-commerce, and online business models. By offering training in graphic design, videography, and live streaming, the KKN IMA Kota Banjar project has created new economic opportunities for local businesses and helped them expand their reach beyond the village borders.

The impact of these technological advancements has been remarkable, particularly in enabling local producers—such as those involved in handicrafts and agriculture—to promote and sell their products online. The skills learned through digital marketing programs have allowed small businesses to develop more attractive packaging, market their products more effectively, and reach new customers. This marks a pivotal shift from traditional business methods to a more modernized approach that can increase income and improve economic sustainability. As an example, the introduction of graphic design training has empowered local handicraft makers to rebrand and sell their goods with a professional appearance, which is crucial in a competitive online marketplace. Products such as coconut sugar, once sold solely through word-of-mouth or local markets, now have a wider reach thanks to enhanced product presentation and the use of social media platforms. As a result, businesses in Segaralangu have seen a noticeable



increase in sales and have been able to diversify their customer base, including reaching national and even international markets.

However, despite these positive changes, some challenges remain in terms of digital infrastructure and accessibility. While the digital literacy programs have been successful in teaching new skills, the availability of high-speed internet and the reliable technology infrastructure in remote areas remain obstacles for some members of the community. In particular, elderly residents and people with limited access to technology may find it difficult to fully engage in the digital economy. This suggests that while progress has been made, there is still work to be done to ensure that technology becomes universally accessible and inclusive in the region. Moreover, the economic transition driven by technology should be complemented by efforts to improve agricultural productivity. Despite the success of digital marketing, the village's economy is still heavily dependent on agriculture. By integrating modern farming techniques and agricultural technologies, Segaralangu can ensure long-term sustainability and increased production, which could further bolster the village's economic position.

In conclusion, the KKN Tematik IMA Kota Banjar project has successfully contributed to the development of Segaralangu by integrating education, technology, and religious values into the community's fabric. The programs have not only enhanced the community's skills and economic potential but also fostered an environment of religious moderation and social harmony. Looking ahead, there is a need to continue enhancing digital infrastructure, expand access to technological tools, and further integrate education with local economic practices. As Segaralangu continues to evolve, it serves as a model for other rural communities, demonstrating that with the right mix of education, technology, and tolerance, sustainable development can be achieved. The future of Segaralangu appears promising, with its growing ability to balance religious values and economic progress. The synergy between religious moderation, economic empowerment, and technological development holds great potential in ensuring that the community remains a dynamic and inclusive place for future generations.

CONCLUSION

In conclusion, the KKN Tematik IMA Kota Banjar project has made significant contributions to the development of Segaralangu, highlighting the importance of integrating religious moderation, education, and digital literacy. The emphasis on moderation in religious practice has promoted tolerance, interfaith dialogue, and community unity, while the educational initiatives have empowered residents with the skills necessary to adapt to a rapidly changing world. Cultural and religious events, such as Tahlil Akbar and Maulid Nabi, have become vital platforms for fostering peace and cooperation among different faiths, showing the success of these efforts in building a harmonious, inclusive society.

On the economic front, the introduction of digital literacy programs has been a game-changer for local entrepreneurs, particularly those involved in agriculture and handicrafts. By providing training in digital marketing, graphic design, and e-commerce, the program has allowed businesses to expand beyond local markets and reach a global audience. However, challenges



remain, such as limited access to technology and internet connectivity, which hinder the full potential of these initiatives. More efforts are needed to bridge the digital divide and ensure that all members of the community can benefit equally from the program.

Ultimately, the success of this project underscores the value of community-based development and holistic approaches to rural empowerment. By combining education, technology, and religious moderation, Segaralangu has made strides towards building a more sustainable and resilient community. The KKN Tematik IMA Kota Banjar project offers a model for rural development that can be replicated in other areas, proving that with the right interventions, rural communities can overcome challenges and thrive in a rapidly changing world.

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