

Religious Moderation In Desa Sadar Kerukunan Poncokresno, Negeri Katon Subdistrict, Pesawaran Regency

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Abstract– This study aims to analyze the implementation of religious moderation in *Desa Sadar Kerukunan Poncokresno*, Negeri Katon Subdistrict, Pesawaran Regency, using four indicators of successful Religious Moderation: National Commitment, Tolerance, Anti-Violence, and Acceptance of Tradition. These four indicators are used to assess the extent to which religious communities uphold national principles as stipulated in the 1945 Constitution, respect differences, provide space for others to hold and express their beliefs, and convey their opinions; reject the use of physical or verbal violence to pursue change, and demonstrate acceptance of local traditions and cultures in religious life, provided that such practices do not contradict fundamental religious teachings. Employing a descriptive qualitative approach, this study finds that religious moderation in *Desa Sadar Kerukunan Poncokresno*, Negeri Katon Subdistrict, Pesawaran Regency is implemented very effectively across all four indicators. These findings indicate that village residents demonstrate a moderate worldview that supports the preservation of harmony, peace, and social cohesion within the community.

Keywords: Religious Moderation, Harmony.

I. INTRODUCTION

Religion, as a belief system that regulates human relationships, including humanity's worldview toward God, functions as a moral and spiritual guideline for its adherents. Throughout the course of civilization, religion has shaped many dimensions of social life and has often served as a foundation for laws and norms governing everyday interactions. Religion frequently functions as a moral regulator in providing meaning and direction to human existence, while also playing a significant role in the formation of social values within society. Historically, however, religious teachings have sometimes been interpreted narrowly by their adherents, leading to exclusive claims of truth and the rejection of differing interpretations, even among followers of the same faith. Such absolutist perspectives may give rise to religious egoism, misunderstanding, social tension, and religious conflict.

Fanaticism in understanding religious values without considering the perspectives of others within the same religion, as well as those of different religions, generates a form of partiality laden with emotional bias and subjectivity, which often results in hostility and conflict. Such conditions frequently underlie the occurrence of horizontal conflicts with religious backgrounds in Indonesia. This type of understanding and fanaticism fosters an unwillingness among religious adherents to open themselves to alternative viewpoints, even though such openness would enable them to gain a deeper understanding of diversity within their own religious interpretations, as well as those of other religions, as alternative truths to exclusive claims of correctness.

Recognizing and affirming the existence of diversity in interpreting religious values—both within one's own religion and across different faiths—and choosing a middle path in religious understanding that is neither excessively fanatical nor radical are essential perspectives for minimizing religious conflict. Avoiding extremes—neither leaning too far to the right nor to the left—and adopting

a moderate position in interpreting religious values are widely regarded as appropriate approaches within national and social life. Linguistically, the term “moderate” is an adjective derived from “moderation,” meaning balanced or not excessive. When moderation is associated with religiosity, it refers to religious moderation, which emphasizes reducing violence and avoiding extremism in religious perspectives, attitudes, and practices (Tim Kelompok Kerja Moderasi Beragama Kementerian RI, 2020).

The values of religious moderation emphasize mutual understanding in nurturing diversity and strengthening unity among followers of different religions. These values are widely promoted as an essential means of minimizing the risk of conflict among citizens, groups, and religious communities. However, strengthening religious moderation is not without challenges. At the national level, one persistent obstacle is that religious moderation has not yet been fully effective in reinforcing tolerance and harmony. Instances of intolerance and non-moderate attitudes among religious communities remain evident in various regions. This condition is reflected in the Religious Harmony Index, which over the past three years has shown a positive trend, although the increase has not been particularly significant, as presented in the following table.

Table 1. Religious Harmony Index

No	Year	Index
1	2022	73,09
2	2023	76,02
3	2024	76,47

Source: Research and Development Agency and Training Center, Ministry of Religious Affairs of the Republic of Indonesia (2024)

The Ministry of Religious Affairs has operationalized religious moderation into priority programs and established it as an annual agenda as part of its commitment to maintaining harmony and nurturing tolerance. One such initiative is the Harmony-Aware Village Program, launched in 2017. Harmony-Aware Villages were established to serve as role models demonstrating the importance of tolerance among citizens, to be emulated by other villages, and to inspire social harmony by viewing differences not as obstacles but as sources of national strength and richness through pluralism and diversity.

A Harmony-Aware village is also understood as a social process aimed at creating harmonious living conditions amid religious, political, cultural, ethnic, and other differences within a pluralistic society. This concept requires the capacity for mutual sharing, respect, appreciation, and tolerance to enable peaceful coexistence within community groups, both at the village and sub-district levels. Harmony at the village level also serves as an important indicator for assessing the character and social cohesion of the community. When villagers are able to maintain harmony and social cohesion, the village benefits in various ways, including improved development outcomes, stronger social relations, and a positive reputation. Thus, harmony is not merely a state of peaceful coexistence but also a foundation for collective progress and shared prosperity.

Pesawaran Regency, characterized by its socially and religiously pluralistic population comprising diverse ethnicities, religions, and cultures, has demonstrated the capacity for peaceful coexistence without social frictions that could potentially lead to conflict. This condition constitutes a regional asset that must be preserved. The harmonious and tolerant social environment, along with the diversity of ethnic, religious, and cultural backgrounds in Pesawaran Regency, provided strong justification for proposing two villages in the regency as Harmony-Aware Villages in 2019. The designation of Poncokresno Village, Negeri Katon Subdistrict, Pesawaran Regency, as a Harmony-Aware Village—based on the Decree of the Head of the Regional Office of the Ministry of Religious Affairs of Lampung Province Number 321 of 2019—serves as an indicator of a community capable of living together harmoniously, peacefully, and cohesively. This condition is evidenced by strong religious, social, ethnic, and cultural unity, as well as the active involvement of local government authorities and the Office of the Ministry of Religious Affairs of Pesawaran Regency in maintaining harmony. Religious life in the village unfolds harmoniously, both in the practice of religious worship and in everyday social interactions. This harmony is further reinforced by local wisdom that fosters peaceful, tolerant, and harmonious living without tension (Kustiani, 2023).

The Harmony-Aware Village under the jurisdiction of the Office of the Ministry of Religious Affairs of Pesawaran Regency represents a microcosm of Indonesia’s religious diversity. The designation of Poncokresno Village as a Harmony-Aware Village is

expected to serve as a model for other villages or urban communities in maintaining interreligious harmony. The sustainability of Harmony-Aware Villages must be collectively safeguarded by involving all relevant stakeholders, including village governments, regional governments, the Ministry of Religious Affairs, religious leaders, youth leaders, community leaders, educational figures, social and youth organizations, and the villagers themselves. Effective coordination and communication are essential to ensure the implementation of peaceful and harmonious social life and to prevent social frictions that could trigger disputes, disagreements, or conflict within the community. In this context, stakeholders in Harmony-Aware Villages are expected to possess moderate religious perspectives, attitudes, and practices, enabling them to disseminate religious moderation within the village environment and the broader community, so that the harmony and peace that have been achieved can be sustainably maintained.

Consistency in upholding the values of religious moderation within Harmony-Aware Villages is necessary to measure the success of religious moderation implementation, including the guidance of programs and activities carried out in these villages. Such consistency ensures that the values of religious moderation remain preserved and continue to develop within Harmony-Aware Villages. Therefore, this study aims to analyze the evaluation of religious moderation in the Harmony-Aware Village of Poncokresno, Negeri Katon Subdistrict, Pesawaran Regency, and to identify the factors influencing its implementation.

II. METHOD

This study employs a descriptive qualitative research approach to examine the implementation of religious moderation in the Harmony-Aware Village of Poncokresno, Negeri Katon Subdistrict, Pesawaran Regency. This approach was chosen to capture the lived experiences and perspectives of community members regarding religious moderation.

The focus of the research is the evaluation of religious moderation in the Harmony-Aware Village of Poncokresno, Negeri Katon Subdistrict, Pesawaran Regency, as well as the factors influencing the implementation of religious moderation in this village. The research location is the Harmony-Aware Village of Poncokresno, Negeri Katon Subdistrict, Pesawaran Regency. This village was selected because its residents adhere to diverse religious beliefs and it possesses houses of worship representing five different religions. Furthermore, the diversity and interreligious harmony within this village reflect a concrete manifestation of religious moderation in promoting and maintaining social and religious harmony in Pesawaran Regency. Data were collected through in-depth interviews and direct observation involving village officials, religious counselors, and community members from different religious backgrounds. These methods were used to ensure data triangulation and enhance the credibility of the findings.

III. RESULT AND DISCUSSION

The findings of this study were obtained through interviews, observations, and document analysis related to the implementation of religious moderation in the Harmony-Aware Village of Poncokresno. The analysis is structured according to four indicators of religious moderation: tolerance, anti-violence, national commitment, and acceptance of tradition. The research findings are presented as follows:

1. Tolerance Indicator

Based on the research findings, the tolerance indicator in the Harmony-Aware Village of Poncokresno was examined through interviews with village residents. The questions focused on residents' lived experiences in interacting with people of different religious backgrounds, freedom in practicing religious worship, cooperation among residents regardless of religious affiliation, and factors that contribute to maintaining a harmonious and peaceful village life.

The results indicate that tolerance in the Harmony-Aware Village of Poncokresno is very high and has been well established. Each religious community is free to perform its religious practices, residents assist one another without regard to religious differences, and strong support and appreciation from the village government play an important role in creating and maintaining tolerance. In addition, intensive guidance provided by religious counselors who are directly engaged with the community through continuous mentoring and outreach further strengthens religious tolerance in the Harmony-Aware Village of Poncokresno.

2. Anti-Violence Indicator

The anti-violence indicator demonstrates the community's rejection of physical or verbal violence as a means of resolving conflict. Research findings show that village residents strongly oppose all forms of violence and prioritize deliberation and consensus in addressing social issues. This shared commitment has contributed to the absence of interreligious conflict within the village.

Village officials and religious leaders play a crucial role in fostering anti-violent values by encouraging dialogue and mediation whenever potential tensions arise. Violence is widely viewed as counterproductive and incompatible with religious teachings and local cultural values. Consequently, the consistent rejection of violence reflects the successful internalization of religious moderation within the Harmony-Aware Village of Poncokresno.

3. National Commitment Indicator

The national commitment indicator is used to assess the community's awareness of the importance of national spirit and patriotism, while the nationalism indicator aims to evaluate the success of the village government in instilling national values and strengthening a sense of unity. The findings indicate a strong level of national commitment and nationalism among the community. This is reflected in the active participation of residents, including youth organizations, in commemorating Indonesia's Independence day. In addition, the practice of gotong royong (mutual cooperation) and collective action serve as important indicators of a strong national commitment within the community of the Harmony-Aware Village of Poncokresno.

4. Acceptance of Tradition Indicator

One of the local traditions or forms of local wisdom maintained by the Harmony-Aware Village of Poncokresno is the commemoration of the month of Suro. This long-standing local tradition demonstrates that the religious communities in the village are able to preserve and accept local cultural practices without contradicting their respective religious values, and instead use them as a means of fostering social harmony. This indicates that the residents of the Harmony-Aware Village of Poncokresno continue to embrace customs, traditions, and local wisdom that have existed for generations. One prominent tradition is the annual commemoration of the month of Suro, which takes place at the village hall and involves residents from all religious backgrounds. This tradition is carried out through communal gatherings, shared meals, and interfaith prayers, with full support from village officials. Community members perceive this practice not as a religious contradiction, but as a social mechanism for strengthening harmony, solidarity, and interreligious understanding.

Evaluation of Religious Moderation in the Harmony-Aware Village of Poncokresno, Negeri Katon Subdistrict, Pesawaran Regency

The evaluation of religious moderation in the Harmony-Aware Village of Poncokresno, Negeri Katon Subdistrict, Pesawaran Regency, was conducted using the Formal Evaluation approach proposed by William Dunn, as cited in (Warman et al., 2023). This approach assesses the outputs of the religious moderation policy implemented in the Harmony-Aware Village of Poncokresno based on the objectives of the religious moderation policy itself, as stipulated in relevant regulations and policy frameworks, along with their derivative programs. One such derivative program is the Harmony-Aware Village program, which represents an operational extension of the religious moderation policy.

The evaluation of religious moderation implemented in the Harmony-Aware Village of Poncokresno employs four indicators of successful religious moderation, namely tolerance, anti-violence, national commitment, and acceptance of tradition. These indicators were operationalized into a series of questions posed to research informants consisting of village residents, village officials, and religious counselors. The findings indicate that all four indicators of successful religious moderation demonstrate very positive results, as elaborated below.

1. Tolerance Indicator

Shofiah Fitriani (2016) defines tolerance etymologically as deriving from the English word toleration, which refers to a tolerant attitude. In Arabic, tolerance is known as al-tasāmuḥ, which conveys meanings of forbearance, openness, and willingness to accept

differences. Terminologically, tolerance is understood as providing space for others to act in accordance with their respective interests and beliefs (Fitriani, 2020).

Casram (2016), meanwhile, defines tolerance as originating from the Latin term *tolerantia*, meaning leniency, gentleness, patience, and openness of heart. In another sense, tolerance is understood as an attitude of accepting differences and respecting others. It also refers to mutual respect, acceptance, and appreciation amid cultural diversity, freedom of expression, and variations in human character. Furthermore, tolerance may be viewed as a form of accommodation in social interaction that plays a crucial role in maintaining social order. A tolerant attitude requires broad insight, openness to dialogue, freedom of thought, and respect for freedom of religion. Thus, tolerance can be understood as a positive attitude that upholds respect for fellow human beings in the realization of human rights.

Tolerance as a social reality implies that religious communities cannot restrict their interactions solely to members of their own religious groups but must engage with others who hold different beliefs. Therefore, a tolerant attitude must be cultivated by every religious adherent as an effort to maintain social stability, so that the potential for ideological or physical conflict can be avoided in interreligious and civic relations. Through tolerance, mutual respect and recognition of others' rights can be fostered without coercion (Casram, 2016).

The tolerance indicator can be regarded as the most dominant indicator demonstrated and practiced by village residents, as tolerance has become an integral part of daily life in the village. This practice predates the formal emergence of the religious moderation policy, indicating that tolerance has long been embedded in the social life of the community. This is evident in various community activities, particularly in the practice of religious worship. For example, Muslim residents freely conduct *yasinan*, *tahlilan*, *tarawih* prayers during Ramadan, Friday prayers, religious study gatherings, and women's *majelis taklim* in local mosques.

During Islamic holidays such as Eid al-Fitr and Eid al-Adha, non-Muslim residents, particularly youth, actively participate in ensuring the comfort and security of Muslim worshippers by managing parking areas and maintaining security at mosques and open fields used for Eid prayers. In addition, during Eid al-Fitr, non-Muslim residents—including Christians, Catholics, Buddhists, and Hindus—visit Muslim households to exchange greetings and forgiveness, thereby participating in the festive atmosphere.

Similarly, the religious practices of Christian and Catholic residents, including prayers, worship services, Sunday services, consolation services, and even Christmas celebrations in local churches, are conducted peacefully without disturbance or intimidation. Residents of other faiths, such as Muslims, Hindus, and Buddhists, also contribute to maintaining peace and security during Christmas celebrations. Likewise, Hindu and Buddhist residents acknowledge that they have never experienced disruption or intimidation in practicing their religious rituals. They freely observe their religious practices, and residents of other faiths also help ensure safety and comfort during religious observances, including Galungan and Vesak Day celebrations. As a result, the Harmony-Aware Village of Poncokresno appears to celebrate five major religious holidays annually.

Beyond freedom and comfort in religious worship, communal activities and religious life in the Harmony-Aware Village of Poncokresno are marked by harmony and peaceful coexistence. Religious differences are not perceived as threats but rather as a foundation for strengthening brotherhood and solidarity among residents. The community believes that diversity is unavoidable and constitutes a divine gift; therefore, differences serve as a source of motivation to reinforce unity and togetherness. This is evident in various community activities, particularly those involving youth organizations (*Karang Taruna*), where young people from different religious backgrounds collaborate and interact in village programs.

The tolerance cultivated in the Harmony-Aware Village of Poncokresno represents mutual respect for others' rights to choose and practice their religion, freedom of expression, and the ability to convey differing opinions. Tolerance also entails accepting differences sincerely and openly while treating others with kindness and friendliness. As such, tolerance has become a fundamental pillar of civic life, enabling residents to coexist peacefully and accept differences constructively. Through tolerance, village residents create a harmonious, peaceful environment and build a cohesive community.

2. Anti-Violence Indicator

According to Lukmono (2021), the concept of anti-violence refers to active engagement grounded in values of compassion when addressing conflict situations. This approach aims to optimize communication oriented toward truth while preventing and halting destructive actions. Consequently, anti-violence should not be interpreted as passivity, surrender, or weakness, but rather as an attitude that emphasizes moral and social strength without resorting to violence in conflict management and resolution (Vinsensius Florianus Dalu Sogen & Yosep Belen Keban, 2023).

The findings indicate that village residents prioritize deliberation (*musyawarah*) in resolving problems or conflicts without violence. This demonstrates a strong understanding of the anti-violence concept within the framework of religious moderation. Furthermore, anti-violence is understood as a rejection of ideologies that legitimize violence in the name of religion, whether in the form of physical violence or psychological pressure. Even though no religious conflicts or potential tensions have occurred in the village, residents consistently choose dialogue and consensus as their preferred means of problem-solving. Village officials play a significant role in identifying, preventing, and managing potential conflicts by facilitating and exemplifying anti-violent attitudes and behaviors, while refraining from interfering in the internal affairs of already harmonious religious communities. Religious counselors also affirm that no major challenges exist in fostering anti-violence awareness, as peaceful, harmonious, and non-violent values have long been ingrained and transmitted across generations within the village.

Violence, whether perpetrated by individuals or groups, is considered fundamentally incompatible with the community's beliefs, as it is viewed as ineffective and counterproductive in resolving conflicts. Instead, violence is believed to exacerbate problems. Such actions also contradict long-standing village traditions that emphasize dialogue and deliberation among residents and religious leaders to collectively identify root causes and manage differences peacefully, resulting in fair and wise decisions. Village residents recognize that violence cannot be attributed to any particular religion; therefore, regardless of justification, religious adherents are expected to avoid all forms of violence. In this context, religious moderation plays a crucial role in encouraging the rejection of violent practices and promoting anti-violence principles in religious and social life. The strong understanding and firm rejection of violence reflect the successful implementation of religious moderation in the Harmony-Aware Village of Poncokresno.

3. National Commitment Indicator

National commitment serves as a key indicator for assessing the internalization of national values, loyalty to Pancasila, and rejection of ideologies that contradict Pancasila. It is a vital component of religious moderation, as the practice of religious teachings is fundamentally aligned with civic duties. Thus, national commitment forms an essential foundation for building a harmonious, peaceful society.

As an indicator of religious moderation, national commitment reflects one's perspective and attitude in practicing religious teachings. In other words, fulfilling one's obligations as a citizen also represents the embodiment of religious values. The findings indicate a strong national commitment among residents of the Harmony-Aware Village of Poncokresno. Interviews reveal that residents possess a clear awareness of nationalism and patriotism, albeit expressed in practical and simple forms, such as participating in national holiday commemorations, including Indonesia's Independence Day. Village residents actively attend ceremonies held at the village field and consistently display the national flag and decorative banners in front of their homes and along village roads.

The practice of *gotong royong* (mutual cooperation) remains prevalent, reflecting unity, solidarity, tolerance, and justice—values commonly associated with a strong national character. These values are deeply embedded in residents' attitudes and behaviors, particularly in their patriotism, respect for national symbols, sense of unity, love for the Unitary State of the Republic of Indonesia, prioritization of public interest over personal gain, loyalty to Pancasila and the 1945 Constitution, and awareness of civic responsibility (Faridah et al., 2023).

In addition to residents, village officials and religious counselors play a crucial role in sustaining national spirit and nationalism. Furthermore, the designation of Poncokresno Village as a Pancasila Village by the Military District Command (Kodim) 0421 of South Lampung and Pesawaran further indicates the strong national commitment and nationalism present in the village.

4. Acceptance of Tradition Indicator

According to Peransi, as cited in Rodin (2013), the term tradition derives from *traditum*, meaning anything transmitted or inherited from the past to the present. Based on this definition, tradition can be understood as a form of cultural heritage or customary practice originating in the past and continuously preserved over time (Rodin, 2013)

Tradition and culture may also be understood as a series of social activities that require togetherness, care, compassion, and mutual assistance among community members. These values form the foundation of a harmonious and structured social life, reflected in various aspects such as individual and collective behavior, lifestyles, social stratification, religious practices, myths, and other socio-cultural elements (Mustofa et al., 2022).

Interview results related to the acceptance of tradition indicate that residents of the Harmony-Aware Village of Poncokresno continue to uphold long-standing local traditions and wisdom passed down through generations. One such tradition is the annual commemoration of the month of Suro (Suro-an), held at the village hall and attended by all residents and religious leaders, with full facilitation and support from village officials. This tradition has crystallized into a positive inherited practice believed to bring social benefits. It indicates that residents continue to accept local customs and wisdom, viewing communal feasts, interfaith prayers, and shared meals as practices that do not contradict religious values but instead strengthen brotherhood, harmony, and social cohesion

This practice reflects an adaptive form of religious life that integrates local culture and demonstrates openness toward diverse religious expressions, as long as they do not conflict with core religious principles. Consequently, wisdom and critical perspectives in understanding religious concepts and local traditions are essential to avoid misinterpretation of cultural values and overly rigid or dogmatic religious practices. Interview findings further reveal that residents do not view religion as a rigid belief system, but as one that interacts dynamically with local culture and tradition. Ultimately, the interaction and integration of religious teachings with local traditions shape a community that is both religious and deeply connected to ancestral cultural values.

Local traditions not only affirm the identity of the Harmony-Aware Village of Poncokresno but also contribute to interreligious harmony and social cohesion. These traditions serve as social bonds that strengthen cultural and emotional ties among residents, fostering empathy, solidarity, and mutual cooperation. Cultural values, as guiding principles of life expressed through philosophies and customs, may also contain religious and moral elements that support harmony and peaceful coexistence.

In conclusion, religious moderation as a public policy has generated positive impacts, particularly for the community of the Harmony-Aware Village of Poncokresno, Negeri Katon Subdistrict, Pesawaran Regency. The evaluation demonstrates an interdependence between empirical findings and the core values of religious moderation. Moreover, the evaluation provides extrinsic value, reflecting the fundamental characteristics of evaluation activities, as noted by (Meutia, 2017), whereby the achievement of policy objectives also contributes to the realization of broader goals, namely social harmony and togetherness.

The evaluation of religious moderation using the four success indicators—tolerance, anti-violence, national commitment, and acceptance of tradition—shows very strong and positive outcomes across all indicators. This indicates that the religious moderation policy produces tangible outcomes and impacts experienced by the village community. This finding aligns with the view of Lester and Stewart, as cited in (Meutia, 2017), that policy evaluation illustrates policy impacts and determines subsequent actions. Thus, religious moderation as a policy aimed at strengthening tolerance, fostering harmony in diversity, building mutual understanding, and reinforcing unity among religious communities in Indonesia remains relevant and effective, as evidenced by the lived experiences of residents in the Harmony-Aware Village of Poncokresno.

Evaluation is not only necessary to measure policy success but also to assess the objectives of the evaluation itself. As explained by (Wirawan, 2012), the findings indicate that the Harmony-Aware Village program significantly influences village residents and provides meaningful benefits, enabling the achievement of policy targets and objectives. This is particularly evident through the reinforcement of religious moderation values as a moderate worldview that supports harmony, peace, and social cohesion within the village community.

Identification of Factors in Implementing Religious Moderation in the Harmony-Aware Village of Poncokresno, Negeri Katon Subdistrict, Pesawaran Regency

The implementation stage of a public policy is a highly crucial process, as both the process and its execution significantly influence the success or failure of the policy that has been established. The successful implementation of religious moderation in the Harmony-Aware Village of Poncokresno is strongly influenced by various supporting factors as well as inhibiting factors that affect both its effectiveness and sustainability. One of the primary factors contributing to the success of religious moderation in the Harmony-Aware Village of Poncokresno is that harmony and tolerance within the village did not emerge in a short period of time. Rather, they have been practiced for decades, having been inherited from the village's ancestors, founders, and former religious leaders, who consistently fostered and preserved togetherness, tolerance, and interreligious harmony among village residents. This long-standing tradition of harmony is reflected in the philosophical meaning of the name Poncokresno itself, which derives from Ponco (five) and Kresno (wisdom or religion), signifying a village inhabited by followers of five different religions that have coexisted since the establishment of the village.

Another supporting factor influencing the implementation of religious moderation in the Harmony-Aware Village of Poncokresno is the shared primordial background of the village residents, who predominantly belong to the Javanese ethnic group. Although the villagers adhere to diverse religions, their shared Javanese ancestry fosters a strong sense of kinship and social cohesion. This primordial similarity facilitates the practice of religious moderation and strengthens the maintenance of tolerance, tradition, and social harmony within the village.

An equally important factor is the support provided by the Village Government, the Regency Government, and the Office of the Ministry of Religious Affairs of Pesawaran Regency. As key policy actors, these institutions play a vital role in the stages of policy formulation, particularly in problem identification, agenda setting, policy implementation, and policy evaluation (Meutia, 2017). This support is evident in the continuous facilitation and encouragement provided by the Village Government for community activities related to togetherness, mutual cooperation (gotong royong), and social harmony.

Similarly, the Regency Government and the Office of the Ministry of Religious Affairs of Pesawaran Regency actively and routinely conduct religious guidance, education, and outreach through religious counselors who directly engage with village communities on a periodic basis. In addition, various activities themed around religious moderation are regularly organized in the Harmony-Aware Village of Poncokresno, including interfaith dialogues, interfaith prayers, harmony forums (sarasehan kerukunan), and a range of social activities.

Furthermore, the role of the Interfaith Communication Forum (FKUB) of Pesawaran Regency has been significant in strengthening the Harmony-Aware Village through various programs, such as the provision of social assistance and dissemination of worship regulations during the COVID-19 pandemic; the establishment of an Interfaith Religious Leaders Communication Forum; socialization, understanding, and implementation of religious moderation and harmony strengthening; certification programs for waqf land and land for houses of worship across religious communities; implementation of interfaith harmony and mutual cooperation through housing renovation programs; and facilitation of permits for the construction of houses of worship. Previous studies reinforce the importance of consistent and intensive support from these entities in sustaining religious moderation in the Harmony-Aware Village of Poncokresno, Negeri Katon Subdistrict, Pesawaran Regency (Kustiani, 2023).

In the implementation of public policy, however, not only supporting factors are identified; inhibiting factors may also hinder effective policy execution. In the context of religious moderation policy in the Harmony-Aware Village of Poncokresno, the primary inhibiting factor identified through interviews and observations is the strong negative influence of social media. This influence has affected the mindset, opinions, and behavior of village residents, particularly adolescents, who are vulnerable to exposure to negative social media content containing issues related to ethnicity, religion, race, and intergroup relations (SARA), intolerance, and narratives that threaten national integration.

IV. CONCLUSION

Based on the research findings and discussion regarding the evaluation of religious moderation and the factors influencing its implementation in the Harmony-Aware Village of Poncokresno, Negeri Katon Subdistrict, Pesawaran Regency, it can be concluded that religious moderation has been implemented very effectively. Using four indicators—tolerance, anti-violence, national commitment, and acceptance of tradition—the study demonstrates consistently positive outcomes across all dimensions.

The indicators of tolerance, anti-violence, and acceptance of tradition show particularly strong performance, while national commitment reflects a high level of civic awareness and loyalty to national values.

Overall, religious moderation has been successfully internalized as a moderate worldview among village residents, enabling them to maintain social harmony, peace, and cohesiveness within the village community.

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