

# Strengthening Religious Moderation in Local Culture Through Community Leaders Perspective in Jeneponto District

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## ABSTRACT

This study attempts to describe the strengthening of religious moderation in local culture through the perspective of community leaders. The process of collecting data using qualitative methods. Data was collected through interviews, observation, and documentation. This study aims to determine the substance or material of religious moderation in local culture. The results showed that: religious moderation in the accommodation dimension of local culture includes: the concept of celebrating historic days, local traditions which include: *appalumbajarang*, *passempe*, *pamanca*, *jene-jenesappara*, *gotong royong*, *emposipitannggarri* (*tudangsipulung*), *'bulosibatang ,accerasitongka-tongka, siri' napacce*, and *accera' kalompoang*. The practice of accepting religious activities in accommodating local culture for the Jeneponto community does not become a stumbling block, it even becomes the glue of social relations. Many religious traditions such as *MauduLompoa* are still carried out and even annually carried out on a large scale at several points and even facilitated by the local government in collaboration with traditional stakeholders. Likewise, people's habits in carrying out the religious traditions of *Barazanji*, *Arrate*, *AnggajiTakabbala*, and *Korontigi* also run without any obstacles and obstacles from religious organizations that are contrary to this tradition.

**Keywords:** *Perspective, Community Leaders, Religious Moderation, Local Culture.*

## 1. INTRODUCTION

Indonesian society is a pluralistic society with ethnic, cultural, religious, racial and inter-group diversity. This diversity is the nation's capital in building and strengthening the nation's cultural order in various entities. This diversity needs to be cared for and fought for in a container of harmony. Harmony is the harmonization of society in a difference. The manifestation of harmonization is building peace, mutual respect and respect, and strengthening social, cultural, and religious tolerance in the community.

Indonesia is an archipelagic country that is very diverse and full of diversity values, both in terms of ethnicity, ethnicity, culture and religion. In terms of ethnicity, Indonesia consists of more than 300 ethnic groups and 1,340 ethnic groups with various unique cultures that are owned and spread from Sabang to Merauke. Meanwhile, in terms of religion, the diversity of religions in Indonesia include Islam, Catholicism, Christianity, Hinduism, Buddhism, Confucianism and various other local beliefs.

Diversity in the context of religion is indeed prone to conflict, it is necessary to be careful in carrying it out. Don't let anyone feel exclusive and want to be noticed more than others. Vulnerability in the field of religious harmony is caused by the establishment of places of worship, religious broadcasting, foreign aid, interfaith marriages, celebrations of religious holidays, blasphemy, splinter sect activities, social aspects and weak supervision and law enforcement (Salim, 2017).

This diversity is an extraordinary basic potential to be used as a modality in strengthening the existence of national culture for the younger generation through inculcating an attitude of diversity for students, if it can be managed properly through educational practices in schools that prioritize open and progressive pedagogical principles. However, based on the facts, the current condition of diversity often triggers conflict and fosters discriminatory attitudes for students in schools. The real evidence is the development of sectarianism, anti-diversity, radicalization and acts of violence that often occur in schools. Efforts to homogenize and reject tolerance are present in schools, presented in the

teaching and learning process in the form of indoctrination. Teachers who are supposed to be the catalyst for the dynamics of diversity and the seeds of cultural wisdom values in diversity in schools, are not infrequently the trigger for anti-tolerant attitudes and prejudice in education in schools. (Muqorobin: <https://radardepok.com/2018/04/forming-sikap-kebhinekaan-dari-school/>).

Research from the Center for Religious Research and Development (2011, 2012, 2013 and 2014) in North Sulawesi, South Sulawesi, East Kalimantan, West Sulawesi, Gorontalo, and Southeast Sulawesi shows that the potential for harmony is very large. Indonesian people are generally tolerant and can accept differences, especially in economic, social and political aspects. However, in the religious (theological) aspect, there is usually caution in building relationships between religious identities (Sapriyalla, 2016).

The Indonesian nation is a nation that has a variety of diversity, both ethnic and religious. From this diversity, a complete understanding of how to dive into diversity is required to avoid friction or clashes. Therefore, the main foundation that keeps the Indonesian people in harmony in today's pluralism is because of the strong motto that serves as a unifying force, namely *Bhineka Tunggal Ika* (different but still one).

The concept of religious moderation puts forward an attitude of openness, not being allergic to differences, merging in diversity, and making peace with differences. In order for the concept of religious moderation to remain sustainable for the nation's young generation, it is necessary to actualize it through educational institutions as the basis for strengthening religious moderation education.

In order for the direction and purpose of religious moderation education to be well implemented in educational institutions, ideas or concepts from community leaders are a necessity. Community leaders who can be asked for their views include; religious leaders, educational leaders, traditional leaders, and government figures. Ideas that will be explored based on the perspective of community leaders include; The values that will be used as material for religious moderation education, the educational process, and the implementation of religious moderation education.

In order to develop a religious moderation education system, a number of ideas and perspectives need to be gathered. Of course, these ideas and perspectives need to be explored from community groups who are recognized as having competence and expertise in their fields, especially with regard to the substance, methodology, implementation of the education system which will be included as part of the religious moderation education system. Substantially, the content

of the religious moderation education system should include teaching values from various religions and cultural values from various ethnicities. Sources of ideas and perspectives are of course religious and traditional leaders. For the purposes of educational methodology, it can include approaches, strategies, methods and educational techniques. For this purpose, of course, the ideas and perspectives of the education system are obtained from educational leaders. And the last is the system of application which includes products of regulations or laws and regulations, which of course are obtained from government and legislative figures. For this purpose, it is urgent to conduct scientific studies to gather ideas and perspectives on the religious moderation education system from community leaders, especially religious leaders, traditional leaders, educational leaders, government leaders, and legislative figures.

Based on the description in the background section, the formulation of the problem in this research is how to strengthen religious moderation in local culture. This study aims to find religious and cultural values in strengthening religious moderation. The results of this study are expected to be useful both theoretically and practically. Theoretically, the research results are expected to enrich the phenomenon of educational science in general, and religious education in particular. Practically, the research results are expected to be used as a basis in formulating policies to improve the quality of life of religious people in general and policies to improve the quality of religious education in particular.

## 2. LITERATURE REVIEW

### 2.1 Religious Moderation

The word moderate in Arabic is known as *al-wasathiyah*, which has the equivalent meaning of the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). The word *wasathiyah* comes from the word *wasath* which has many meanings, including: 1) something that is between the two ends; 2) The middle of everything; 3) Something between good and bad; 4) fair and kind. From this meaning the essence of *wasathiyah* is that there is a tug-of-war relationship between the middle and the two ends, so that it requires patience and tenacity in dealing with it, and also requires adequate knowledge and understanding, so as not to be dragged by one end, so that both ends can be drawn whatever. needed to achieve justice and goodness. (Shihab: 2019).

If it is related in the context of religion, the notion of religious moderation is a perspective, attitude, and behavior, and always takes a position in the middle, always acts fairly and not extreme in religion. From this understanding, the basic principle of moderation is fair and balanced, namely always maintaining a balance

between two things, the balance between reason and revelation, between physical and spiritual, between rights and obligations, between individual interests and communal benefit, between ideal ideas and reality, and balance the past and the future. (2019b Drafting Team).

Moderate is a characteristic and essence of religious teachings, Islam is a moderate religion. Since the arrival of Islam in Indonesia, as far as the process of its spread as a religion and cultural power is concerned, in fact it has shown its friendliness. In this context, Islam is propagated in a peaceful manner, does not force other believers to convert to Islam, respects the current culture, and even accommodates it into the local culture without losing its identity. (Miftahuddin 2010).

## 2.2 Public figure

Some experts equate community leaders with leaders. Leaders are interpreted in various ways such as king/president, chairman/head, coach/supervisor, pioneer/movement, figure/leader, guide/guide and so on. In this context, community leaders are people who have certain positions in society (Kusnadi& Iskandar, 2017). UU no. 8 of 1987 concerning Protocol Article 1 paragraph 6 explains that a public figure is someone who because of his social position receives honor from the community and/or the Government. Who and what causes a person to be considered a public figure is his work in society, having a formal position in government, or mastering certain scientific fields.

Community leaders have special skills and advantages so that they are able to influence other people to jointly carry out certain activities for the achievement of one or several predetermined goals. Community leaders are needed as a center for moving the community towards certain goals, such as driving social mobilization, encouraging innovation, guiding character, guiding change orientation and so on.

## 3. METHODOLOGY

This type of research is qualitative research. The location of this research was carried out in Jeneponto Regency which was focused on extracting ideas from community leaders. Data collection techniques with in-depth interviews and observations. Methods of Data Analysis include the collected data and reprocessed to draw conclusions about the main ideas based on the research focus. The data processing is carried out in stages: data identification, data classification, data reduction that is not related to the research focus, data structuring based on an analytical framework, connecting (correlation) data based on data structures, interpreting the results of data correlation with several expert sources, making conclusions, and reporting.

## 4. RESULT AND DISCUSSION

### 4.1 Community Leaders' Ideas About Religious Moderation

Exploring the idea of religious moderation education from the perspective of community leaders in Jeneponto Regency in order to develop an appropriate and comprehensive concept to be poured into educational institutions. The various views and ideas given will become the formulation of religious moderation education in Jeneponto Regency. Therefore, in selecting informants, systematic reasoning is needed, both in terms of competence and capability, as well as character which is a necessity. To collect data and information from the perspective of these figures, a matrix of data collection instruments was created to make it more focused and focused.

Religious Leaders Perspective: The ideas that will be explored from religious leaders are religious values regarding religious moderation (national commitment, tolerance, anti-violence, and accommodation of local culture). Perspective of Traditional Leaders: The ideas that will be explored are traditions that contain the value of religious moderation (national commitment, tolerance, non-violence, and accommodation of local culture). Tradition usually takes the form of community life cycles, belief systems, community systems, knowledge systems, language systems, livelihood systems, technology systems, and art systems. Educator's Perspective: The ideas to be explored are related to the educational process. Some things that need to be discussed are the types of education that will teach religious moderation education. Among others: Type and level of education unit, curriculum, and learning process. Government Figures Perspective: Ideas that will be explored include, among others, how the policy of implementing religious moderation education will be. This includes the form of policy, policy scope, policy objectives, and policies to support learning facilities.

The scope of religious moderation education material that will be described in this study includes two aspects, namely material related to religion and local cultural traditions. The search for data related to religious material was obtained from several religious and traditional leaders in Jeneponto Regency. In the context of this study, the educational material for religious moderation includes material sourced from the values of religious teachings and the values of local wisdom. Both types of values are captured from religious leaders and traditional leaders.

### 4.2 Strengthening Religious Moderation in Local Culture

The Jeneponto community still upholds local cultural values, both in the form of cultural attractions and in the form of religious traditions. Relation to

culture and religious traditions that are still alive and rooted in society such as; A series of death processions (AnggalleAllo), takabbala, maudulompoa, arrate, barazanji.

According to KH. Fridayang Rate (Chairman of the MUI Jeneponto Regency) that culture or tradition as long as it does not conflict with the Islamic creed in my view is fine, but if the culture and tradition are contrary to the creed, we should not accept it. The Islamic culture that we believe is like entering the month of Rabiul, we read barasanji, the culture of remembering death with various rituals such as anggalleallo is okay, but if it is excessive, it is not justified. Culture is a human creation in a location/region as long as it does not conflict with the Islamic creed, it may be preserved.

The same thing was also expressed by Mr. Syamsul Kamal (Chairman of the NU PC in Jeneponto Regency) of the view that the culture and religious traditions carried out by the Jeneponto community such as the implementation of MauduLompoa, Barazanji, Arrate, Takabbala, and AnggalleAllo, with the view of NU who understands AhlusunahwaJama'at is still in accordance with and does not conflict with religious teachings because it is still included in the realm of Islamic broadcasting.

Commemorating Indonesia's independence day has also become a culture. In the Qur'an in general that commemorating the independence day of August 17 specifically for the Indonesian nation is not textually in the Qur'an, but contextually it is in the Qur'an. In Surah Ibrahim verse 5 which reads:

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِنَا ۖ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُلِّ صَبَّارٍ شَكُورٍ ۝

Meaning: And verily We sent Moses with Our Signs, (and We commanded him): "Take out your people from darkness to light and remind them of the days of Allah." Indeed, in that there are signs (of Allah's power) for everyone who is patient and much grateful.

This verse was revealed to the Prophet Muhammad, by conveying that an incident had occurred to Moses being told to tell the days of Allah. All commentators say that what is meant by the days of Allah SWT are historical days.

Searches related to local traditions and culture that are still sustainable and living in the Jeneponto community can be obtained from several traditional leaders as traditional actors and stakeholders. The ideas explored are traditions that contain the value of religious moderation (national commitment, tolerance, non-violence, and accommodation of local culture). Traditional leaders were confirmed about their concepts and ideas about local traditions and culture in Jeneponto Regency which can be used as educational material for religious moderation in the perspective of traditional leaders as follows:

The spirit of the values of nationalism and regional patriotism through local culture and traditions that are still firmly held by the Jeneponto community can be found in several performances, both in the form of art performances and traditional competitions, such as *AppalumbaRare*, *Passempa*, *Pamanca*, and so on. This cultural tradition is an embodiment of the spirit of national commitment which is the pillar of religious moderation. The spirit of courage and chivalry of the perpetrators in upholding the authority and banner of the area they are defending is at stake, because these three traditions require a high fighting spirit in order to bring victory to the area they defend. Therefore, it takes careful preparation and an accurate strategy to win the match and if you win, you will get awards and praise from all walks of life.

#### a. *AppalumbaJarang*(Horse Racing)

The horse (rare) has become a symbol of Jeneponto Regency, so it is known as the city of horses because it has become part of the daily life of its people. It's not complete if you visit Jeneponto Regency if you don't enjoy its culinary tours that are made from horses such as, *coto* and horse *konro*, and no less delicious to taste is the typical food of the Jeneponto people, namely "*gantajalang*" which is the main dish if there is a party.

For the Jeneponto people, horses are not only used for agricultural purposes and as a means of transportation, horses are also used as pets to compete in the racetrack.

*AppalumbaJarang* or Horse Racing is an equestrian agility competition that is characteristic of the people of Jeneponto Regency. This tradition demands the courage of the jockeys to ride their racehorses, and it is not uncommon for children to be used as jockeys using makeshift equipment. There are two official locations provided by the local government as *Appalumbajarang* event, namely in the Bangkala sub-district and in the Binamu sub-district.

This activity has become an annual agenda organized by the government, usually coupled with certain moments such as the Anniversary of Jeneponto Regency, the Independence Day of the Republic of Indonesia, or other historic days. This event is also a gathering place because it brings together jockeys from various regions, as well as tourism promotion and strengthening the local economy.

#### b. *Passempa'*

This activity is a people's party event which is a series of *Jene'-jeneSappara* events. In this *Passempa'* tradition, participants must follow the rules made by the referee or jury. That is, participants may not hit with their hands. They fight using only their feet or kick each other until one of them falls. Participants who fall are declared losers, and can no longer continue the match.

After the fight they shake hands with each other as a sign that they forgive each other for what happened in this *pasempa'* tradition. The spirit of sportsmanship must be instilled in this tradition.

Each sub-district sent several representatives to participate in this competition. Hand in hand to maintain and uphold the honor of the region as a form of national commitment who wants to maintain the prestige and honor of the region that is defended by each participant.

#### c. *Pamanca'*

Usually the people of Jeneponto can watch the *Pamanca* traditional performance if there is a wedding party of the nobility (*Karaeng*). *Pamanca'* is a martial arts fight between two or a group of people. The silat used is traditional silat. The fighter wears traditional clothes in the form of *sarung* and *patonro* (head cover). *Pamanca'* movements follow the music of drums and gongs.

#### d. *Je'ne-Je'neSappara*

The traditional *Je'ne-Je'neSappara* party ceremony (bathing in the month of Safar) is an annual tradition that is carried out every month of Safar by the Jeneponto community which is located in Balangloe Village, Tarowang District, Jeneponto Regency. This tradition intends to celebrate the victory of the Tarowang kingdom over the Majapahit Kingdom. In addition, this traditional party also aims to commemorate the services of a famous healer who was once owned by the people of Balangloe Village.

Another version of the historical value of *Je'ne-Je'neSappara* which begins with the arrival of religious advocates from the Arabs by bringing trade missions while introducing Islamic culture and then anchoring on the seafront around the Tarowang and *karampangpajja* areas. The arrival of religious advocates from Arabia was warmly welcomed by the local community and coincided with the month of Safar, and finally this event has finally become a custom to this day. (Interview: YusrilAwalPalengkaiKrg. Leo).

The traditional *Je'ne-Je'neSappara* party is held ceremonially by involving various elements in the celebration such as; local government, traditional stakeholders, religious leaders and local communities. To attract the attention of local and foreign tourists to attend this activity, there are several typical Jeneponto cultural performances that are displayed in the *Je'ne-Je'neSappara* traditional party such as dances, *angngaru* (symbol of picking up guests), and *PalumbbaBiseang* (competition of guests). traditional boat).

The traditional *Je'ne-Je'neSappara* party contains values as a purification of the heart and mind from dependence on a negative environment. This traditional *Je'ne-Je'neSappara* party has a spirit of tolerance in respecting others, there is a mingling of various

elements of society, when carrying out the bathing ritual together with joy. In addition to the values of tolerance, it can be developed in religious moderation education, as well as a means to accommodate local culture in order to survive in society.

The values contained in the activities of the *Je'ne-Je'neSappara* traditional party can improve the relationship between people regardless of ethnic, religious, and group backgrounds. The community mingles as one between local residents, migrants from various regions, and even foreign tourists sometimes deliberately come to watch the traditional *Je'ne-Je'neSappara* party.

#### e. *Mutualcooperation*

This tradition is still strong in the Jeneponto community, usually when people build houses, or move houses, people will come in droves to help voluntarily, the important thing is that they know there will be houses that they want to build or move without being called. This spirit of gotong royong has become a commitment with the residents to dedicate all their energy and materials to help ease the burden on relatives and neighbors who are building houses. The host only serves food and drinks to be tasted together. The tradition of gotong royong is a manifestation of religious moderation in the dimension of national commitment because it can foster the spirit of regional patriotism of the Jeneponto community. (Interview: SopyanKrg. Naba).

#### f. *EmpoSipitangngarri' (TudangSipulung)*

According to SuaibKrg. Sewang This traditional is done to talk about something very urgent, whether it is related to customs, immoral acts, or facing the planting season. Customary stakeholders, the government and the community sit together to determine attitudes and agreements on the issues being discussed. Deliberation and consensus in solving all social problems to avoid disputes and conflicts. The Jeneponto community prioritizes deliberation in the form of dialogue so that communication between problematic elements can reach a point in the form of consensus. *EmpoSipitangngarri' (TudangSipulung)* as a form of local wisdom of the Jeneponto community that puts forward dialogue as the best way to solve social and religious problems in society.

#### g. *A'buloSibatangAcceraSitongka-tongka*

The expression of *A'buloSibatangAccerasitongka-tongka* as local wisdom of the Bugis-Makassar community is used as a philosophy that contains the meaning of one taste, one blood to work together in one group. This motto has become the culture of the Jeneponto community in carrying out social activities and institutional arrangements to always prioritize cooperation, mutual cooperation, in one sense to achieve common goals.

According to the traditional leader, SaifulMustamu, Krg. Moncong considers the AdagiumA'bbuloSibatangAcceraSitongka-tongka to be included in educational material for religious moderation, so that students can interpret and preserve local wisdom, namely one blood, one togetherness to uphold *Silapaknga'* (reminding each other), *Sipakatau* (mutual respect) and *Sipakalabbiri.* ' (glorifying each other, not discriminating) in terms of mutual progress and strengthening the ties of friendship between each other. (Interview).

The concept of *A'bbuloSibatangAcceraSitongka-tongka*, as an embodiment of the value of mutual respect and respect among others so as to avoid anti-violent traits that are the pillars of religious moderation.

#### h. *Siri' napacce* culture

The essence of the *siri' napacce* culture is basically the nature and ethos of humanity in the Bugis-Makassar community. Four (4) tribes and ethnicities in South Sulawesi make *siri'* culture as the basis of values. *siri'* as a feeling of someone who is humiliated or if his dignity is attacked or insulted by others. Meanwhile, *pacce* is defined as a feeling of sympathy for fellow Jeneponto people who put forward *persianakkang* (brotherhood) and solidarity.

The value of *Siri'naPacce* in the Bugis-Makassar Society teaches about moral morality in the form of suggestions, prohibitions, rights and obligations that dominate human actions to maintain and defend their honor.*Siri' naPaccie* is fundamental for the Bugis-Makassar community because it shapes us to be human.

#### i. *Accera' Kalompoang*

*Accera' Kalompoang* is a traditional ceremony to clean heirlooms from the Bangkala Kingdom stored in traditional houses. The *Accera' Kalompoang* tradition is a process of caring for and maintaining heirlooms owned by the kingdom in the form of bathing by cleaning the heirlooms by using the feeling of lime juice mixed with and added with seven kinds of flowers. Those who bathe or care for these heirlooms are usually elders (elderly people) who are carried out in traditional houses. This ceremony is one of the traditional rituals that is sacred because it is full of values in addition to remembering ancestors (ancestors) it also contains social values by cutting (slaughtering) buffalo and horses. Buffalo meat that has been slaughtered is distributed equally to the community. Meanwhile, horse meat is used as a food dish to be eaten together with guests and invitees who attended the *Accera'Kalompoang* event.

Guests and invitees who attended this activity were from elements of the local government, kings from various parts of South Sulawesi, and the local community. The procession of carrying out the *Accera'Kalompoang* tradition is usually carried out for 7

days by presenting various kinds of artistic and cultural performances as entertainment such as *pakkacaping*, *pakambusu*, *mandaliong*, *pakarena* dance, *parroyong* dance, *Pa'deko* dance (dance for pounding rice mortar with a stick).

#### j. Procession of Religious Activities

The Jeneponto community still upholds religious rituals that are full of cultural values. Religious rituals that are still rife are carried out such as the *MauduLompoa*, *Barazanji*, *Arrate*, *AnggajiTakabbala*, and *Korontigi* rituals.

The practice of accepting religious activities in accommodating local culture for the Jeneponto community does not become a stumbling block, it even becomes a glue for social relations. Religious traditions, such as *MauduLompoa*, are still widely practiced and even annually carried out on a large scale at several points and even facilitated by the local government in collaboration with traditional stakeholders. Likewise, people's habits of carrying out the religious traditions of *Barazanji*, *Arrate*, *AnggajiTakabbala*, and *Korontigi* also run without any obstacles and obstacles from religious organizations that are contrary to this tradition.

According to Ust. H. Abd. Malik MuhaqqulMubin, as a Muhammadiyah figure who has led the Muhammadiyah organization for 4 periods:

That he has never questioned the religious traditions that are still developing in Jeneponto Regency, in fact he is often involved in the activities of these religious traditions, despite his capacity as a cheerleader who participates in enlivening the implementation of these activities. As long as the religious tradition carried out does not conflict with religious law, the accommodation of the traditional culture should be preserved. As a Muhammadiyah figure, he considers his participation in religious tradition activities as a form of tolerance. (Interview)

## 5. CONCLUSIONS

The ideas of religious leaders about material with religious nuances on the dimension of national commitment include; the concept of love for the homeland (*hubbulwathan minal iman*), the concept of *lita'arafu*. Dimensional Tolerance includes; The concept of freedom of worship, the concept of Islam *rahmatanlilalamin*, the concept of honoring guests and neighbors. The dimensions of non-violence include: the concept of gentleness, the concept of the environment, the concept of protection. Dimensions of accommodation of local culture include: the concept of celebrating historic days. While the ideas of traditional leaders about local traditions that contain religious moderation include: *appalumbajarang*, *passempe*, *Pamanca*, *jene-jenesappara*, *gotong royong*, *emposipitannggarri'*(*tudangsipulung*), *a'bulosibatang*,

*accerasitongka-tong, siri' napacce ,accera' kalompoang.*

The idea of Educator Figures covers the scope of religious moderation education touching all types of educational institutions ranging from general education, madrasas and religious education, while the learning system is in the form of subjects, integrated, and as a supplement.

The idea of government figures requires a form of policy in the form of regulations on a national scale (Top Down). The local government of Jeneponto Regency will try to make a regional regulation (PERDA) on religious moderation education.

Based on the findings of the research results from Community Leaders' Perspectives on Religious Moderation Education in Jeneponto Regency, several recommendations will be made to strengthen the implementation of religious moderation education in educational institutions which include:

1. Seeing the urgency of religious moderation education to be implemented in educational institutions, the central and regional governments should pour religious moderation learning into the curriculum in the form of subjects.
2. Makassar Religious Research and Development Center as an institution that is concerned with conducting research and development, it will be encouraged to become an innovator and initiator to carry out development activities as a follow-up to this research, in the form of compiling an Academic Paper on Religious Moderation Education in Educational Institutions
3. In order to provide educators with a comprehensive understanding of the concept of religious moderation education, the steps that must be taken by the Central Government and Regional Governments are to conduct socialization, Education and Training, Workshops, Seminars, and similar activities.

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