

# Implementation Of Social Competence Training Based On Religious Moderation Module In Majene, West Sulawesi

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## Abstract

Extremist views on religion and disputes amongst religious groups over support are the main causes of conflicts in Indonesia. These disputes are not founded on tolerance at all and run counter to Pancasila norms. This study aims to instill religious moderation in adolescents through social competence training with the concept of play-based on religious moderation modules. The research method used an experimental method with a one-group pretest and posttest design model, with 28 subjects aged 17 to 20 years. The data collection tools used are the religious moderation scale and religious moderation-based social competence training module. The results showed that there were differences in the understanding of religious moderation between before and after being given training. Social competence training through the application of religious moderation modules is effective in helping to instill an understanding of religious moderation, which, in this study, focuses on indicators of religious moderation. The form of training with the concept of play can help individuals more easily understand the concept of religious moderation indicators.

## Keywords

Social competence; religious moderation; adolescents

## Introduction

Religious moderation is important in uniting the nation's life in a country, especially in Indonesia. It is considered important because of the diverse ethnicities, cultures, and religions in Indonesia, which is an archipelago. Moderation comes from the English word moderation, which means moderate and not excessive. Moderation in KBBI is the reduction of violence and the avoidance of extremism. So it can be concluded that moderation is an attitude that does not exaggerate one group/tribe/race/religion and has tolerance for others. Respecting each other, being fair, and appreciating differences are the hallmarks of religious moderation to maintain diversity in Indonesia.

Conflicts that have occurred in Indonesia are generally based on extreme attitudes towards religion, as well as religious groups arguing with each other for support that is not based on tolerant attitudes at all and is contrary to the values of Pancasila. In Indonesia, the latest data for the last 4 years (2021-2024) related to religious conflicts that have occurred include the church attack in Makassar in 2021 where suicide bombers attacked the Makassar Cathedral Church with the motive of religious extremism (Institute for Policy Analysis of Conflict, 2021). In 2022, Muslim community groups in Manado rejected the construction of a church on the grounds of lack of license (Setara Institute, 2022). In 2023, masses of Islamic

organizations forced the closure of Ahmadiyah places of worship in Garut, West Java, under the pretext of “protecting the faith of Muslims” and in 2024 there was a clash between two groups of residents in Ciamis due to allegations of harassment of Islamic religious symbols in a cultural event (Amnesty International Indonesia, 2023; DetikNews, 2024).

Based on some of these problems, religious moderation is considered important so that understanding of religion and no matter how diverse interpretations remain in the corridor and reduce or even prevent the emergence of extreme religious ways. Triono (2021) wrote that Minister of Religion Lukman Hakim Saefudin explained that religious moderation is not an ideology but a perspective in the process of practicing and understanding religious teachings, so that its implementation remains on a moderate path. An explanation to emphasize that the moderation in question is a way of religion not the religion itself. So that when a group or community or individual understands religious teachings and takes the name of religion to bring down other religions and even human dignity, it can be said that this is an excessive attitude.

The rise of extreme actions in the name of religion is not an example of the teachings of any religion that prioritizes peace and love. Haryani (2020) in her research recounted the case of an attack on a priest who was delivering a sermon at the Santo Joseph Church in Medan by a group of teenagers who were motivated by the teachings of radicalism from the internet. This shows that it is easy for millennial teenagers today to be given a wrong and distorted understanding of the differences that exist in Indonesia. The CNN news page reported that in 2021 there were cases of attacks on religious figures, one of which was an attack on a cleric in Bekasi on the grounds that he did not like the lecture delivered by the cleric. As beings who have faith in God Almighty, it is appropriate for us to show the noble qualities of God Almighty. Religion should spread goodness, peace, coolness and not cause conflict even though the path to or belief in God is different. Mutual respect and love for fellow creatures of God are the teachings of all religions so that it is not possible for us to demonize other religions and it is also impossible for us to be too excessive in believing in the religion that is adopted.

As previously explained above that in religious moderation, what is moderated is the way of religion not the religion. This shows that in religion there is nothing wrong but how we believe and practice the religion. The point is how we as a nation with various religions practice our respective religions and still respect, appreciate and recognize the teachings of other religions. Quraish Shihab (Zamimah, 2018) explains that there are three important pillars in moderation. The first pillar is justice, which is the main pillar because justice means "the same". This means that every human being has the same rights, has the same place and space as it should be. The second pillar, balance, is a key principle because justice cannot exist without balance. In a group that has various parts towards one goal, if certain conditions and levels can be met, it can survive and run to fulfil the existence or presence of the group. The third pillar, tolerance, is the measuring stick for acceptable additions or subtractions.

Tolerance is one of the indicators in religious moderation, where the government strives to ensure that the value of tolerance can be conveyed well in society. As stated in KMA No.494 of 2022, the government established the Year of Tolerance to increase the effectiveness of the implementation of strengthening religious moderation. Tolerance is the ability of individuals to treat other individuals who are different, both in terms of religion, ethnicity, and race. Tolerance is considered important to be instilled in the current generation of teenagers,

especially teenagers in Majene Regency, West Sulawesi Province.

This is important because looking at data from the Central Bureau of Statistics and the Office of the Ministry of Religion of Majene Regency (2024) the majority of the population is Muslim with a range of 95.2%, while the population of other religions, namely Christianity, is 4.5% and others are 0.3%. With this gap, conflicts with religious nuances also often occur, such as in 2021 there was a riot between residents in Batupanga Village, Majene, which was triggered by accusations of blasphemy where the conflict began with an argument on social media which then escalated into physical clashes (TribunNews, 2021). In 2022, religious minorities in Majene experienced difficulties in obtaining permits to build places of worship due to resistance from local residents. The protest took place in East Banggae Sub-district on the grounds of “non-conformity to the rules” (Setara Institute, 2022). A preacher in Majene was reported to the police in March 2023 for allegedly spreading hate speech against other religious groups in his lectures (Kumparan, 2023). Even during the election atmosphere, there were tensions between residents in Majene that were allegedly influenced by religious identity-based political polarization during the 2024 elections, where the issue of candidates not supporting certain religions went viral on social media (DetikSulbar, 2024).

The existence of several conflicts with certain religious nuances, it is considered important to instill the values of religious moderation in the younger generation in Majene Regency. The success of an individual in instilling these values is determined by the social competence possessed by the individual. Social competence can be developed through training. Social competence training contains material on aspects of social competence. The understanding of each aspect will be given using the play method. The play method is done so that the values of religious moderation can be conveyed well and easily to millennial teenagers. The play method in social competence training, namely fishing for praise which aims to train interpersonal relationships, writing letters trains empathy, puzzles train empathy, cooperation and problem solving, and “how I see” aims to train self-esteem. These conclusions make researchers interested in examining how social competence training can help adolescents to be able to overcome problems.

## Literature Review

Religious moderation indicators are indicators used in knowing how strong religious moderation is practiced by individuals and how much vulnerability they have. Vulnerability is considered necessary to recognize to find and take the right steps in strengthening religious moderation. The indicators that have been compiled by the Compilation Team of the Ministry of Religious Affairs of the Republic of Indonesia (2019) include:

1. Nationality commitment;

National commitment is an indicator to measure attitudes, perspectives and religious practices carried out by individuals and has an impact on the form of loyalty to the basic national consensus. National commitment also looks at opposing attitudes towards challenges to the ideology of Pancasila, nationalism, and acceptance of the state ideology, namely Pancasila. Acceptance of the principles of the nation as stated in the 1945 Constitution is part of national commitment. Fulfilling obligations as a citizen is a manifestation of the practice of religious teachings.

## 2. Tolerance;

The indicator of tolerance is measuring the attitude of being roomy, open and gentle in accepting differences. The attitude of giving space and not interfering with the rights of other individuals to believe even though it is different from what is believed, expressing opinions, and expressing their beliefs. The higher the tolerance for differences, the higher the democratic value. Respect and acceptance of different individuals and positive thinking are part of tolerance. Tolerance is not necessarily only related to religious beliefs, it can also be related to race, culture, gender, ethnicity, differences in sexual orientation and others. In this case, the main points in tolerance are inter-religious and intra-religious tolerance related to political and social tolerance. Inter-religious tolerance can be seen from attitudes towards followers of other religions, willingness to cooperate, dialogue, and the establishment of places of worship. Intra-religious tolerance is used to address minority sects that deviate from the mainstream of religion

## 3. Anti-violence;

The term radicalism is often used to describe acts of violence. An ideology or understanding in making changes by means of violence or extreme actions in the name of religion in verbal, physical and thought forms in social and political systems. The desired change in radicalism is contrary to the prevailing social system in a short and drastic tempo. Radicalism groups are often associated with terrorism, using all means and even terrorizing those who do not agree to achieve their wishes. Radicalism also arises because of a feeling of injustice.

## 4. Accommodative of local culture

Accommodating local culture is to see how local culture and traditions can be accommodated in natural religious practices. The form of acceptance of local culture and traditions in religious behavior reflects a moderate individual, as long as it does not conflict with the main teachings of religion. There are also some groups who consider practicing culture and tradition in religion as a form of action that damages the purity of religion.

Salusu (2004) argues that training basically aims to enable members of the organization to work better, be able to adjust to the new environment, and follow and create changes in the organization, so that the organizational climate is always fresh. The provision of material in this training uses the game method. The method was chosen because gaming or playing activities can help develop and strengthen the development of social competence in adolescents (McClelland, 1973). Jefree (Eka, 2004) also suggested that games given to adolescents can improve socialization skills.

Based on the above aspects and referring to the indicators, the materials in the form of games provided in social competence training are:

### 1. Fishing for compliments

Participants will get a piece of paper called fishing paper. The paper contains columns to be filled in. Participants will be asked to fill the columns with compliments according to the spectacle given. The columns will be filled by all participants in turn. The game aims to train the interpersonal relationships of the participants. Interpersonal relationships can be seen by the compliments given to each paper owner.

### 2. Puzzle

Participants are divided into groups. Participants will get an envelope containing pieces of paper from a complete picture. Participants are asked in groups to arrange the pieces scattered in other groups, but participants are not allowed to ask for and communicate with other groups. Each group can only give and receive pieces given by other groups. The game aims to train empathy, problem solving, and teamwork. Problem solving is one of the indicators of the cognitive capacity aspect, while teamwork is an indicator of the social skills aspect with peers.

### 3. How I see

Participants will be given a piece of paper containing questions about how the participant assesses an event/occurrence based on his/her own opinion, whether the view is different or the same as the judgement of others. Participants will then be asked to conclude on their own about the description of the judgement given. The game aims to foster a sense of awareness by seeing how participants see and make judgements. Awareness is an indicator of the cognitive capacity aspect.

## Conceptual Framework

Tolerance is one of the indicators in religious moderation, where the government strives to ensure that the value of tolerance can be conveyed well in society. As stated in KMA No.494 of 2022, the government established the Year of Tolerance to increase the effectiveness of the implementation of strengthening religious moderation. Tolerance is the ability of individuals to treat other individuals who are different, both in terms of religion, ethnicity, and race. The success of an individual in showing tolerance is determined by the social competence possessed by the individual. Social competence can be developed through training. Social competence training contains material on aspects of social competence. Understanding of each aspect will be given using the play method. The play method is done so that the values of religious moderation can be conveyed well and easily to millennial teenagers. This conclusion makes researchers interested in examining how social competence training can help adolescents to be able to overcome problems.

## Method

The research to be conducted uses an experimental quantitative approach. The research method uses an experimental model, namely a one group pre-post test design, Sugiyono (2017) states that where only one group or class will receive training and measurement. The design used is carried out in one group only and does not use a control group.

## Participants

The study involved 28 adolescents aged between 17 and 20 years, with the majority being 19 years old (11 participants). The sample consisted of 7 males and 21 females, selected to evaluate the effectiveness of social competence training on their understanding of religious moderation.

### **Procedure and Design**

The research followed a one-group pre-post test design, where participants underwent social competence training and were assessed before (pretest) and after (posttest) the intervention. The training was based on a Religious Moderation module and incorporated interactive games to enhance social skills. The program focused on key aspects such as cognitive capacity (e.g., self-esteem, empathy, problem-solving), interpersonal relationships, self-awareness, and teamwork. Each session combined theoretical discussions with practical activities, ensuring active engagement and application of the concepts.

### **Measurement**

Data was collected using the Religious Moderation scale, which consisted of 36 items measuring four key indicators: national commitment, tolerance, non-violence, and accommodation of local culture. The scale demonstrated strong reliability ( $\alpha = 0.806$ ) and utilized a 4-point Likert scale, ranging from "Very Suitable" (4 points) to "Very Not Suitable" (1 point).

**Table 1.**

| Blueprint of Religious Moderation scale |                      |
|-----------------------------------------|----------------------|
| Indicators                              | Number of Statements |
| National commitment                     | 9                    |
| Tolerance                               | 9                    |
| Non-violence                            | 9                    |
| Accommodation of local culture          | 9                    |
| <b>Total</b>                            | <b>36</b>            |

The design of the Social Competence Training is based on the previously described aspects of social skills combined with the Religious Moderation module material. The material of the training will be provided using the games method.

**Table 2.**

| Blueprint of Social Competence Training                        |                                              |                                                 |                         |
|----------------------------------------------------------------|----------------------------------------------|-------------------------------------------------|-------------------------|
| Aspects                                                        | Indicators                                   | Religious Moderation Module                     | Games                   |
| Cognitive capacity                                             | Self esteem                                  | Iceberg Analysis and U Process                  | Fishing for compliments |
|                                                                | Empathy                                      |                                                 |                         |
|                                                                | Problem solving                              |                                                 |                         |
| Balance between the need to socialize and the need for privacy | Interpersonal relationship<br>Self-awareness | Scenario thinking                               | How I see myself        |
| Social skills with peers Team work                             | Team work                                    | Analysis of Religiousness with the Brain System | Puzzle                  |

### **Data Analysis**

The analysis began with descriptive statistics to summarize participant demographics and baseline scores. Levene's test confirmed equal variances across groups (gender and age), ensuring the validity of further comparisons. A paired t-test revealed a significant improvement in religious moderation scores after the training ( $t = 10.265$ ,  $p < 0.05$ ), with a mean increase of 39.25 points. Additionally, ANOVA results indicated no significant differences in understanding based on age (pretest:  $F = 0.168$ ,  $p > 0.05$ ; posttest:  $F = 0.539$ ,  $p > 0.05$ ),

suggesting that age did not influence the training's effectiveness.

## Results

Descriptive analysis in this study shows an overview of the increase in understanding of religious moderation before and after being given social competence training through the religious moderation module for adolescents. The increase in understanding is measured using the Religious Moderation Indicator scale with a total of 36 items.

Based on the results of filling out the Religious Moderation Indicator scale, several characteristics of research respondents can be explained, namely age, differences in the average score of Religious Moderation Indicators based on gender and age.

**Table 3.**

Description of research respondents based on age

| Age   | Amount of people | (%)   |
|-------|------------------|-------|
| 17    | 5                | 17.85 |
| 18    | 6                | 21.44 |
| 19    | 11               | 39.28 |
| 20    | 6                | 21.43 |
| Total | 28               | 100   |

The table above shows that the most research respondents were at the age of 19 years, namely 11 people and the least aged 17 years, namely 5 people.

**Table 4.**

Description of differences in mean scores of Religious Moderation Indicators based on gender

| Variable | Gender | N  | Mean   | Levene's Test for Equality of Variances |       |
|----------|--------|----|--------|-----------------------------------------|-------|
|          |        |    |        | F                                       | Sig.  |
| Pretest  | Male   | 7  | 111.71 | 1.081                                   | 0.308 |
|          | Female | 21 | 109.05 |                                         |       |
| Posttest | Male   | 7  | 157.43 | 1.290                                   | 0.266 |
|          | Female | 21 | 146.14 |                                         |       |

The table above shows that the Religious Moderation Indicator on male and female respondents has the same variance and there is no average difference in understanding the Religious Moderation Indicator between men and women.

**Table 5.**

Description of differences in mean scores of Religious Moderation Indicators based on age

|          |          | N  | Mean   | F     | Sig.  |
|----------|----------|----|--------|-------|-------|
| Pretest  | 17 years | 5  | 112.20 | 0.168 | 0.917 |
|          | 18 years | 6  | 108.83 |       |       |
|          | 19 years | 11 | 109.00 |       |       |
|          | 20 years | 6  | 109.45 |       |       |
| Posttest | 17 years | 5  | 155.20 | 0.539 | 0.660 |
|          | 18 years | 6  | 141.67 |       |       |
|          | 19 years | 11 | 148.36 |       |       |
|          | 20 years | 6  | 152.17 |       |       |

The table above shows that there is no difference in understanding of Religious Moderation based on age where in the pretest the F value is 0.168 ( $p > 0.05$ ) and in the posttest

the F value is 0.539 ( $p > 0.05$ ). This indicates that the age of respondents (17-20 years) is not a determining factor in understanding the concept of religious moderation.

The results of the difference test on the level of understanding of respondents before and after being given social competence training through the religious moderation module show that there is a significant difference with a T-test value of 10.265 ( $p < 0.05$ ).

**Table 6.**

| T-test               |        |    |       |                 |
|----------------------|--------|----|-------|-----------------|
| Variabel             | T      | df | p     | Mean difference |
| Religious Moderation | 10.265 | 27 | 0.000 | 39.250          |

The table above shows that the accepted hypothesis is  $H_1$  which states that there is a difference in the level of understanding of respondents before and after being given social competence training through the religious moderation module. This indirectly shows that social competence training through the religious moderation module conducted by researchers can affect respondents' understanding of the concept of Religious Moderation.

## Discussion

The results of hypothesis testing show that there is a difference in the level of understanding of respondents before and after being given social competence training through the religious moderation module. From the data obtained, respondents have an increased understanding of the concept of Religious Moderation which is even better after being given training. This shows that social competence training through the religious moderation module can have an influence on respondents in understanding Religious Moderation. Social competency training provided by researchers uses three types of games in helping respondents to understand the concept of religious moderation based on its indicators.

Research conducted by Hidayatulloh, Praherdhiono, and Wedi (2020) explains that the learning outcomes of students who use learning games are higher than those who do not use learning games. This shows that applying the play method in instilling an understanding in individuals is more effective than the lecture method. In this study it is also evident that respondents more easily understand the concept of religious moderation applied with games. One of the respondents (UM) said that the training that was followed for two days with this play method was much more fun than having to listen to lectures in seminars. In addition, the respondent also stated that working together in teams to complete the game indirectly helped to improve interpersonal skills.

In the module of iceberg analysis and U process, researchers provide material related to accommodating local culture with a type of game, namely fishing for praise. The problem raised in the material is how respondents view the preservation of the *sayyang pattu'du* culture carried out by the Mandar community to celebrate the success of their children in fulfilling the Koran. This became interesting because some respondents came from other regions, and the evaluation results obtained data that 23 (82%) respondents agreed that it should be preserved.'

In the scenario thinking module, the material provided is tolerance and anti-violence and the type of game used is how I see. The researcher illustrated the problems of intolerance and inter-religious violence that occurred through role-playing, which then the respondents as the audience determined the position where they were, namely the pro or con position. In addition, respondents were then asked to provide opinions related to the position they

determined. The evaluation results showed that 28 (100%) respondents agreed to be in a position that was against intolerance and violence in religion.

In the module of analyzing diversity narratives with the brain system, the material provided is national commitment with a type of game, namely puzzles. The researcher gave several pieces of images to the respondents to be put together into an image that illustrates diversity. Furthermore, respondents were asked to give their opinions related to the picture given. The evaluation results showed that on the Religious Moderation Indicator scale on the item "Order in the life of the nation and state will be achieved if all citizens consistently apply the values of Pancasila", 27 (96%) respondents gave answers agreeing with the item statement after the training was given.

Based on this, it can be concluded that social competence training through the religious moderation module has an effect on increasing understanding of religious moderation in adolescents. Descriptive data also shows that based on gender and age range there is no difference in understanding the indicators of religious moderation. This happened because the treatment was given the same to all respondents during the training.

In addition, this training was also able to improve respondents' interpersonal skills in completing the tasks given during the training. Saufi and Royani (2016) in their research also suggested that learning in solving problems in groups is more effective for students and can develop self-confidence. This is of course in line with the aspects and indicators used in compiling the social competence training module.

### **Conclusion**

In the research that has been conducted, it can be concluded that social competence training through the application of religious moderation modules is effective in helping to instill an understanding of religious moderation, which in this study focuses on indicators of religious moderation. The form of training with the concept of play can help individuals more easily understand the concept of religious moderation indicators. In addition, no differences were found based on gender and age range in understanding the indicators of religious moderation. This happened because the treatment was given equally to all respondents during the training.

### **Acknowledgment**

This research produces a social competency training module based on religious moderation, so that this module can be used by the Religious Moderation House, the Regional Office of the Ministry of Religion, the Office of National Unity and Politics (*Kesbangpol*) and also the Research and Religion Centre in instilling religious moderation, especially in adolescents in a more fun way.

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