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Global Practice of Multidisciplinary Scientific Studies-III**

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**REVITALIZATION OF RELIGIOUS MODERATION EDUCATION IN
RESILIENT AND SUSTAINABLE URBAN DEVELOPMENT**

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ABSTRACT

Development is a continuous multidimensional process that demands an increase in quality and quantity in all areas of human life. Especially in urban development, there is a supportive relationship in the wider area at the national, regional and global levels. Strong cities will determine the resilience of a country, even the world. Therefore, urban development really needs support from various factors, such as: qualified and productive human resources, a balanced ecosystem, ideology, and adaptive technology. Resilient and sustainable urban development must be carried out in a stable and conducive situation. However, currently the issues of terrorism, radicalism, and intolerance in the name of religion often pose a threat to urban development. There are many cities in this world which were built with great expense and great artistic and cultural value which have been destroyed by these negative forces. Therefore, religious moderation education is absolutely necessary. Therefore, the purpose of this research is to generate ideas about revitalization of religious moderation education in resilient and sustainable urban development. The research method used is qualitative research through literature study. There are three thoughts of this research, namely: first, religious moderation education that fosters awareness and responsibility of the society to maintain the city as a gift from God. Second, religious moderation education which emphasizes the active participation of the society in urban development; and third, religious moderation education that promotes religious and cultural values in urban development.

Keywords: religious moderation, urban resilience

1. INTRODUCTION

In the era of globalization with the development of science and technology that is growing very rapidly demands changes and developments in all fields in every country. An era filled with intense competition has resulted in all countries moving to adjust themselves. Development is carried out in all fields ranging from human resource development, economic development, politics, culture, religion, and science. One of the focuses in economic development is the development of a strong city considering its vital function for the community and the nation. According to the latest information from UN-Habitat, a UN organization concerned with the development of sustainable cities, by 2030, 60 percent of the world's population will live in cities. In today's globalized world, the local and the global are increasingly interconnected and many urban developments are part of global trends. A proper understanding of the causes and consequences of urbanization is essential to ensure an appropriate response to current global issues and to prepare for the future. Cities have become critical to humanity as they have become a force for sustainable economic growth, prosperity, innovation, consumption, productivity. Cities link economy, energy, environment, science, technology, and society which are interconnected in formulating sustainable development policies (*What Is a City?*, 2020; ESPAS, 2020).

There are 6 key trends shaping the future of cities, namely:

- a. Connectivity. Connectivity is the catalyst for all change, but environmental degradation, economic instability, social exclusion and security threats will also be drivers and inhibitors of change, and will determine the future of cities.
- b. Digitalization. This will strengthen connectivity in producing global cities.
- c. Demographic changes. Urbanization where urban people (*homo urbanus*) will shape their cities, and cities will shape them. This means that their behavior and values will greatly influence their lives, and vice versa. Future challenges will be largely determined by the values, behaviors, choices and designs of future societies.
- d. Growing disparities. Cities lead to poverty reduction, but they also reinforce disparities (inequality, discrimination, polarization, privatization, segmentation, segregation) that lead to unpredictable urban conflicts.
- e. Global values
- f. Climate change (ESPAS, 2020)

Urban development is not easy. Despite the many excellent opportunities provided by cities, they do not always guarantee sustainable success because cities also have many challenges. Cities do not always perform well and do not always deliver the desired results. However, city builders must build strong and sustainable cities for their residents. There are many enabling factors needed. One of them is the support of the community so that the city becomes strong and its existence can be sustainable. Cities must be resilient and protected from threats that could potentially destroy them. This is very important because cities have many functions, namely: economic function, social function, and physical function. Cities that have an economic function emphasize the existence of cities as commercial areas characterized by high rates of change, high levels of investment, and regional buffers. The social function of the city is shown by the city as a place where various diverse activities take place supported by supporting facilities used to communicate and interact. The physical function means that the city has experienced a massive increase in the physical development of city facilities and infrastructure (Noor Hamidah dan Mahdi Santoso, 2022). Other functions can be added, namely religious functions, educational functions, political functions, cultural functions. In these functions, the city is the center of religious activities, the center of various educational activities, the center of political and government activities, and the center of artistic and cultural development. There are also those who divide it into two parts, namely: internal functions (center of social interaction, center of business, economy, industry, cooperation, service center, political center, etc.) and external functions (center of wider interaction, center of export economy, and various other activities related to the wider region) (Noor Hamidah and Mahdi Santoso, 2022). Cities are convenient places to live, but they also have the potential to cause discomfort and harm to their inhabitants if they are not resilient. Therefore, cities must be built with resilience. If they are not resilient, the country and society will easily suffer tremendous loss, damage, and destruction. Cities may even be destroyed and never have a chance to be rebuilt. There are many threats to cities, for example, natural disasters, economic, political, and cultural shocks, crime, violent behavior, and terrorism. One that needs to be watched out for in urban development is the disruption and threat from communities that embrace extremism, radicalism, intolerance, exclusivism, and terrorism. They strive to spread their influence to all levels of society in a slow and organized manner. They often demonstrate their existence, influence, and power by using deadly and devastating violence. Their target is not just a small group of people, but also the people of a country, even the world. This is certainly not easy to deal with. Cities should be

built with resilience and sustainability in mind. Urban resilience means the ability to activate protective qualities and processes at the individual, community, institutional, and system levels in the face of hazards or stresses and work together to maintain or restore well-being while adapting to new equilibria and minimizing the accumulation of pre-existing risks and vulnerabilities (Ronak Patel and Leah Nosal, 2016).

It requires anticipatory and participatory vigilance from all elements of society. The form of such vigilance is to revitalize religious moderation education in every city to ensure urban resilience. In the context of Indonesia, the Indonesian government has thought of a way to overcome it, namely through education that develops the intellectual aspects, character, and skills of the community, specifically through religious moderation education. A moderate or balanced society will automatically produce stable, conducive, and dynamic situations and conditions. In such situations and conditions, urban development can be implemented and produce prosperity and welfare for the people and the country. Policymakers and city developers should consider the importance of supporting the revitalization of religious moderation education when building and developing cities. City developers should have a clear vision, mission, and goals when developing cities so that they can build strong and sustainable cities.

2. RESEARCH AND FINDINGS

There are three findings that will be discussed in this section, namely: first, religious moderation education that fosters people's awareness and responsibility to protect the city as a gift from God. Second, religious moderation education emphasizes active community participation in urban development; and third, religious moderation education promotes religious and cultural values in urban development. All three will be discussed in the framework of revitalizing religious moderation education in the development of a strong and sustainable city.

3.1 Robust and Sustainable City Development

In this discussion, there are two terms that are very important to understand, namely a strong or resilient city (resiliency of city) and sustainable urban development. The term sustainable development was coined in 1984 by the International Union for Conservation of Nature and Natural Resources, which presented a global conservation strategy that was still limited to ecological sustainability, but did not link it to economic and social issues. It wasn't until the 1987 World Conference on Environment and Development that the Brundtland Commission Report gave the term a generally accepted definition. Sustainable development is defined as

development that meets the needs of present generations without compromising the ability of future generations to meet their needs and aspirations. There are five principles in sustainable development contained in the report, namely: 1) changing patterns of economic growth, management and technological production that negatively affect the environment and people; 2) Ensure energy saving food, water and sanitation services for all people; 3) Control global population growth; 4) Protect natural resources for future generations; 5) Integrate the economic environment and population in decision-making and planning policies. From the notion of sustainable development comes the notion of sustainable urban development, which is an effort to balance urban development and protection aimed at equitable distribution of jobs, housing, basic services, social infrastructure, and transportation in urban areas (Sarbani Bera, 2020). City developers should promote support for religious moderation education in every city they build.

3.2 Religious Moderation Education

Diversity is a necessity. All societies in any nation are pluralistic. It is evidenced by different backgrounds in terms of education, economy, culture, ideology, religious beliefs, and various other differences. There is no community environment that is completely uniform in all respects. So the difference or diversity is something that must be accepted. However, similarities in society also form identities and systems that bind everyone together so that they can live together in peace and harmony. However, the negative side of diversity can cause division. The word moderation comes from the Latin *moderatio*, which denotes "moderation" (neither excessive nor deficient). As the word "moderate" is also interpreted as self-control from excessive and deficient attitudes. If traced in the Big Indonesian Dictionary (KBBI), the word moderation gets two meanings, namely reducing violence and avoiding extremes (Kementerian Agama RI, 2019). Religious moderation is a perspective, attitude, and behavior that positions itself in the middle. If it is associated in a religious context, it can be formulated, religious moderation is a person's perspective, attitude, and religious practice that results in loyalty to the basic national consensus in society, which is implemented and applied to maintain and respect human dignity and build noble, fair deeds, maintain balance, and obey the constitution as a nation and state agreement. In this case, the context of religion is not moderated because religion has implemented these principles, but the attitude of religious adherents regarding how to practice religion is moderated because religion does not teach violence. However, in practice, many people practice religion to the extreme. Therefore, tolerance is the result of moderation in religion (Kementerian Agama RI, 2019). The importance of religious moderation still

requires serious attention is the occurrence of community groupings based on the religion adhered to; the diversity of the education level of religious believers, the diversity of the socio-economic level of religious believers, the diversity of cultural backgrounds, and the diversity of ethnicities and regions of origin. Whereas diversity in religion should be the main idea in moderation, which is to find similarities and not sharpen or sharpen the differences between religions. There are three main reasons why religious moderation is so important. First, religion teaches about balance in various aspects of life, upholding human values. Gaps due to differences in human life often result in attempts to exploit religious teachings for their own interests, and politics. Second, the growing religious narrative produces multiple interpretations so that religious adherents no longer cling to the essence and nature of their religious teachings, but are fanatical about certain interpretations that are considered the truth of their preferred version, and sometimes interpretations that are in accordance with their political interests. This is what causes conflict between religions (Kementertian Agama RI, 2019). Religious moderation is a way of looking at religious attitudes and practices in common life, by actualizing the nature of religious teachings that protect human dignity and build mutual benefit based on the principles of fairness, and balance, One of the scholars who describe a lot about moderation is Yusuf al-Qaradhawi. He revealed the signs of moderation, among others: (1) a comprehensive understanding of Islam, (2) a balance between sharia provisions and changing times, (3) support for peace and respect for human values, (4) recognition of religious values, cultural and political plurality, and (5) recognition of minority rights (Mahyuddin (ed.), 2020).

3.2.1 Understanding the City as a Gift from God

Every religion has a theology of creation that emphasizes the city as God's gift to all creatures. All believers are taught to care for the city and seek its welfare. Diverse moderation education in every educational institution should emphasize the importance of students being involved in reflecting and acting according to their respective parts to maintain the welfare of the city.

3.2.2 Involving Active Community Participation in City Development

Moderate city development is not only the responsibility of the government and city developers, but all members of society are responsible for actively participating in city development. Some of the things that religious educators can do is to synergize with the government and city developers to advance the city by first transforming the people's paradigm of a moderate city and inviting them to jointly build the city they live in with love and loyalty between fellow humans of different religions and beliefs. In the midst of a multicultural society, city developers must be moderate in religion so as to build a multicultural, harmonious, cooperative, and

collaborative city so that the people who live in it can live in harmony and peace. City developers should not create segregated communities by building housing or cities that favor certain religions, such as building housing or cities that can only be inhabited by members of certain religions; building places of worship that are only available to members of certain religions; or building certain religious symbols in an urban location. City developers, in cooperation with the government, should not create regulations that tend to discriminate.

3.2.3 Promoting Religious and Cultural Values in Urban Development

To promote religious moderation, city developers collaborate with cultural and religious leaders to promote pluralist values of harmony and togetherness that are drawn from religious values and local wisdom values that exist in each ethnic or community group. For example, in Indonesia, there is the culture of mutual cooperation, Pela Gandong culture in Maluku, Okomama Culture in East Nusa Tenggara, Tepung Tawar culture in South Sumatra. City developers can decorate the city with symbols of religious moderation so that people can live a moderate life. It is also a way for people to get to know each other. They can also open a dialogue space with the community to ask for input or to socialize the vision of religious moderation through the city they built so that people have religious literacy.

4. CONCLUSION

Urban development requires security so that cities can be sustainable and resilient. One of the things that can guarantee it is a society that has religious moderation. Urban developers need to have the insight, knowledge and spirit of religious moderation. They must play a role in the success of religious moderation education by creating urban development concepts that engage in religious moderation education. Some of the things they can do are: fostering awareness and responsibility of the society to maintain the city as a gift from God; emphasizing the active participation of the society in urban development; and promoting religious and cultural values in urban development.

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