

MODERATE YOUTH PROGRAM: SHAPING FUTURE GENERATIONS OF LEADERS WHO RESPECT DIVERSITY AND RELIGIOUS TOLERANCE

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Abstract

This community service program, titled "Moderate Youth Program: Shaping Future Leaders Who Respect Diversity and Religious Tolerance" was implemented in Tapanuli Tengah Regency, North Sumatra, Indonesia. The program addressed the elevated risk of religious conflict in this pluralistic region, where Muslim and Christian populations are nearly equal in proportion (42.53% and 57.32%, respectively). Employing the Participatory Action Research (PAR) method, the program engaged youth from Islamic and Christian organizations, local religious leaders, and the Forum for Religious Harmony (FKUB) as active participants and co-researchers throughout all stages of implementation. The activities included workshops, dialogues, and conflict resolution simulations, which enhanced participants' understanding of religious moderation and provided them with practical skills for mediating conflicts and promoting tolerance. Key outcomes included increased youth awareness of the importance of interfaith dialogue, the establishment of interfaith youth networks, and the formulation of a joint action plan to sustain peacebuilding initiatives. The program demonstrates the strategic role of youth in promoting harmony and social cohesion in a multicultural setting. Future program improvements should include geographic expansion, broader stakeholder inclusion, and integration of digital platforms to support sustained community engagement.

Keywords: *Religion Moderation, Youth Leadership, Tolerance*

INTRODUCTION

As a pluralistic country with diverse ethnicities, races, and religions, Indonesia has a relatively high potential for conflict that could threaten social harmony Indonesia (Pertiwi & Dewi, 2021). Religious tolerance must be maintained by all levels of society, including individuals, groups, and the government. In this regard, the Ministry of Religious Affairs has taken a strategic step by issuing Ministerial Regulation (PMA) Number 58 of 2023 concerning the Strengthening of Religious Moderation. According to Suyitno, Head of the Research and Development and Training Agency of the Ministry of Religious Affairs, strengthening religious moderation is a systematic effort that requires a legal framework to regulate its mechanisms Ministry of Religious Affairs of the Republic of Indonesia (Ministry of Religious Affairs of the Republic of Indonesia, 2024). Based on data obtained from the Central Statistics Agency, Central Tapanuli Regency has a population consisting of 57.32% Christians and 42.53% Muslims, while a small minority adheres to Buddhism, Hinduism, and Parmalim beliefs. The relatively balanced proportion between the two majority religions creates a higher potential for conflict. In Indonesia, at least four major conflicts have been triggered by religious issues, including those that occurred in Poso, Ambon, Tolikara, and Lampung (Turmudi, 2021). An examination of the religious demographics in these conflict-prone areas shows that the largest religious groups, namely Muslims and Christians, were almost evenly represented. Therefore, the authors argue that regions with no significant difference in the number of followers between major religions tend to have a greater potential for religious conflict. Referring to the facts and data above, Central Tapanuli Regency is considered vulnerable to potential conflict, especially due to the still limited understanding of religious moderation among the community, particularly among adolescents and children. As the next generation, youth play a crucial role in promoting religious moderation Religious Moderation (Wahyu, 2023), which is also understood as the reduction of violence and the avoidance of extremism, in order to build a religious, tolerant, and peaceful society. Young people must first possess a proper understanding of their religious teachings and develop strong and resilient character as individuals and citizens of Indonesia. In Central Tapanuli Regency, there are several youth organizations based on religious as well as regional backgrounds. To

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preserve and strengthen youth understanding of religious moderation, concrete actions are necessary so that religious conflict can be minimized—or even eliminated—through the active role of young people. Based on the explanation above, the authors are interested in conducting a community service program entitled: “Moderate Youth Program: Shaping Future Generations of Leaders Who Respect Diversity and Religious Tolerance in Central Tapanuli Regency.”

LITERATURE REVIEW

Religious Moderation Religious Moderation

Religious Moderation is a concept that emphasizes balance, tolerance, and respect for differences in beliefs among individuals within society (Saumantri & Bisri, 2023). First, religious moderation involves recognizing spiritual and religious diversity as well as respecting every individual’s right to worship according to their own beliefs. This creates an inclusive environment and promotes cooperation among individuals from different religious backgrounds. Second, religious moderation encourages open dialogue and mutual understanding among followers of various faiths, with the aim of building strong bridges between religious communities. This can reduce tensions and conflicts that may arise due to differences in beliefs. Third, religious moderation also includes the use of religious teachings as a foundation for peace, justice, and equality within society (Patih et al., 2023), promoting religion as a means to advance collective welfare and create a better life for all people. Thus, religious moderation is not only about tolerance, but also about respect, dialogue, and the positive utilization of religious diversity to strengthen social bonds.

In addition, religious moderation also involves rejecting extremism and radicalism carried out in the name of religion (Ardilla et al., 2023). This means opposing efforts to use religious beliefs as justification for violence, discrimination, or oppression against individuals or other groups. By emphasizing the messages of peace and tolerance contained within religious teachings, religious moderation helps prevent the spread of destructive ideologies that threaten social stability.

Transformational Leadership Theory Transformational Leadership Theory

Transformational Leadership Theory explains that effective leaders encourage positive change within their groups or organizations by inspiring and empowering others (Iswahyudi et al., 2023). In the context of this program, developing youth leaders who possess an inclusive vision and the ability to positively influence others can become a key factor in the program’s success.

Transformational Leadership Theory describes that effective leaders have the ability to inspire, motivate, and empower others to achieve common goals (Prayudi, 2020). The following are several key characteristics of transformational leadership that can be further explained within the context of the Moderate Youth Program:

Inclusive Vision:

Transformational leaders possess a clear vision of an inclusive and diverse future. They are able to recognize the potential within diversity and view it as a source of strength for groups or society.

Empathy:

Transformational leaders understand and care about the needs, values, and feelings of others. They are able to identify and respond sensitively to the various perspectives and experiences that exist among youth groups.

Integrity:

Transformational leaders uphold strong moral and ethical principles. They serve as role models for others by practicing values such as honesty, justice, and respect for diversity.

Intellectual Stimulation:

Transformational leaders encourage creative and innovative thinking among group members.

Empowerment:

Transformational leaders empower group members to achieve their maximum potential.

Diversity and Tolerance Diversity and Tolerance

Diversity and Tolerance are two fundamental values in building a harmonious and inclusive society (Allathief et al., 2024). Diversity acknowledges and celebrates the variety that exists within a society, including differences in culture, religion, ethnicity, and social background. Tolerance, on the other hand, is a mental attitude that accepts differences and respects the rights of others to hold views, beliefs, or practices that differ from one’s own.

METHOD

The method that will be used in this community service program is the Participatory Action Research (PAR) method. The PAR method has many benefits within the context of community service activities. The following are the steps for implementing the PAR method in this program:

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Active Participation

The PAR method promotes the active participation of all parties involved in the program, including community members, local government, non-governmental organizations, and academics. This enables them to contribute directly to the processes of research, planning, implementation, and program evaluation.

In-Depth Understanding

The PAR method allows for a deeper understanding of the issues faced directly by the community. By involving community members in the research and analysis process, the PAR method makes it possible to identify the root causes of problems, the actual needs of the community, and solutions that are appropriate to the local context.

Empowerment

Through active participation in research and decision-making processes, the PAR method can empower community members to take control of their own future. This helps build local capacity, increase self-reliance, and strengthen the sense of ownership toward the solutions that are developed.

Relevance and Engagement

The PAR method ensures that the programs designed and implemented are highly relevant to the needs and aspirations of the community. By involving community members directly at every stage of the program, the PAR method ensures that the proposed solutions reflect the aspirations, values, and interests of the community.

Improved Program Implementation

By involving community members in the planning and implementation processes, the PAR method can improve the success rate and sustainability of the program. This is because the program becomes more suited to the local context, more accepted by the community, and more likely to gain continuous support and participation.

RESULTS AND DISCUSSION RESULT

This community service program began with a field observation conducted on November 18–19, 2024. The observation aimed to identify the needs, problems, and potential of youth in Pandan District. The service team interacted directly with young people from various Islamic and Christian religious organizations to explore their understanding of issues related to harmony, tolerance, and the role of youth in maintaining interfaith harmony in the region. Furthermore, the community service activities were carried out intensively on November 23–24, 2024, in Pandan District. This activity involved speakers consisting of Islamic and Christian religious leaders as well as representatives from the Religious Harmony Forum. The materials presented focused on the importance of interfaith dialogue, building tolerant attitudes, and strengthening the role of youth as agents of peace and social harmony. Participants actively engaged in discussions, shared perspectives, and conveyed experiences related to the dynamics of interreligious life within their communities.

Subsequently, on November 28–29, similar activities were held in Sorkam District. In this location, the activities focused on increasing youth awareness in addressing potential interreligious conflicts through dialogical approaches and interfaith cooperation. Speakers from FKUB and religious leaders once again provided in-depth insights into how to build effective communication bridges among communities. Participants also attended simulation sessions to practice conflict resolution through mediation and open dialogue methods. In the final session, held on December 2–3, the activities returned to Pandan District to strengthen the outcomes of the previous sessions. On this occasion, youth from various organizations were invited to formulate a joint action plan that included youth programs aimed at promoting peace and tolerance within their communities. The speakers provided guidance in drafting the action plans, which were later presented and mutually agreed upon. The activity concluded with the signing of a joint declaration by the participants as a concrete commitment to maintaining interreligious harmony.

The implementation of this program not only created a space for dialogue but also strengthened synergy among youth from different religious backgrounds. The interactions between participants and speakers demonstrated strong enthusiasm and high expectations for the future of harmony in Central Tapanuli Regency. With support from religious leaders and FKUB, this program provided a strong foundation for youth to continue playing an active role in preserving social harmony and diversity within their region. This community service activity successfully achieved several significant outcomes in efforts to improve interreligious harmony in Central Tapanuli Regency. First, the program successfully enhanced youth understanding of the concept of tolerance and the importance of maintaining interreligious harmony. The materials delivered by Islamic and Christian religious leaders and FKUB representatives provided comprehensive insights into diversity as an important asset in building a harmonious society. Youth who

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previously had limited understanding regarding the importance of interfaith dialogue now possess broader and more inclusive perspectives. Second, through dialogue and discussion sessions, this activity facilitated open communication among youth from different religious backgrounds. Participants from Islamic and Christian youth organizations were able to engage directly in dialogue, share experiences, and express their aspirations. This helped reduce prejudice and foster mutual trust among them. The interactions established during the activities reflected increased closeness and interfaith understanding.

The third outcome was the development of collective awareness regarding the important role of youth in maintaining peace and preventing social conflict. Young people realized that they hold moral and social responsibilities to become agents of positive change within their communities. With this awareness, participants became more motivated to actively contribute to creating harmonious and peaceful social environments. Fourth, the program successfully trained youth in mediation and conflict resolution skills. Through simulations guided by FKUB representatives, participants learned how to resolve potential conflicts through dialogue and peaceful approaches. These skills are expected to be applied in daily life whenever they encounter challenges or intergroup conflicts within their communities. The fifth outcome was the formulation of a joint action plan to promote tolerance and interreligious harmony. During the final session, youth from various organizations designed and agreed upon collaborative programs that could be implemented together. These action plans included activities such as regular interfaith dialogue, community service projects, and social activities involving youth from different communities.

Sixth, the program also resulted in a written commitment in the form of a joint declaration. This declaration contained the participants' commitment to maintaining harmony, rejecting all forms of intolerance, and working together to build a peaceful and harmonious society. The signing of the declaration by participants and speakers demonstrated their seriousness and dedication to preserving the values of togetherness. Seventh, positive impacts were also reflected in the responses from local communities and religious leaders. They welcomed the program positively and acknowledged the importance of strengthening the role of youth in maintaining harmony. Support from religious leaders and FKUB provided legitimacy and moral encouragement for participants to continue their efforts in preserving social harmony within their respective communities. Finally, this activity successfully established a collaborative network among interfaith youth organizations. Through intensive interaction during the program, participants from different organizations built stronger relationships and opened opportunities for future cooperation. This network serves as an important foundation for the sustainability of tolerance and harmony programs initiated by youth in Central Tapanuli Regency.

DISCUSSION

Active Participation

Active participation in the Moderate Youth Program in Central Tapanuli Regency began by directly involving young people from various religious backgrounds, particularly Islamic and Christian youth organizations. This process did not merely position them as passive participants, but rather encouraged them to become agents of change who play strategic roles in promoting the understanding of Religious Moderation. The involvement of youth organizations such as Karang Taruna, Mosque Youth Associations, and interfaith youth organizations became the main foundation for creating an inclusive and participatory program. The initial observation stage was conducted by comprehensively involving youth in identifying potential conflicts within the Central Tapanuli region. Through focus group discussions and in-depth interviews, they acted not only as research objects but also as active subjects analyzing the socio-religious dynamics within their communities. This process enabled the emergence of young people's perspectives regarding the challenges of diversity, which later became essential material in designing targeted social intervention strategies.

Interfaith dialogue became the primary method for building mutual understanding and reducing the potential for conflict. During a series of activities, youth from Christian and Muslim communities sat together to share stories, experiences, and perspectives regarding religious tolerance. The mediation and conflict resolution simulation sessions were designed not merely as academic activities, but as practical spaces for developing communication and negotiation skills among groups from different religious backgrounds. The involvement of the Religious Harmony Forum and local religious leaders further strengthened the participation process. They served not only as mentors or advisors, but also actively accompanied the youth throughout every stage of the activities. This approach enabled the transfer of knowledge and experience from older generations to younger generations, allowing the values of religious moderation to be internalized naturally and sustainably. One tangible result of this active participation was the formation of interfaith youth groups with a strong commitment to maintaining harmony in Central Tapanuli. They no longer viewed religious differences as a source of conflict, but rather as a form of richness that should be appreciated and celebrated. Their attitudes of mutual respect, effective communication abilities, and conflict resolution skills

became highly valuable social capital for preventing potential religious conflicts in the future.

In-Depth Understanding

Through the implementation of the Participatory Action Research (PAR) method in this community service activity, a deeper understanding of the social conditions and interreligious dynamics in Central Tapanuli Regency was obtained more comprehensively. The field observation conducted on November 18–19 in Pandan District provided a clear picture of the communication gaps and stereotypes that were still deeply rooted among youth. Prejudices between young people from Islamic and Christian religious organizations were often triggered by the lack of opportunities to interact and collaborate with one another. This finding became an important foundation for designing a more inclusive approach to strengthening harmony within the region.

The discussions and reflections conducted with participants, both in Pandan and Sorkam District, helped reveal several major issues faced by youth. One of these was the information gap regarding the values and practices of different religions. This situation led to the emergence of negative perceptions that were actually unfounded. Through open dialogue facilitated by religious leaders and representatives from the Religious Harmony Forum, participants were able to exchange perspectives and clarify misunderstandings. This process provided valuable learning experiences, enabling youth to realize that differences are not barriers to peaceful coexistence.

During the reflection sessions held on November 23–24, participants identified that the lack of interfaith joint activities had widened the emotional distance between them. The minimal interaction contributed to low levels of mutual understanding and trust. Through the PAR method, participants were encouraged to formulate concrete solutions to address these problems, such as organizing joint social activities, interfaith community service projects, and regular dialogue among youth organizations. These solutions were developed participatively so that they aligned with the local needs and conditions faced by youth in Central Tapanuli.

The follow-up activities in Sorkam District on November 28–29 further deepened participants' understanding of the importance of sustainable interfaith communication. Through mediation simulations guided by FKUB representatives, participants learned how to resolve minor conflicts through dialogical approaches. They also came to understand that effective conflict resolution requires empathy and openness from all parties involved. With this practical training, youth became better prepared to apply conflict resolution methods within their own communities, thereby minimizing the potential for division.

At the conclusion of the activities on December 2–3, participants from various religious organizations successfully formulated a joint action plan consisting of dialogue programs and collaborative activities. This agreement demonstrated that the in-depth understanding gained during the program was not merely theoretical, but also implemented through concrete actions. Through the PAR method, participants felt more empowered and developed a new awareness regarding the importance of maintaining interreligious harmony. These outcomes serve as valuable capital for ensuring the sustainability of efforts to build social harmony in Central Tapanuli Regency.

Empowerment

This community service activity successfully created an effective empowerment space for youth from various religious organizations in Central Tapanuli Regency. Through the implementation of the Participatory Action Research (PAR) method, youth were not merely passive participants but became active contributors in every stage of the program. Since the initial field observations conducted on November 18–19, they were encouraged to identify harmony-related issues within their respective communities. Involving youth directly in this process helped build critical awareness and sharpen their analytical abilities, leading them to feel a moral responsibility to contribute to solving these problems.

During the implementation activities held on November 23–24 in Pandan District, participants were equipped with mediation and conflict resolution skills by speakers from Islamic and Christian religious leaders as well as representatives from the Religious Harmony Forum. Mediation simulations and role-play sessions provided practical understanding on how to resolve conflicts through dialogical and peaceful approaches. Participants learned how to become effective mediators, actively listen to different parties, and seek collective solutions. These skills are highly important for daily life, especially when tensions or misunderstandings arise within their communities.

In addition to mediation skills, the program also emphasized the importance of constructive dialogue as a means of building communication bridges among religious communities. Through intensive dialogue sessions, participants practiced expressing opinions respectfully, listening to differing perspectives, and finding common ground amid existing differences. This process fostered self-confidence among youth to advocate for peace and reject intolerance. The dialogues facilitated by the speakers helped participants understand that diversity is a strength rather than a threat. During the activities in Sorkam District on November 28–29, participants were encouraged to collaborate in

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developing joint action plans consisting of various social activities and interfaith dialogue programs. This planning process gave youth the opportunity to design programs relevant to the needs of their communities. The action plans included activities such as joint social services, regular discussions, and cooperation among youth organizations. By collectively formulating the action plans, participants developed a stronger sense of ownership toward the program, motivating them to implement these initiatives consistently.

The signing of a joint declaration on December 2–3 in Pandan District became a symbol of the youth's commitment to maintaining interreligious harmony. This declaration was not merely a formal document, but also a manifestation of the sense of responsibility and new awareness that had developed throughout the activities. Through this declaration, youth felt more empowered and confident that they were capable of becoming positive agents of change within their communities. The declaration also received support from religious leaders and FKUB representatives, further strengthening the legitimacy of this commitment.

Through this empowerment process, youth realized that they hold a strategic role in preventing conflict and promoting social harmony. They no longer viewed themselves as passive parties, but rather as integral parts of the solution. Equipped with new skills and understanding, they are now prepared to lead peace-building efforts within their communities. This activity has established a strong foundation for creating a generation of youth who are proactive, inclusive, and dedicated to maintaining interreligious harmony in Central Tapanuli Regency.

Relevance and Engagement

This community service program was designed with a high level of relevance to the social conditions and local needs of Central Tapanuli Regency. One of the key factors behind its success was the active involvement of various stakeholders, including youth from Islamic and Christian religious organizations, religious leaders, and representatives from the Religious Harmony Forum. By involving them from the observation stage through evaluation, the solutions produced became more aligned with the actual challenges and realities faced in the field. This participatory approach ensured that the program was not externally imposed, but genuinely emerged from the aspirations and needs of the local community.

The materials presented during the activities addressed issues directly experienced by youth, such as interreligious prejudice, miscommunication, and minor conflicts that frequently occurred within their communities. By involving religious leaders from both communities as speakers, participants gained more balanced and objective insights regarding the importance of tolerance and dialogue. Issues such as negative stereotypes, misunderstandings about religious practices, and differing viewpoints that often trigger conflict became the primary focus of discussions and dialogues. This made the material highly relevant to the participants' daily lives.

During the discussion and reflection sessions, participants were given space to openly discuss the challenges they faced in building interreligious harmony. Through these dialogues, issues such as the lack of interfaith communication and the absence of joint activities were identified more deeply. As a result, the action plans developed were not merely theoretical, but truly reflected the real needs faced by youth. For example, proposals to organize regular dialogue activities and interfaith community service projects emerged directly from participants' own desires to build more harmonious relationships.

Furthermore, the involvement of religious leaders and FKUB ensured that the approaches taken possessed both social and religious legitimacy. Support from religious leaders increased participants' trust in the program and provided a strong moral foundation for implementing the proposed activities. This also helped overcome doubts or resistance that may have arisen from certain groups within the community. With support from religious leaders, messages of tolerance and harmony became easier for participants to accept and practice.

The relevance of the program was also reflected in efforts to incorporate tolerance education into schools. Within the formulated action plans, participants proposed conducting socialization and educational activities in schools so that the values of harmony could be instilled from an early age. This demonstrated that youth recognized the importance of promoting harmony not only among themselves but also among future generations. Tolerance education in schools is expected to become a preventive measure against the emergence of intolerant attitudes in the future.

A practical and applicable approach was also evident in the proposal to organize joint community service activities among religious organizations. These activities functioned not only as opportunities for collaboration but also as means of building solidarity through concrete action. By working together toward goals beneficial to society, youth from different religious backgrounds were able to get to know one another, eliminate prejudice, and establish more positive relationships. Such activities have long-term impacts in strengthening social bonds at the community level. In addition, this program provided participants with opportunities to become directly involved in the process of formulating solutions and planning actions. They were encouraged to contribute ideas, formulate strategies, and agree

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upon concrete steps to be implemented. This active participation ensured that the solutions produced were compatible with local capacities and contexts. By involving participants in the planning process, the program became easier to implement because they felt a sense of responsibility and ownership toward it. Overall, the relevance and engagement within this activity ensured that the community service program did not remain merely a theoretical discourse, but became a practical solution applicable in the field. Through the involvement of youth, religious leaders, and FKUB, the program established a strong foundation for creating sustainable harmony in Central Tapanuli Regency. This approach emphasizes that building harmony requires synergy among various stakeholders and solutions that are appropriate to the context and needs of the local community.

Improvement in Program Implementation

The active participation of various parties, including youth from Islamic and Christian religious organizations, religious leaders, and FKUB representatives, had a positive impact on the effectiveness of this community service program. Involving them from the early planning stages ensured that the solutions and activities designed were aligned with the real needs and aspirations found in the field. This process made participants feel that they held important roles in the success of the program, thereby increasing the level of acceptance and support for the initiatives implemented. It also created a collaborative atmosphere that supported program success and strengthened the commitment of all parties to promoting interreligious harmony.

At every stage of the implementation process, participants were not merely recipients of information, but also contributors of ideas and solutions. They actively participated in group discussions, mediation simulations, and the formulation of joint action plans. This process enhanced self-confidence and leadership skills among youth. Moreover, direct experience in solving problems and designing solutions made them more prepared to implement concrete actions within their respective communities. This ensured that the activities conducted did not stop at the level of discourse, but continued into real actions in society.

One clear indication of commitment to the sustainability of the program was the signing of a joint declaration at the end of the activities. This declaration was not merely symbolic, but represented a serious commitment from youth to maintain harmony and reject all forms of intolerance. Through this declaration, each participant felt a moral responsibility to preserve and continue the initiatives that had been jointly developed. The declaration also served as a reminder and binding commitment for them to remain active in promoting interfaith dialogue and interorganizational cooperation in the future.

In addition to the declaration, the establishment of a collaborative network among youth organizations became one of the program's most important outcomes. This network created a platform for collaboration and information exchange regarding activities supporting interreligious harmony. Through this network, youth from different religious backgrounds could support one another and plan joint activities in a more structured manner. This collaboration helped ensure that the programs developed would not be implemented only once, but could continue regularly and sustainably, creating long-term impacts within society.

Support from religious leaders and FKUB further strengthened the sustainability of the program. Since these stakeholders had been involved from the beginning, they fully understood the objectives and significance of the initiative. Moral and social support from religious leaders provided the legitimacy necessary for the program to be widely accepted by the community. FKUB, as an institution with a strategic role in maintaining interreligious harmony, was also prepared to facilitate follow-up activities and ensure that every effort received full support. Through the synergy among youth, religious leaders, and FKUB, the prospects for the future success of the program became even greater, creating a strong foundation for building a harmonious and tolerant society in Central Tapanuli Regency.

CONCLUSION

The community service program implemented in Central Tapanuli Regency successfully achieved its objective of promoting tolerance and interreligious harmony, particularly among youth. By applying the Participatory Action Research (PAR) approach, the program was able to identify fundamental issues faced by the community related to prejudice and interreligious miscommunication, while also formulating solutions that were relevant to the local context. The active participation of youth, religious leaders, and representatives from the Religious Harmony Forum ensured that the activities were not merely theoretical, but also produced tangible impacts in the field. The results of the program demonstrated that it successfully equipped youth with practical skills such as conflict mediation, constructive dialogue, and the formulation of joint action plans. In addition, the activities created a collaborative network among interfaith youth organizations that has the potential to serve as a platform for continuing peace initiatives in the future. Support from religious leaders, FKUB, and the wider community became important capital

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that strengthened both the legitimacy and sustainability of the program.

Overall, the program successfully generated positive changes, including increased understanding, youth empowerment, and the establishment of a shared commitment to maintaining interreligious harmony. Nevertheless, feedback from participants and community members indicated that there is still room for further development in the future, particularly regarding the expansion of program coverage, longer activity duration, and the involvement of more elements of society.

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