

IMPLEMENTATION OF THE MOVEMENT TO STRENGTHEN RELIGIOUS OPEN-MINDEDNESS AT THE MINISTRY OF RELIGION OF KEDIRI CITY IN 2024

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Abstract

Religious open-mindedness is the mindset, outlook, and conduct of religious individuals in carrying out their faith in a proper and appropriate manner—that is, without being radical or extremist. In order to practice religion in moderation, we need to be tolerant and nonviolent. Since Religious open-mindedness is under the Ministry of Religion's jurisdiction, all of the Ministries of The religion's organizational tools and human resources need to be fully aware of its objectives. The goal of this study is to determine how the Kediri City Ministry of Religion can execute the movement to improve Religious open-mindedness. The research methodology is descriptive and qualitative. methods for gathering data through documentation, observations, and interviews. According to research findings, the Ministry of Religion in Kediri City has successfully implemented the movement to strengthen Religious open-mindedness. Among the activities that have been carried out are the creation of Religious open-mindedness villages, religious workshops for the development of Religious open-mindedness villages, pioneer orientation activities for the movement to strengthen Religious open-mindedness, discussions on Religious open-mindedness, and the provision of operational assistance for the development of Religious open-mindedness villages. The Ministry of Religion's efforts still require improvement through cooperation from other parties in order for this moderation movement to reach the lower classes and residents of Kediri City as a whole.

Keywords: *implementation 1; movement 2; moderation 3; religion 4; ministry of religion 5*

1. INTRODUCTION

As the Minister of Religion for the Republic of Indonesia, Lukman Hakim Saifudin popularized the term Religious open-mindedness. One of the major focus projects today is Religious open-mindedness. On September 25, 2023, the government actually released Presidential Regulation Number 58 of 2023, which relates to the Strengthening of Religious open-mindedness (Kementerian Agama, 2023).

As a program, Religious open-mindedness can be interpreted as an effort to moderate religious adherents, so that in understanding and practicing their religious teachings they are not trapped in the two extremes, either too strict or too loose. A pole that is too strict will only justify its religion and its interpretation in understanding

its religion and reject the interpretation of other religions, accompanied by excessive fanaticism that ultimately gives birth to radicalism and violence in the name of religion. Meanwhile, poles that are too loose tend to deify reason and ignore the sanctity of religion, for the sake of excessive and unorthodox tolerance.

So, with the effort of Religious open-mindedness, religious believers are expected to have an increasingly stable understanding and belief in their chosen religion accompanied by open views and attitudes (inclusive), in the sense of respecting different interpretations of their religious teachings and respecting other parties who have different religious beliefs. Even with these different parties, they are actively looking for common ground and rallying cooperation to build the integrity of the nation, create social harmony and world peace regardless of ethnicity, religion, race or culture.

The goal of Religious open-mindedness is to have a moderate religious character. Since religious conflicts still frequently occur in real life and have the potential to jeopardize the integrity of the country, this endeavor must be continued. notably because of the great degree of ethnic, racial, religious, linguistic, and cultural variety found in Indonesia. This diversity will become a catalyst for disputes between religious communities if it is not handled properly and cautiously. Our founding fathers were fully aware of this, which is why they elected *Bhineka Tunggal Ika*—united in diversity—as the national slogan that must be upheld. Therefore, the government is still working to make Religious open-mindedness a shared commitment among all Indonesians.

The term "moderation" is associated with a number of terms. The word "moderation" in English is derived from the word "moderation," which denotes a nonpartisan and reasonable attitude (Sutrisno, 2019) The Latin term *moderatio*, which indicates moderation (neither excess nor shortage), is where the word moderation originates. According to the Great Indonesian Dictionary, "moderation" refers to preventing violence or staying away from extremes. The word "moderate" is absorbed into this one, indicating that the attitude always steers clear of extreme conduct or disclosure and tends to be more moderate (Kebudayaan, 1995). Meanwhile, in Arabic, the word moderate is known by the form of the word "*al-Wasath*".(Agama, 2019b). The terms *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balance) are equivalent to that of moderation, or *wasathiyah*. It is done by someone known as *al-Wasith*. In the context of the meeting point, the term "moderation" means "to prioritize the middle way," which is neither extreme nor textual nor liberal. If it has to do with religious matters, then a moderate person is one who does not go beyond his religious doctrine (Agama, 2019b).

Therefore, the phrase "Religious open-mindedness" refers to the attitude of minimizing violence or avoiding extremes in religious practice when the words "moderation" and "religious" are coupled. The combination of the two terms describes the mindset and endeavors to establish religion as the foundation and guiding system for consistently avoiding extreme conduct or expression (radicalism) and consistently identifying a medium path that links all aspects of society, the state, and the Indonesian people. Adult attitudes of moderation are beneficial and essential. Particularly in the name of religion, radicalization and radicalism, violence and wickedness, including hate speech and hoaxes, are needless, pathological, cruel, divisive, and infantile. Religious open-mindedness is an imaginative attempt to cultivate a religious attitude among a variety of conflicts, including those between radicalism and secularism, between the assertion of ultimate truth and subjectivity, and between literal interpretation and haughty rejection of religious teachings.

The concept of Religious open-mindedness is not irrational or unquantifiable. The high level of four key indicators that are correlated and harmonious demonstrate how well Religious open-mindedness has worked for the Indonesian people. National dedication, tolerance, anti-violence, and acceptance of Indonesian customs are the four indications (Agama, 2019b). The degree of susceptibility and the degree of Religious open-mindedness practiced by individuals in Indonesia can be determined using these four factors. The identification of these

weaknesses enables us to identify, assess, and implement suitable measures to enhance Religious open-mindedness. A key component of putting this movement into practice in day-to-day living is Religious open-mindedness, which is overseen by the Ministry of Religion. Civil servants, both PPPK and civil servants, must so take part in comprehending and putting into practice the Religious open-mindedness movement wherever they are.

2. RESEARCH METHOD

A qualitative method was taken in this investigation. Descriptive analysis is the research type. The understanding of the Ministry of Religion's ASN toward Religious open-mindedness is described and interpreted using a qualitative method. This strategy is adopted in the meantime in order to be able to comprehend social reality in an open and humanistic manner. It is hoped that the social interactions seen would have significance based on the social reality that has been investigated (Zaenab, n.d.). Interviews, documentation, and observation served as the study's data sources. As a result, the study's data type consists of statements and acts made by the research subject, in this case, the Ministry of Religion from Kediri City's human resources department. based on the researcher's findings and the questions they posed in relation to the study's purpose.

The data sources in this study consist of human and non-human. The human data that was the main resource person was the Head of the Ministry of Religious Affairs, several section heads, religious extension workers and several religious leaders in Kediri City. For non-human data, it consists of documents, archives and existing records related to Religious open-mindedness activities. (1) Observation is one of the methods and instruments used to collect data for this study; its application is meant for research purposes. (2) Interview: This method of gathering data involves asking respondents to react to a series of questions or written remarks. An unstructured interview is used in this study, which means that the researcher does not use a standardized instrument in each interview; instead, the researcher is a primary tool in research activities. This indicates that an interview outline, consisting of a set of statements or questions formulated according to the research emphasis, is created prior to the interview. (3) Documentation pertaining to the Religious open-mindedness movement and the actions conducted by Kediri City's Ministry of Religious Affairs.

After that, the data was analyzed based on Miles' theory. According to Miles, data analysis is the process of finding meaning in data and information, which is obtained through data collection techniques. The data in qualitative research is not seen as it is as obtained in the research instrument. Data is an interaction between researchers and data sources. The interaction between the researcher and the data source includes the interpretation carried out by the researcher to what has been given or conveyed by the informant. The data analysis techniques used in the study aim to provide a systematic and factual picture of the understanding of Religious open-mindedness.

3. RESULTS AND DISCUSSION

The Republic of Indonesia's Ministry of Religion aims to establish a Religious open-mindedness movement among all civil personnel as a means of combating the relentless rise of radicalism, secularism, and intolerance. Kediri City, a study site, is one of the cities that has instituted Religious open-mindedness. A few of the initiatives that have been undertaken are:

3.1 Launching a Religious open-mindedness Village

One of the national initiatives of the Ministry of Religion, Religious open-mindedness Village seeks to preserve interfaith harmony in Indonesia. The announcement and opening of the Religious open-mindedness Village in Kediri City, which is represented by three villages, were made by the Office of the Ministries of The

faith's Islamic Community Guidance division in collaboration with the Kediri City Government, namely Burengan Village representing representatives from Islamic Boarding School District, Pakelan Village representing City Village and Mojaroto Village representing Mojaroto District.(Mahmudah & Aminah, 2024).



Figure 1. Launching a Religious open-mindedness Village

In this activity, Mr. Qoyyim as the new Head of the Kediri City Ministry of Religion, had the opportunity to give a speech as well as an introduction to all members of the Kediri City FKUB. In his remarks, he said, as the new Head of the Kediri City Ministry of Religion, he will continue to collaborate with all Kediri City Forkopimda and FKUB to maintain peace and harmony among religious people in Kediri City. He also expressed his pride in the Declaration of Moderation Villages in Kediri City, he hoped that the existence of interfaith collaborative activities would maintain the stability of harmony, harmony and welfare of the people of Kediri City. He also advised "The world will be safe when we build together, we often taaruf, prioritizing humanity together instead of prioritizing our ego". (Moh. Qoyyim, Head of the Ministry of Religion of Kediri City). The same thing was also conveyed by Drs. Gunardianto as the Head of the Islamic Community Guidance Section. From this statement, the Ministry of Religious Affairs of Kediri City fully supports the existence of this Religious open-mindedness village. (Gunardianto, Head of Islamic Guidance of the City Ministry of Religious Affairs).

3.2. Holding Dialogue and Strengthening Religious open-mindedness at The High School Education Level/Equivalent Throughout Kediri City

The activity, which was attended by the majority of students in Kediri City, was in the framework to provide insight and socialization of Religious open-mindedness for students in Kediri City. The Head of the Office of the Ministry of Religious Affairs of Kediri City, H. Moh Qoyim, appreciated the holding of the interfaith youth dialogue activity. He also expressed his gratitude to the school and teachers, who had delegated and accompanied their students to participate in the activity. In addition, he expressed his pride and happiness, because according to him, the idea of youth or students has a very important role in maintaining and creating religious harmony in the Kediri city area, from young people across religions. Furthermore, with the holding of this activity, Qoyim hopes that the students who attend the activity, will become pioneers or role models for the youth of Kediri city who have a vision and mission to create and maintain harmony, peace and interfaith togetherness among the young people of Kediri city. He also advised the participants to always foster a sense of tolerance between others, take care of each other and respect each other, for the sake of creating harmony, peace, and happiness in the midst of the people of Kediri city. (Moh. Qoyyim, Head of the Ministry of Religion of Kediri City).



Figure 2. Holding Dialogue and Strengthening Religious open-mindedness

Only through many levels can Religious open-mindedness be strengthened to become a lifestyle, both individually and in communities. The first level of the environment is the family. Peers in schools and social settings in the area represent the next step. In terms of age, this level represents the adolescent age group. So it can be said that strengthening Religious open-mindedness is part of character education. Educational institutions are an effective means of spreading student sensitivity to various differences. Educational institutions can actually be a breeding ground for the idea of nationality, instill multicultural values, spread love and compassion to humans, and bring religious messages peacefully. (Sutrisno, 2019). In educational institutions, the Ministry of Religion campaigns Religious open-mindedness, including through Islamic religious education.(Oktaviani, 2019). Islamic religious education is considered to have an important portion to form a moderate attitude in religion. Therefore, students/student youth also need to implement a movement to strengthen Religious open-mindedness.(Aziz & Anam, 2021).

3.3. Establishing a Religious open-mindedness House Carried Out by IAIN Kediri City Universities



Figure 3. Establishing a Religious open-mindedness House Carried Out by IAIN Kediri

This aligns with the Ministry of Religion's approach to promoting religious tolerance, which also includes a circular letter advocating for the creation of a religious tolerance house at every university. On October 29, 2019, the Director General of Islamic Education issued Circular Letter Number B-3663.1/Dj.I/BA.02/01/2019 on the Circular of Religious Open-mindedness Houses, which aims to strengthen the existence of extremist views.

This demonstrates the Ministry of Religion's dedication and consistency in implementing religious tolerance throughout a range of fields, particularly at Islamic universities (Agama, 2019a). H. Salim asserts that the creation of a Religious Open-mindedness House at one of Kediri City's universities will enhance the community's sense of solidarity and help them defend themselves against religious radicalism and intolerance. (M. Salim, FKUB Kediri City Chairman).

3.4 Holding a Pioneer Orientation to Strengthen Religious open-mindedness in The Community

This program is aimed for Kediri City's religious leaders, government servants, religious extension workers, and representatives of religious groups. There were four full days of this activity. The goal of the pioneer orientation is for participants to become the driving force behind the religious open-mindedness movement in their individual work units and environs after completing this training. (S.Th. I. Dewi Nafi'ah, Religious Extension Officer, Kediri City Ministry of Religion). We are more conscious of the significance of religious open-mindedness as a result of taking part in this program, Amalia Mustikawati said. The Religious Extension Officer of the Ministry of Religion in Kediri City is Ahmad Mustofa, S.Pd. I., and Amalia Mustikawati, S. Mn.

One of the roles in the Republic of Indonesia's Ministry of Religion is religious expansion. The government's main force for spreading religious and programmatic themes is the Religious Extension Workers. Religious extension workers play a crucial role in society since some people still believe that an ideal person should be a patron or figure in people's life. As a result, religious extension workers have the opportunity to be seated as religious figures in society (Akhmadi, 2019).



Figure 4. Holding a Pioneer Orientation to Strengthen Religious open-mindedness in The Community

In addition, the methods and efforts made by the Ministry of Religion by strengthening Religious open-mindedness through policies by requiring the State Civil Apparatus (ASN) and the military to implement Religious open-mindedness in their daily lives, so that they have moderate religious views and spread peace, unity and unity in the life of the nation and state. (Taufiq & Alkholid, 2021). Various efforts are made in order to minimize acts of extremism and radicalism. It is hoped that through the implementation of Religious open-mindedness, it will be able to overcome the problems that occur, especially regarding the interests of the people. In the midst of the vulnerability of conflict in this country, this problem has become the focus of the government, which in this case was initiated by the Ministry of Religious Affairs which oversees religious affairs in Indonesia

3.5 Providing Operational Assistance For The Development of Religious open-mindedness Villages.

The purpose of providing this operational assistance is to support the implementation of Religious open-mindedness activities in religious institutions and religious institutions. Assistance in the form of funds, goods and services.



Figure 5. Providing Operational Assistance For The Development of Religious open-mindedness Villages

Based on the regulations, the purpose of this operational assistance can be used for professional services of resource persons who have competence related to Religious open-mindedness, activities can be in the form of seminars and the like, travel/lodging and pocket money, rental shopping, consumption and materials, ceremonial facilities and activity reports. (Teknis & Teknis, 2023). With this operational assistance, we hope that the development of moderation villages can be maximized, and can be an example for other villages. (Mujianti, S.Pd, Religious Extension Officer of the Ministry of Religion of Kediri City).

3.6 Holding Religious Workshops

This religious workshop is for the development of Religious open-mindedness villages. The event, which was spearheaded by the Ministry of Religious Affairs, also involved FKUB, there were religious extension workers, community leaders and Bhabinkamtibmas in the village where Religious open-mindedness villages are located. By involving many interested parties, there will be a common desire to realize a great sense of tolerance, so that there is no gap for extreme groups to enter the area.



Figure 6 Holding Religious Workshops

As stated in the book of questions and answers on religious open-mindedness, the community, the state, and individuals must all work together to protect religious open-mindedness. It is imperative that moderate religious groups stop being silent and start speaking up (Agama, 2019b). In particular, and more generally, the Indonesian state, including the city of Kediri, can serve as a model for religious tolerance around the globe.

3.7 Granting Certificates to Education Units

This certificate is given to the Education unit, which in this case is represented by SMPN 4 Kota Kediri, which supports Religious open-mindedness. SMPN 4 has provided a place of worship for four different religions.

A place of worship established for Islam, Christianity, Catholicism and Hinduism. In this school, a spiritual strengthening program is also held every Thursday for non-Muslim students in their respective places of worship. According to Mr. Anton, students can be more religious to carry out their worship in accordance with their religion because there is a place of worship and can create a high sense of tolerance and no coercion in carrying out worship. (Antonius Puguh Wardaya, S.Pd, M.Si, Catholic Religious Extension Officer of the Ministry of Religion of Kediri City). The face of Religious open-mindedness is seen in the harmonious relationship between religion (Islam, Hinduism, Buddhism and Christianity) and local wisdom (local values) in Indonesia. This local wisdom as the cultural heritage of the archipelago, can be juxtaposed in an equal manner so that the spirit of religion and cultural wisdom go hand in hand, not in conflict with each other. (Mustafidin, 2021).

The practice of moderation has also been practiced by Imam Shafi'i when considering the diversity of legal opinions that give rise to differences in madzhab (ikhtilāf), for example, Imam Shafi'i explained a kind of disagreement with strong arguments and the need for a view to admit that we may be right and others may be wrong, but other ways may be right.

رَأَيْي صَوَابٌ يَحْتَمِلُ الْخَطَأَ، وَرَأْيُ الْآخَرِ خَطَأٌ يَحْتَمِلُ الصَّوَابَ

"My opinion is right but it may be wrong. On the other hand, other people's opinions are wrong, but they can be right."

He also recited a poem:

إِذَا مَا كُنْتَ ذَا فَضْلٍ وَعِلْمٍ # بِمَا اخْتَلَفَ الْأَوَائِلُ وَالْآوَاخِرُ
فَقَاطِرٌ مَنْ تُنَاطِرُ فِي سَكُونٍ # حَلِيمًا لَا تُلْجُ وَلَا تُكَابِرُ

"If you are a noble and knowledgeable person, (have opinions) different from others, then discuss in a calm state, patient, not arrogant and not arrogant"

(The Diwan of Imam Shafi'ee.Pdf, n.d.)

In this context, it can be understood that Imam Shafi'i prioritizes the awareness that these differences also encourage a form of simplicity and not exaggeration in imposing the opinions of others. (Aziz & Anam, 2021). Religious tolerance behavior in early childhood is not only family but also the environment, education and support from all parties are very related to other aspects for the implementation of religious tolerance. (Pratiwi, 2020).

The young generation is the main target that must be protected. Because they belong to a generation that is vulnerable to the impact of IT developments. (Dianto, 2022). So it can be underlined that strengthening Religious open-mindedness is important for all ages. It is impossible for someone's awareness that Islam encourages religious tolerance among its adherents to develop organically. With sincere efforts to improve it, this awareness only increases. In other words, from a Muslim child till adulthood, when he engages in adult social activities, until his passing.

4. CONCLUSION

The trend toward radical understanding and extremism must be resisted by religious open-mindedness. The Ministry of Religion takes the lead in advancing and supporting the application of religious open-mindedness in a variety of fields, particularly inside the Ministry of Religion itself, by enlisting the help of

numerous auxiliary elements to ensure the success of its initiatives. In order to properly implement this religious open-mindedness movement in the community, four signs of religious open-mindedness must be followed. These factors include the 1945 Constitution's national commitment, the presence of tolerance, the prohibition of verbal and physical aggression, and the societal embrace of tradition. The application of religious open-mindedness depends on this idea, which makes it crucial to comprehend. Inaccurate interpretations of religious doctrine might result in incorrect beliefs and behaviors when practicing religion. Therefore, maintaining unity and the good of the public requires a moderate attitude.

RECOMMENDATIONS

The Ministry of Religious Affairs in Kediri City has successfully implemented the Religious Open-mindedness Strengthening Movement, but of course there are still small obstacles that need to be overcome immediately by the need to be re-informed repeatedly about government policies related to the Religious open-mindedness movement to the general public, so that intolerance and radicalism can be avoided, increasing people's religious literacy and understanding, especially for figures religion, community leaders, educators, religious extension workers and other opinion leaders, maximize the role of opinion leaders (religious extension workers and religious counselors) in the community and in related institutions such as schools, hospitals, police, social services and so on in the development of Wasathiyah Islam.

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AUTHOR'S CONTRIBUTIONS

All authors discuss this research from the introduction to the research results and contribute from the beginning to the end of the research.

CONFLICT OF INTEREST

In order to foster harmony across different communities, the authors say they have no conflicts of interest and just wish that Kediri City, East Java, residents have a strong attitude of religious open-mindedness.

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