



The Form and Role of Islamic Religious Activities in Strengthening Religious Moderation in Urban Communities.

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Abstract

This research started from anxiety about the complexity of very diverse urban communities, where religious moderation is the key so that these differences do not lead to a restrictive attitude. Through a qualitative approach, this study looks at how daily activities such as recitation and taklim assemblies are not just worship routines, but effective media to spread the values of tolerance and justice directly. In the midst of the character of city residents who tend to be individualistic and rational, religious narratives need to be conveyed in a more open way and relevant to real life. The findings show that strengthening moderation through religious activities is able to create a common ground between extreme views. Thus, these activities have a strategic role in maintaining social harmony in the midst of the hustle and bustle of dynamic urban life.

Keywords : Religious moderation, Islamic religious activities, and urban society .

Abstrak

Penelitian ini berawal dari kecemasan akan kompleksitas masyarakat perkotaan yang sangat beragam, di mana moderasi beragama menjadi kuncinya agar perbedaan tersebut tidak mengarah pada sikap membatasi. Melalui pendekatan kualitatif, penelitian ini melihat bagaimana kegiatan sehari-hari seperti tilawah dan majelis taklim bukan hanya sekedar rutinitas ibadah, tetapi media yang efektif untuk menyebarkan nilai-nilai toleransi dan keadilan secara langsung. Di tengah karakter warga kota yang cenderung individualistik dan rasional, narasi keagamaan perlu disampaikan dengan cara yang lebih terbuka dan relevan dengan kehidupan nyata. Temuan menunjukkan bahwa penguatan moderasi melalui kegiatan keagamaan mampu menciptakan kesamaan antara pandangan ekstrem. Dengan demikian, kegiatan-kegiatan tersebut memiliki peran strategis dalam menjaga kerukunan sosial di tengah hiruk pikuk kehidupan perkotaan yang dinamis.

Kata kunci: Moderasi beragama, kegiatan keagamaan Islam, dan masyarakat perkotaan.

INTRODUCTION

Urban communities are groups of people who live in urban areas with complex and heterogeneous social characteristics. The diversity of social backgrounds, cultures, and levels of religious understanding make urban communities have diverse religious patterns. This condition has the potential to give birth to various forms of religious practice, both moderate and exclusive.

In this situation, religious moderation is an important need in maintaining the balance of social life of the community. Religious moderation is understood as a religious way of view, attitude, and

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practice that prioritizes the values of balance, justice, and tolerance in social life. This concept emphasizes the importance of not being excessive in religion and being able to appreciate existing differences.

Efforts to strengthen religious moderation can be carried out through various approaches, one of which is through Islamic religious activities that develop in the community. Religious activities not only function as a means of worship, but also as an educational medium in forming a moderate religious understanding. Through these activities, religious values can be conveyed in a more contextual way and easily understood by the community.

In the context of urban society, religious activities have a strategic role because they are able to reach the community directly in daily life. Activities such as recitations, taklim assemblies, and Islamic studies are effective means of transforming the values of religious moderation. Therefore, it is important to examine how Islamic religious activities develop in urban communities as part of efforts to strengthen religious moderation.

RESEARCH METHODS

Study uses a qualitative approach. A qualitative approach is used to understand social phenomena in depth. Data collection techniques are carried out through interviews, observations, documentation, and questionnaires. Interviews were conducted with religious and community leaders, observations were made on religious activities, and documentation was used as supporting data.

Results and Discussion

a. Religious Moderation

The term moderation is often used to describe a state in the middle, which is neither in the right position nor in the left position. The term moderation is an absorption word adopted from the Latin word "moderatio" which means moderate without deficiency or excess. In relation to religion, moderation is understood in Arabic terms as wasathiyah while the perpetrator is called the referee. The word referee itself has several meanings, namely mediator, intermediary, and mediator.

From the description of the definition revealed in terminology, the meaning of moderation as an understanding of a commendable attitude that is built with straight, intermediate teachings is not

less and no more in thinking, acting, and behaving so that a person is not extreme in exposing everything.

Moderate Islam is often referred to as al-Wasathiyyah, or al-Islamiyyah in Arabic. Some of the terms mentioned by Al-Qaradawi have the same meaning as Balanced, I'tidal wa Ta'adul. This is known as Islamic moderation, which is a way of looking or behaving to balance between two opposing and excessive views so that one point of view does not dominate a person's thoughts and attitudes.

Religious moderation has the principle of fairness and balance, namely fair means not to be biased, but more on the side of the truth, while balance, is a term to describe a way of view, attitude, and commitment to always side with justice, humanity, and equality. Religious moderation requires religious people not to confine themselves, not to be exclusive (closed), but to be inclusive (open), to merge, to adapt, to get along with various communities, and to always learn in addition to giving lessons

b. Religious activities

Religious activities consist of two words, namely activity and religion. Activity has the meaning of activity or busyness. Activity comes from the English word "activity" which means work, activity, busyness, movement and energy use. In Psychology, activity is a concept that contains the meaning of individual functions in their interaction with their surroundings. An activity is a business or work owned by a person that will give or be addressed to people who are related to the results of the activity itself.

According to Nasution in his book, activity is physical and spiritual activity and the two must be connected. More broadly, activities can be interpreted as actions or activities carried out by a person in daily life in the form of words, deeds or creativity in the midst of their environment.

Meanwhile, the word "religious" comes from the root word "religion" which gets the prefix "to-" and the suffix "-an", which means something (all actions) related to religion. Religion means belief in God with the teachings of devotion and the obligations associated with that belief. While religion is the qualities contained in religion.

The meaning of religion itself comes from Sanskrit which means "not chaotic". Religion is taken from two syllable roots, namely "a" which means no, and "gama" which means "chaotic".

Religion as a set of symbolic forms and actions that connect human beings to the final conditions of their existence. So religion can be formulated as a system of beliefs and practices in which a group of people struggles to face the problems of the end of human life. So if traced from the meaning, the meaning of the true religion is the rules or order to prevent chaos in human life.

According to Hendro Puspito, religion is a value system that regulates the relationship between humans and the universe related to belief. Religion as a reality of human experience that can be observed in the activities of human life. This means that religious activities arise from religious experiences. Basically, religion is born and arises in the human soul, because of the feeling of self and because it is a spiritual need that cannot be ignored, because it can give rise to feelings that are the main driver of the emergence of a sense of religiosity.

The meaning of religion when viewed descriptively as expressed by George Galloway in Ahmad Norman's book is as a belief in a power that surpasses himself, to which he seeks to satisfy emotional needs and get a life dependence expressed in the form of worship and devotion.

From the description above, it can be concluded that religious activities are all forms of activities related to religious values, which are used as routines in daily life and used as guidelines in establishing relationships with Allah swt. and relationships to the rest of humanity.

Religious activities are activities that aim to get closer to Allah swt. obey all its instructions and avoid all its prohibitions. Allah swt. commanding his people to be very grateful, patient and tawakkal. With a lot of gratitude to Allah swt. The blessings and gifts given are a manifestation of the recognition that there is still someone above us who regulates.

Religious activities aim to understand and practice the values of their religious teachings or become experts in religious science who are insightful, critical, creative, innovative and dynamic in order to educate the life of the nation who have faith, piety and noble character. In particular, religious activities aim to deepen knowledge about religion.

From some of the explanations above regarding the purpose of religious activities, it can be concluded that the holding of religious activities aims to realize people who always have good morals which is manifested by always carrying out the will of Allah swt. And try to stay away from all prohibitions and have a socio-religious spirit and be able to apply applicable norms.

c. Urban society

Urban society is a society that emerges and develops through the process of modernity in modern regulations, where according to Anthony Giddens, urban society is described as a society that lived in the last ten years, namely the 20th century which has the opportunity to be widely divided in all parts of the world, besides that urban society also has a scary side, in the real phenomenon of adulthood. Urban society itself is often associated with modern or advanced citizens and unlike rural residents or often called traditional society which can be seen in terms of its culture

Modern society is a society where most of its citizens have a cultural orientation that is directed towards the present, future or often called modern. In general, it is said that modern society lives in urban space so it is referred to as urban society. In modern society, there can be differences between rural and urban communities, but this difference is considered irrelevant to the definition of a simple society, this happens because in modern society, where the village component is small, there are still some influences from the city.

The following are the characteristics of modern society, namely; 1.) Relationships that are carried out together are based on the personal needs of each individual. 2.) Relationships with outside society are open and mutually influential. 3.) Each of them believes that science and technology are useful to improve their quality of life. 4.) Urban society is divided on the basis of professions and abilities that function as training and education. 5.) Education in urban communities is much higher in contrast to rural communities. 6.) The laws and rules used by the city community are formal and also quite complex. 7.) The economic order that applies in general to urban society is the economy – the market where the order leads to money, competition, and other innovative values

With the above character, it can be concluded that urban communities are individual and more advanced than rural communities. The city community itself is identical or tends to be more advanced in the use of technology. Where urban people have already known various social media and e-commerce platforms to shop for necessities compared to people in rural areas

Physically, people in urban life are characterized by towering buildings, the hustle and bustle of vehicles, factories, congestion, the busyness of the community, high competition, pollution, and so on. As for socially, life tends to be heterogeneous, individual, and highly competitive which often causes conflict or conflict. The emergence of the assumption that urban people are smart, not easily deceived, dexterous in thinking, and acting, and easily accepting change, is not always true because

implicitly, behind all of that there are still people who live below the standard of social life. To better understand in detail the life of urban people, here are some of the scopes of urban life

1. General environment and orientation towards nature. Urban people tend to ignore beliefs related to the forces of nature and their lifestyle is more based on their rationality. When viewed from their livelihoods, urban people do not depend on the forces of nature, but depend on their level of ability (capability) to compete in the business world. Natural phenomena can be understood scientifically and rationally controlled.
2. Occupation or livelihood. Most of the society depends on the industrial (capitalist) pattern, a primary form of livelihood such as entrepreneurs, traders, and industrial workers. However, there is a group of people who work in the informal sector, such as scavengers, beggars and buskers.
3. Community size. Generally, urban communities are more heterogeneous than rural communities. Because the majority of the people come from different sociocultures, and each of them has various goals, including finding a job or pursuing education. The population is still relatively large.
4. Population density. The density level in cities is higher than in villages. This is because most of the population in urban areas is initially from various regions.
5. Homogeneity and heterogeneity. In the structure of urban society, what is often seen is heterogeneity in social, psychological, religious, and beliefs, customs, and behaviors. Thus, urban society structures often experience social intersections, social mobility, and social dynamics.
6. Social differentiation. In urban areas, social differentiation is relatively high, because the level of differences in religion, customs, language, and socioculture brought by immigrants from various regions is quite high.
7. Social layering. The social layer is more dominated by differences in status and roles in the structure of society. In the structure of modern society, achievement is valued more than heredity.
8. Social mobility. Mobility in urban communities is more dynamic than in rural communities. This is a natural fact because money turnover occurs more in urban areas than in rural areas

Conclusion

The main conclusion of this study is that religious moderation is no longer an option, but a necessity for urban communities not to be trapped in a closed attitude. Islamic religious activities have proven to have a crucial role as a bridge that connects spiritual values with the heterogeneous

social realities of the city. Although urban dwellers are synonymous with technological advancement and high education, the potential for conflict remains if the individual's ego is more dominant than the collective consciousness. Through the principle of wasathiyah, religious activities succeed in encouraging people to be more inclusive and able to adapt without having to lose their faith identity. Finally, the strengthening of moderation is an important foundation for urban life to remain balanced between material progress and maturity in religion.

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