

THE DIVERSITY OF UNDERSTANDING OF THE CONCEPT OF RELIGIOUS MODERATION AMONG MILLENNIAL DA'IS IN THE CITY OF PALU

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Abstrak

Artikel ini mengeksplorasi keragaman pemahaman konsep moderasi beragama di kalangan da'i milenial di Kota Palu. Penelitian ini bertujuan untuk mengidentifikasi bagaimana faktor-faktor sosial, budaya, dan pendidikan mempengaruhi perspektif da'i terhadap moderasi beragama. Dengan pendekatan kualitatif, data dikumpulkan melalui wawancara mendalam dan diskusi kelompok fokus dengan 20 da'i milenial yang aktif di berbagai komunitas. Hasil analisis menunjukkan bahwa ada variasi yang signifikan dalam pemahaman moderasi beragama, mulai dari pandangan yang lebih tradisional hingga pendekatan yang lebih progresif. Beberapa da'i menekankan pentingnya toleransi dan dialog antaragama, sementara yang lain lebih fokus pada interpretasi ajaran agama yang kontekstual. Faktor-faktor seperti latar belakang pendidikan, pengalaman pribadi, dan dinamika sosial di Palu turut berperan dalam membentuk pemikiran mereka. Temuan ini menunjukkan bahwa meskipun ada kesamaan dalam nilai-nilai dasar moderasi, cara penerapannya sangat dipengaruhi oleh konteks individu dan lingkungan. Artikel ini diharapkan memberikan kontribusi dalam pengembangan strategi dakwah yang lebih inklusif dan moderat di kalangan generasi muda, serta menyoroti pentingnya pemahaman yang beragam dalam memperkuat moderasi beragama di Indonesia.

Kata Kunci: moderasi, Islam, dakwah, media sosial, wacana

PENDAHULUAN

Kota Palu, sebagai salah satu pusat keberagaman budaya dan agama di Indonesia, menjadi tempat yang menarik untuk meneliti bagaimana generasi muda, khususnya da'i milenial, memahami dan menerapkan konsep moderasi beragama. Moderasi beragama penting dalam menciptakan harmoni sosial dan mengurangi potensi konflik antaragama. Dalam konteks ini, pemahaman yang beragam di kalangan da'i muda dapat memberikan wawasan tentang pendekatan dakwah yang lebih inklusif.

Penelitian ini bertujuan untuk antara lain, untuk mengungkap cara pandang atau sikap para da'i di himpunan da'i Kota Palu dalam merespons isu-isu moderasi beragama yang viral di media sosial. Selain itu juga, untuk mengidentifikasi faktor-faktor yang mempengaruhi sikap mereka terhadap isu-isu seperti kepemimpinan non-Muslim, sengketa rumah ibadah, Natal bersama, dan penistaan agama.

Fokus yang ingin digali meliputi sikap para dai tersebut dalam merespons sejumlah wacana media social yang viral atau mendapat atensi public, seperti

kepemimpinan non muslim, sengketa rumah ibadah, penyerangan rumah ibadah, penistaan agama, dan yang lain. Sikap-sikap oara dai tersebut akan dipetakan dan diungkap alas an yang paling mendasar bagaimana mereka menyikapi isu-isu tersebut.

Subjek penelitian ini adalah da'i milenial yang tergabung dalam himpunan da'i di Kota Palu (HDMI). Dengan melibatkan berbagai perspektif dari mereka yang aktif dalam dakwah, penelitian ini akan memberikan gambaran yang lebih komprehensif tentang sikap dan pandangan mereka. Pemilihan subjek ini dilakukan atas pertimbangan karena mereka yang berada di garda terdepan dalam dakwah di kota Palu. Beberapa nama dari kelompok ini bahkan bisa dikatakan cukup berpengaruh.

Hasil penelitian diharapkan dapat memberikan wawasan yang lebih dalam tentang dinamika pandangan da'i milenial terkait moderasi beragama, serta kontribusi mereka dalam menciptakan dialog yang konstruktif di tengah isu-isu yang sensitif. Penelitian ini diharapkan

HASIL DAN PEMBAHASAN

Understanding the Concept of Religious Moderation

Religious moderation, as understood by the informants in this study, emphasises the importance of a balanced attitude that avoids extremism, whether on the right (fanaticism) or on the left (liberalism). According to Muhammad Yusuf Khalid, religious moderation is an Islamic teaching that emphasises balance (wasatiyah) in all aspects of life. This moderation is likened to maintaining balance whilst riding a motorbike; if one leans too far to one side, one will fall. In this context, Islam teaches us to love our fellow Muslims without forgetting compassion towards non-Muslims on humanitarian grounds. Religious moderation acts as a 'balancing force' to create harmony amidst diversity.¹

Isramin defines religious moderation as a concept that emphasises balance and the avoidance of extremism in religious practice. This balance encompasses an attitude of tolerance, respect for differences, and the avoidance of excessive fanaticism. Amir Basari Zanki also emphasises that religious moderation is a balanced stance, meaning it does not lean towards either the far right or the far left. This includes an attitude of tasamuh (tolerance) towards people, religions, ethnic groups, and cultures. Moderation encourages respect and appreciation for diversity.²

Hamka viewed religious moderation as an effort to grant every believer the freedom to practise their faith. In the Qur'an, this moderation is illustrated in the verse 'Lakum dinukum wa liya diin'. He distinguished between matters of religion, which are definitive, and matters of social interaction, which require tolerance and cooperation amongst people of different faiths.³

¹ Muhammad yusuf Khalid, Ketua Himpunan Dai Muda Indonesia Kota Palu, Palu, wawancara oleh penulis di SMA Labschool, 15 Januari 2025.

² Amir Basari Zanki, Anggota Himpunan Dai Muda Indonesia Kota Palu, Palu, wawancara oleh penulis di Yotta Basuki Rahmat, 16 januari 2025).

³ Hamka, Anggota Himpunan dai Muda Indonesia Kota Palu, Palu, wawancara oleh penulis di SMKN 2 Palu, 16 Januari 2025.

Suparman Razak described religious moderation as the concept of wasatiyah in Islam, namely a balanced approach without claiming one's own religion to be the only true one. Moderation emphasises respect for differences, without equating all religions, and maintaining a stance that avoids extremes on either the right or the left. Syahidan Saputra also stated that religious moderation is an attitude of mutual respect amongst people, avoiding fanaticism, and practising justice and humanity. This moderation encompasses social interaction regardless of religious differences.⁴

Haris Azmi Zanki defines religious moderation as a 'moderate' attitude, that is, occupying a middle ground or wasatiyah. This concept refers to Surah Al-Baqarah, verse 143, which describes Muslims as 'a moderate community'. Religious moderation demands balance in religious practice and social life. Similarly, Syarif Yunus Hasan states that in Islam, moderation is understood as balance in the practice of religion. Wasatiyah is a term referring to justice that prevents one from falling into extremes or excess in religious practice. This means that Muslims are advised not to be too strict or too lax in practising their religion.⁵

Responses to the Issue of Religious Moderation - Non-Muslim leadership

Regarding non-Muslim leadership, some sources argue that leadership is more flexible. Provided that the leader is capable of carrying out their duties professionally and looking after the whole community without discriminating on the basis of faith. They emphasise that competence and integrity are paramount, with the proviso that if there is a Muslim candidate of equal professional standing, then choosing a Muslim is the better option. Others argue that leadership should be aligned with the religious majority in the region, whilst still taking into account the public interest and prevailing conditions.

Attack on a place of worship by non-Muslims in Tolikara Papua In this case, the interviewees highlighted these actions as inappropriate and contrary to human values. They emphasised the importance of investigating the causes of the incident, as there is often an element of incitement aimed at dividing religious communities. In their view, all the issues discussed should be resolved wisely, without involving religious symbols.

Megawati Soekarno Putri's statement, which is deemed to contain elements of blasphemy The speakers emphasised the need for caution when speaking, particularly for public figures. They also noted that statements perceived as blasphemous can sometimes stem from misunderstandings or misinterpretations of the speaker's intentions. Therefore, they stressed the importance of filtering and choosing words wisely, particularly in the context of speeches or official statements. If a statement is perceived as blasphemous, the best course of action is to report it officially so that it can be processed through legal channels, whilst upholding the principle of the presumption of innocence..

⁴ Syahidan saputra, Anggota Himpunan Dai Muda Indonesia Kota Palu, Palu, wawancara oleh penulis di Kantor Walikota Palu, 17 Januari 2025.

⁵ Syarif Yunus Hasan, Anggota Himpunan dai Muda Kota Palu, Palu, wawancara oleh penulis di Apotik Farma Palupi, 18 Januari 202.

Construction of places of worship/mosques With regard to the construction of places of worship or mosques, the experts agreed that this should be carried out whilst taking into account the consent of the local community, the balance between the numbers of followers of different religions, and the public interest. They emphasised the importance of tolerance in the construction of places of worship, taking into account the size of the majority population and the actual needs of the area.⁶

Factors Influencing Views on Religious Moderation The views of members of the Indonesian Young Preachers Association (HIDMI) in Palu on religious moderation are influenced by various factors, both internal and external. Internally, Haris Azmi Zanki, for example, explained that his experience of encountering diversity within his family and community has taught him valuable lessons about the importance of instilling the values of moderation. This is in line with the view of Muhammad Yusuf Khalid, who states that his experience of teaching at LabSchool High School—which has a 50-50 split of Muslim and non-Muslim pupils—underscores the importance of religious moderation. He added that literacy regarding the teachings of the Prophet Muhammad, such as the exhortation to maintain good relations with non-Muslims, provides a strong foundation for living together in harmony.

In addition to personal experience, religious education also plays a significant role. Suparman Razak stated that his understanding of religious moderation was largely influenced by the tarbiyah (education) he received through the Dakwah Islamiyah organisation. Hamka added that, before gaining a deep understanding of the concept of religious moderation, he had once regarded it as something radical. However, after studying the matter further, he realised that religious moderation is a positive concept because it helps to strengthen relationships between people.

Isramin also said that his understanding of religious moderation is undoubtedly influenced by his educational background, as well as the knowledge he has gained from books and even religious figures. Meanwhile, social media is also an influential external factor, as Syahidan Saputra pointed out. As a platform for sharing information, religious messages and discussions, social media shapes how people understand and assess religious moderation. Interactions on social media can offer diverse perspectives that enrich one's understanding of religious moderation.⁷

Table 1.
Classification of Arguments by Members of HIDMI, Palu City

⁶ *Ibid*

⁷ *Ibid*,

Issue/Topic	Argumentation	Resource Persons	Explanation
The concept of religious moderation	Moderation is balance, tolerance, humanity, and the absence of fanaticism.	All Resource Persons	All interviewees tended to explain moderation in a neutral and open manner.
Non-Muslim Leadership	It is permissible to take the lead if it does not	Syahidan Saputra	Does not impose absolute restrictions on
	concern religious matters; professionalism takes precedence		leadership based on religion; emphasizes flexibility.
	If equally qualified, Muslims are given preference, but non-Muslims are acceptable if it serves the public interest.	Muhammad Yusuf Khalid	Justifying a preference for Muslims while still leaving the door open for non-Muslims.
	It's not acceptable if the majority is Muslim, but it's acceptable if there's no	Isramin	Traditional views based on the majority religion.

	other option.		
	Anyone can lead if they are professional	Hamka, Haris Azmi Zanki	Emphasizing equality and transparency in leadership.
	It must be tailored to the majority of the population.	Suparman Razak	Finding a balance between religious principles and social conditions
Attack on a House of Worship/Mosque	We need to investigate the cause; it could be that someone is stirring up trouble or that there are provocateurs involved..	Syahidan Saputra, Hamka, Haris Azmi Zanki, Suparman Razak.	Avoiding direct judgment, opting instead for a peaceful approach.
	It's uncivilized, but it's the individual who's at fault, not the religion.	Isrami n	Distinguishing Between Individuals and Religious Institutions

Megawati's Speech Deemed Blasphemous	Be careful—public figures must watch their language.	Syahi dan Saputra, Suparman Razak.	Highlighting the importance of public responsibility without singling out individuals.
	Don't jump to conclusions; give the legal process a chance.	Haris Azmi Zanki, Muhammad Yusuf Khalid	Upholding the presumption of innocence and legal resolution.
	If it happens frequently, it's okay to reprimand them	Isramin	Setting a tolerance threshold for mistakes made by public figures.
Construction of Places of Worship	Harus berdasarkan kesepakatan dan jumlah penganut.	All Resource Persons	Demonstrating an approach based on tolerance and consultation.

Analysis of Research Findings Using Teun A. van Dijk's Critical Discourse Analysis Approach

Text Analysis (Macrostructure)

The main theme of the discussion was 'religious moderation' as the principle of 'wasatiyah,' which means not leaning toward either the far right or the far left. The speakers emphasized the importance of 'tolerance,' 'respect for differences,' and 'balance in religious practice.' In their arguments, moderation does not mean 'equating all religions' but 'respecting every individual's right to practice their faith.'

Table 2.
Macro Structural Element Analysis

Discourse Structure	Aspects Observed
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Macro Structure	Main theme or topic: Religious Moderation
	The concept of religious moderation as an Islamic teaching that emphasizes balance (wasatiyah), avoids extremism (both fanaticism and liberalism), and respects diversity.

Superstructure (Schematic)

There are two main structures: the summary and the narrative (the full content of the news article or text). The summary includes the theme and the introduction. In the summary section, the theme of this discourse is 'religious moderation.' In the introduction, the sources provide arguments regarding the definition of religious moderation, which is interpreted as balance (wasatiyah) in religion that is, an attitude that avoids extremism, whether on the right (fanaticism) or the left (liberalism).

In terms of the narrative, the content consists of responses to specific issues such as non-Muslim leadership; some sources, including Muhammad Yusuf Khalid, Haris Azmi Zanki, Hamka, and Amir Basari Zanki, state that leadership is not determined solely by religion, but rather by a leader's professionalism and ability to serve the entire community without discriminating based on religious beliefs. Muhammad Yusuf Khalid also stated that if there are Muslim candidates with equivalent abilities, then choosing a Muslim should be the priority. Syahidan Saputra echoed this view. Suparman Razak also remarked that, based on the majority, if the majority are Muslim, then a Muslim must automatically lead, and vice versa. However, the interests and circumstances of the local community must also be taken into account. Isramin expressed a similar view..

Attacks on places of worship: the interviewees highlighted attacks on places of worship as acts that violate human values. They emphasised the importance of resolving this issue wisely and avoiding religious symbols that could exacerbate the situation. Incidents of this kind are often triggered by incitement aimed at dividing religious communities, so a peaceful approach is needed to resolve them.

Regarding Megawati's statement, which is deemed to contain elements of blasphemy, the sources emphasised the need for caution when speaking, particularly for public figures. Statements perceived as offensive to religion may also stem from misunderstandings or misinterpretations of what was said. The best course of action is to report such matters through legal channels, whilst upholding the principle of the presumption of innocence.

The construction of places of worship must be subject to the approval of the local community, take into account the balance of religious demographics, and consider the conditions in the area. The speakers emphasised the importance of tolerance and consultation in this process to maintain harmony among people of different faiths.

In conclusion, religious moderation is the solution to preventing conflict and fostering social harmony.

Table 3.

Analysis of Superstructure Elements

Discourse Structure	Aspects Observed
Superstructure	Text structure, including the introduction, main body and conclusion: Introduction A summary of the sources' views on religious moderation. Main Body Responses to specific issues such as non Muslim leadership, attacks on places of worship, statements by public figures deemed blasphemous, and the construction of places of worship. Conclusion Moderation as a solution to issues of diversity

- Microstructure (Semantics: Context, Details, Intention) Background: Emphasis on the concept of moderation as a balanced approach (wasatiyah), meaning not taking sides with either the extreme right or the extreme left. Details of the summary of explanations from the speakers regarding balance in religion, in the sense of not being excessive in religious practice, tolerance in respecting differences in belief, culture and tradition within society, and religious moderation also

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encompasses an attitude of maintaining good relations with other religions. The aim is to illustrate the importance of moderation for social harmony. According to the source, Muhammad Yusuf Khalid, moderation acts as a 'regulator' to maintain interfaith relations

Table 4.

Micro-Structural (Semantic) Analysis

Discourse Structure	Observed Elements
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Semantic	Key themes highlighted in the text: Background Emphasis on the concept of moderation. Detailed explanations from the interviewees regarding balance in religious practice, tolerance and social interaction. Purpose: To illustrate the importance of moderation for social harmony.
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Microstructure (Syntax: Sentence Structure, Coherence, Pronouns).

The sentence structures employed are descriptive sentences to explain the concept of moderation, such as ‘wasatiyah’, to emphasise the importance of moderation, whilst argumentative sentences are used to explain responses to social issues that employ a moderate approach to prevent conflict. The coherence of the sentences is structured systematically, starting from the definition of the general concept (religious moderation), responses to issues (case studies of non-Muslim leadership, attacks on places of worship, Megawati’s statement deemed to contain elements of blasphemy, and the construction of places of worship), through to the factors influencing perspectives such as personal experience, religious education, knowledge and social media. The pronouns ‘they’ and ‘the interviewees’ are used to refer to the subjects of the discussion.

Table 5.
Analysis of Microstructural Elements (Syntax)

Discourse Structure	Observed Elements
Syntax	How opinions are expressed: Sentences Descriptive sentences are used to explain concepts, whilst argumentative sentences are used to explain responses to religious issues. Coherence The flow of the text begins with general concepts, moves on to responses to the issues, and concludes with the factors influencing the views. Pronouns ‘they’, ‘the sources’ are used to convey the views

Microstructure (Stylistics: Word Choice)

The choice of words such as ,wasatiyah', ,tasamuh', ,fanaticism' and ,extremism' used by the interviewees or HIDMI Palu City reflects a cautious approach to explaining religious moderation. The word ,wasatiyah' was chosen because it describes balance and a middle ground, which are at the heart of religious moderation. As a counterpart, the word ,tasamuh' is used to reinforce the message of tolerance, which emphasises respect for differences. To highlight the importance of moderation, the speakers also use the words ,fanaticism' and ,extremism' to denote attitudes that must be avoided.

Table 6
Microstructural (Stylistic) Analysis

Discourse Structure	Elements	Observed
Stylistics	Word Choice	Stylistics Words such as ,wasatiyah', ,tasamuh', ,tolerance', ,fanaticism' and ,extremism'.

Microstructure (Rhetoric: Figures of Speech and Metaphors)

Many of the interviewees frequently cite verses from the Qur'an to bolster their arguments when explaining moderation. For example, Hamka quotes the verse ,Lakum dinukum wa liya diin', which means ,to you your religion and to me mine', as the basis for Islamic teachings that emphasise religious freedom and tolerance amongst people. Furthermore, Haris Azmi Zanki also quotes Surah Al Baqarah verse 143, which refers to Muslims as ,ummatan wasatan' or a moderate community, to emphasise the importance of balance and moderation in religious practice. Muhammad Yusuf Khalid used a metaphor to describe moderation as maintaining ,balance whilst riding a motorbike'. In this analogy, religious moderation is likened to maintaining control so as not to lean to one side, whether to the right (fanaticism) or to the left (liberalism). Just as a motorcyclist must maintain balance to avoid falling. In addition, it also employs expressions relating to humanity, such as ,compassion towards non-Muslims on humanitarian grounds'.

Table 7
Micro-structural Analysis (Rhetorical)

Discourse Structure	Elements Observedf
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Rhetorical	The following points were emphasised: Visuals Quotes from the Quran such as ,Lakum dinukum wa liya diin' and Surah al Baqarah, verse 143, were cited to strengthen the argument. The concept of moderation was likened to maintaining balance whilst riding a motorbike.
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Social cognition

Table 8
Analysis of the Social Cognition Framework

Shceme	Description
Person Schemas	The interviewee described other people (followers of other religions) as human beings who should be respected regardless of their differences.
Self Schemas	The interviewee sees themselves as an individual who must uphold the values of religious moderation.
Role Schemas	The speakers view their role as opinion leaders who promote religious moderation.
Event Schemas	Religious moderation is applied in the context of issues such as non-Muslim leadership, attacks on places of worship, and the establishment of places of worship.

Social Context

This analysis of the social context examines how the discourse on moderation is shaped and influenced. It looks at the factors that shape the informants' understanding of religious moderation.

Social Control	Analysis Results
Internal factors	Personal experience, education and knowledge.
External Factor	Social media

1. Personal Experience

For example, Muhamad Yusuf Khalid spoke of his experience teaching at LabSchool High School, which comprises 50% Muslim and 50% non-Muslim students. He said that this experience made him realise that religious moderation is of the utmost importance. Haris Azmi Zanki, for instance, explained that his experience of dealing with diversity within his family and community has taught him valuable lessons about the importance of instilling the values of moderation.

2. Tarbiyah

Suparman Razak, for example, mentioned that the religious education he received at Wahdah Islamiyah has shaped his perspective on understanding various matters, including religious moderation.

3. Knowledge

Hamka also mentioned that he had previously regarded religious moderation as radical. However, upon gaining a deeper understanding, he realised that religious moderation actually has positive values that can strengthen interpersonal relationships. Isramin also said that his understanding of religious moderation is influenced by knowledge gained from books, religious figures and other sources.

4. Social Media

As Syahidan Saputra has said, social media is a platform for sharing information; the religious messages and responses posted on social media influence people's understanding of religious moderation.

The reasoning behind the arguments put forward by members of the Indonesian Young Preachers Association (HIDMI) in Palu regarding the issue of religious moderation

In this study, the reasoning behind the arguments of members of the Indonesian Young Preachers Association (HIDMI) in Palu regarding religious moderation was analysed using Teun A. van Dijk's critical discourse analysis approach. Based on the research findings, it can be concluded that the arguments of HIDMI members in Palu focus on the concepts of balance (*wasatiyah*), tolerance (*tasamuh*), respect for diversity, and the avoidance of extremist attitudes, whether fanaticism or liberalism..

a. Macrostructure

At the macro level, the central theme in the arguments put forward by members of HIDMI in Palu is religious moderation as a doctrine that emphasises balance in

religious and social life. Religious moderation is regarded as a concept that avoids extremist attitudes, whether in the form of religious fanaticism or excessive liberalism.

b. Superstructure

The arguments put forward by members of HIDMI in Palu were structured in a systematic manner. They began by explaining the definition of religious moderation, followed by responses to issues such as non-Muslim leadership, attacks on places of worship, controversial statements by public figures, and the construction of places of worship.

When discussing non-Muslim leadership, the majority of speakers argued that leadership is not determined solely by religion, but rather by a leader's professionalism and ability to serve the entire community without discriminating on the basis of faith. However, if there is a Muslim candidate of equal calibre, then selecting a Muslim leader becomes the top priority, whilst still taking into account the best interests of the local community..

Regarding the issue of attacks on places of worship, the interviewees agreed that such actions are unjustifiable and violate human values. They also emphasised the importance of examining the causes of such incidents objectively, as there are often elements of incitement aimed at dividing religious communities. Therefore, they advocated a peaceful approach and dialogue in resolving such conflicts.

Megawati's Statement Perceived as Containing Elements of Blasphemy: The sources emphasised the importance of exercising caution when speaking, particularly for public figures. They argued that if a statement perceived as blasphemous occurs, the best course of action is to report it through legal channels whilst upholding the principle of the presumption of innocence..

With regard to the construction of places of worship, they emphasised that such projects must take into account the consent of the local community, the balance in the number of adherents of different faiths, and be carried out through joint consultation to maintain harmony among people of different faiths.

c. Microstructure

At the micro-level, the use of terms such as 'wasatiyah' (balance), 'tasamuh' (tolerance), 'fanaticism' and 'extremism' indicates that members of HIDMI in Palu understand religious moderation as a form of balance in religious practice and social life.

Several informants also used verses from the Qur'an to strengthen their arguments. For example, Hamka quotes the verse 'Lakum dinukum wa liya diin' (to you your religion and to me mine) as the basis for religious freedom in Islam. Haris Azmi Zanki also refers to Q.S. Al-Baqarah verse 143, which describes Muslims as *ummatan wasatan* (a moderate community).

Factors Influencing the Argumentative Reasoning of HIDMI Members in Palu City in Religious Moderation

- a. The reasoning of HIDMI members in Palu is influenced by several internal and external factors:
- b. Personal Experience: Informants such as Haris Azmi Zanki revealed that

diversity within their families and communities shaped their understanding of the importance of the values of moderation. A similar point was made by Muhammad Yusuf Khalid, who stated that his experience of teaching at LabSchool High School to students of various faiths reinforced the importance of moderation.

- c. Religious Education: Suparman Razak acknowledges that the religious education (tarbiyah) he received through da'wah institutions has also influenced his views.
- d. Knowledge: Hamka said that he previously regarded moderation as a radical concept. However, after exploring the subject further, he realised that moderation actually has positive value in strengthening human relationships. Similarly, Isramin stated that religious literature has also influenced his understanding of moderation.

Social media: Social media plays a significant role in shaping perceptions of religious moderation. As Syahidan Saputra points out, the discussions, information and religious preaching circulating on social media help to provide a range of perspectives that enrich people's understanding

CONCLUSION

Based on the research findings, it can be concluded that members of the Indonesian Young Preachers Association (HIDMI) in Palu City employ a line of reasoning centred on the principle of wasatiyah, or moderation, which encompasses tolerance, respect for diversity, avoidance of extremism (whether fanaticism or liberalism), and justice in matters of religion and society.

In addressing issues such as non-Muslim leadership, attacks on places of worship, statements deemed to contain elements of blasphemy, and the construction of places of worship, HIDMI members demonstrate a moderate stance focused on peaceful solutions and consideration of the public interest; regarding such statements, they advocate for resolution through legal channels whilst upholding the principle of the presumption of innocence. The factors influencing their views on moderation are diverse and include personal experience, religious education, acquired knowledge, and the influence of social media.

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