



Implementation of The Learning Value of Pancasila and Citizenship Education in Religious Moderation Activities

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ABSTRACT

The implementation of religious moderation through Pancasila and citizenship education is the subject of discussion in this research. Indonesia is known as a multicultural country, and to create peace, of course, requires the role of religious moderation to avoid problems that occur in society. In this research, religious moderation is discussed in terms of its comprehension, how it is taught in Pancasila and citizenship education, and how it is put into practice. A review of literature is used in this research, methodology through analysis of literature from various existing sources. Through this research, it was found that religious moderation is a fair and balanced behavior in practicing a concept by applying a moderate attitude in life to create a harmonious and peaceful life.

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1. INTRODUCTION

The progress of the times which is considered the era of globalization makes everything we want easier and more sophisticated, both digital and information advances. as is the case in the field of education, of course it is very practical to find references, books, so that we can feel how we can seek knowledge easily through the internet or social media. As civilization progresses, of course it can change the mindset of the Indonesian people in the formation of character or identity as an Indonesian nation. Of course we need to pay attention and adjust in accepting all forms of cultural acculturation in the era of globalization so as not to disturb the national ideology, namely Pancasila, therefore to face new ideas in the era of globalization requires national vigilance. With the existence of Pancasila, it can build and realize the value of unity and also the unity of fellow Indonesians, as for the causes of the many ideologies so that Pancasila is tested again in the era of globalization, it can quickly infiltrate all joints of the nation through information media that can be accessed by all children in the country. Of course, the role of Pancasila is very significant as a barrier so that we can determine which culture is acceptable and beneficial for the Indonesian people and which should not be applied in Indonesia.

Indonesia is a country that has so much diversity, has thousands of islands that stretch from Sabang to Merauke, the diversity of tribes and races is so diverse that it has become a distinctive characteristic of every ethnic group. The diversity that exists in Indonesia is related to the motto Bhineka Tunggal Ika, for which the existence of Bhineka Tunggal Ika should be grateful for by all Indonesian people. Unity in Diversity as a basis for unity and unity, as a result the Indonesian people can provide peace, peace, and also harmony among differences in religion, ethnicity, culture, or race in Indonesia. But in Indonesia there are still many problems that occur in the community regarding awareness and understanding of cultural diversity in Indonesia, especially in religious diversity. using mostly Muslim Indonesians, of course we both have to respect each other for the religion they have chosen, in this matter, openness to tolerance becomes part of belief and is included in the framework of the Islamic religious belief system. For this reason, this tolerance must be studied in depth and applied to religious life, which is part of the social needs of all religious followers which is a method for creating harmony among religious followers.

The importance of understanding religion is crucial in instilling the value of a good life so that humans do not get lost in a teaching that is not known and then believed on the basis of religious understanding. It is not uncommon to find cases of radicalism or terrorism that occur in the life of religious communities in Indonesia, where the conflict case was based on religious understanding and ideology. Of course, if radicalism continues to expand in social life, the social order in society will change. Not only that, with this erroneous understanding it can also lead to divisions in the unity of the nation and state which is of course very detrimental, and disturbing the community with sudden acts of terror.

With this, it is necessary to learn about the understanding of religious moderation which is crucial to be taught in schools, so that students understand the context of religious moderation. Especially in learning education and citizenship in schools it is a form of bonding and unifying the nation, by investigating and also implementing religious moderation it is certainly an effort to prevent distorted understandings, basically providing an understanding of religious moderation from an early age is very important so as to avoid radical understandings. As well as for the people be more selective in understanding beliefs so as not to fall into deviant teachings. This discussion focuses on implementing an understanding of religious moderation through learning that is given and applied according to civic education.

2. METHODS

In this study through the approach (Library research) library research. Literature or literature studies are carried out by searching for the latest journals, looking for sources of information that support writing, collecting library information, reading and writing and cooking research materials. This literature study directs learning by looking for references through books, collections of documents, notes, journals, and various results reports that have been previously researched related to the intended subject.

With this literature study, of course, it is more directed towards reading, studying and understanding every material that will be taken in accordance with the discussion that will be used as a journal. In conducting literature study research, it is not only carried out in the library, if there are adequate reading sources, this research can also be carried out in other places. The writer also pays attention to the facts and looks at the circumstances of the surrounding environment in applying citizenship education learning in everyday life, so that the writer is able to understand the surrounding conditions to be used as research and analyze them as notes for research.

3. RESULTS AND DISCUSSION

3.1. Result

Through this discussion it is very useful to find elements of the value of religious moderation in Pancasila. A moderate understanding and attitude towards social diversity in Indonesia requires the active involvement of all levels of society, especially religious and government leaders. True moderation needs to be built in every Indonesian nation so that the existing diversity is maintained and lives with one another in harmony and peace within the nation and state. The application of religious moderation and national commitment can clearly be used as a benchmark to assess how much influence a person's religious views, attitudes and practices have on his adherence to the basic consensus of the state, particularly with regard to his acceptance of Pancasila as the basis of the state.

The results achieved will certainly provide significant benefits for the Indonesian people because they embody the dimensions of religious moderation values through learning through Pancasila and Citizenship Education which can be used as guidelines for the Indonesian people in carrying out religious moderation activities. Especially in daily activities such as the values included in every value contained in Pancasila, because of the importance of Pancasila in achieving the ideals it symbolizes, as well as the value of inter-religious tolerance in the first precept, the value of anti-radicalism in the second precept, the value of national commitment in the third precept, and the accommodative value of local wisdom in the fourth and fifth precepts.

Building religious moderation in Indonesia is an important thing to do so that various acts of intolerance that occur can be reduced. Through the application of religious moderation, a person will be fair, respect and value various points of view. Furthermore, the diversity of races, religions, cultures, ethnicities and ethnicities that exist in Indonesia must not be a source of intolerance and conflict, but these differences must become the glue that builds the unity and integrity of Indonesia.

3.2. Discussion

3.2.1 Religious Multiculturalism in Indonesia

The socio-cultural and geographical conditions of Indonesia which are so rich, diverse and broad show the diversity that Indonesia has, making it one of the most diverse nations in the

world. "Indonesia consists of various ethnic groups, cultures, religions and other groups, all of which are diverse and heterogeneous." ([Lestari, 2015](#)). The complexity of diversity in Indonesia is very high in social life. This is a fact that cannot be denied anymore. One of diversity

What exists in Indonesia is the diversity of religions, such as Islam, Christianity, Catholicism, Buddhism, Hinduism, or Confucianism. In a society, religion is an important aspect that plays a role as a supporter of spiritual life. One of the most important human needs is religion. Of course, with this, the Indonesian people can understand the meaning of tolerance between religious communities, by respecting each other for their rights to practice their respective beliefs.

Multiculturalism is the recognition that several different cultures can be popular in the same area and benefit one another or the recognition and promotion of cultural pluralism. Still others say that multiculturalism respects and tries to prevent cultural peace ([Mubit, 2016](#)). Meanwhile, in Koentjaraningrat's opinion, in the book *Introduction to Antopology*, it states that Multiculturalism is an acknowledgment that some cultures that are not aligned can be popular in similar areas and profitable each other or the recognition and promotion of cultural diversity. While others also state that multiculturalism is a form of respect and effort to protect cultural diversity. So it can be said that our behavior in dealing with the diversity of religious cultures should always convey a positive impact, be able to accept the existence of this religion properly, and respect all forms of worship held by each person.

The context of religion is not only in worshiping God, but religion also teaches us how to socialize with humans so that social-community life becomes effective. The existence of religion makes human life experience that reveals their encounter with God. As well as being able to provide understanding and realization of his teachings that live in the human cultural system. The practice of applying religious principles in one's life is a way of expressing piety to the Almighty. Religion also acts as a way of life for its people. With the order to carry out all religious orders and avoid all religious prohibitions for the good of life on earth and in the afterlife, religion plays an important role as a guide in achieving happiness in the world and the hereafter. Every human being has the right to determine his religion as a way of life, because it is in accordance with the basic rights of citizens, namely to practice religion by practicing that religion in everyday life.

In choosing religious teachings as part of the rights he has, it is fitting for someone to choose the religion he believes in without coercion and without any prohibitions as written in Law Number 39 of 1999 Article 22 paragraph (1) "Every person is free embrace their respective religions and to worship according to their religion and beliefs." Even though there are various kinds of religions around us, keep our eyes on the good things, don't offend the beliefs they adhere to, have broad thoughts because if we only have narrow thoughts there will certainly be different views in terms of religion so that it can foster fanaticism and lock ourselves up other socially acceptable points of view. If someone is fanatical about the religion they believe in and then looks down on it and thinks that the religion that other people believe in is wrong, this will certainly cause problems.

As a result, religion has the potential to cause internal and external conflicts that have a negative impact on society as a whole. The emergence of this fanaticism due to intolerance and religious fanaticism is indeed a factor causing social conflict, as well as differences in viewpoints in different religions that will trigger conflict within a country if one has a different point of view.

According to ([Mubit, 2016](#)) multicultural society has certain types and characteristics, including:

- (i) Formation of division into groups that often have sub-cultures that differ from one another.
- (ii) Having a social structure that is mutually divided into institutions that cannot complement each other's social structure.
- (iii) Lack of increased consensus from various members on basic values.
- (iv) Relatively often experience problems that occur between various groups.
- (v) The reality of heterogeneous citizens actually puts the potential for large clashes

On the other hand, Indonesia has cultural and religious diversity. Because it is important to continue to uphold and respect the diversity of religions in Indonesia so that we can live in harmony and live peacefully without conflicts arising from comparisons and actions that are intolerance to the diversity of religions that exist. A peaceful life is a life without blaspheming or hating one another and awakening people to the reality of multicultural life. Because in fact we as Indonesians who live among diversity should live in peace and harmony with each other, that's why an attitude is needed to be open to each other in accepting existing tolerance, as explained ([Arifudin, 2022](#)) argues that acceptance of diversity and differences must be accompanied by an open mindset. It is necessary to adopt a multicultural mindset that prioritizes openness and accepts any differences that may arise.

Realizing behavior that is mutually open and mutually accepting of diversity differences is very important for every individual, as a good society must foster a multicultural mindset with the belief that differences, when managed properly, become a gift and creative power rather than a source of conflict. If everyone understands that humans are imperfect creatures who always need interaction with other humans, then a multicultural mentality will be successful ([Ningsih et al., 2022](#)). By instilling belief in the positive things that can be obtained from multiculturalism, it will certainly have a good impact on society if faced with good faith and make people aware so that they can deal with differences properly and correctly, it will certainly reduce conflicts that occur.

3.2.2 Conflict in Religious Moderation

The diversity possessed is a treasure to be proud of. This can encourage solidarity and cooperation in diversity. But on the other hand, it is also a challenge. Conflicts can arise if they are not handled properly. So that conflicts between religious communities will become a common phenomenon in Indonesia. Conflicts between religious groups can occur in the form of intercultural disputes or problems between certain parts of certain beliefs ([Muharam, 2020](#)). That's why the attitude of solidarity in difference is very important in the framework of diversity. If it is not applied in daily life, it will certainly continue to cause conflict from several factors that cause the conflict. In general, disagreements among adherents of religions regarding the proper way to understand their beliefs, harassment of certain religions, differences in the teachings, prohibitions and commands of each religion, and many more, can all lead to conflict between religious communities ([Widiatmoko et al., 2021](#)). Horizontal conflict in society is a clear warning indication of danger. Devide and Impera which is increasingly undermining the unity and integrity of the Unitary State of the Republic of Indonesia, the government and all levels of society must watch out for.

Conflicts of disputes between religious communities that continue to occur will cause a big problem for a country. If conflicts are not handled properly, they will undoubtedly become very dangerous and lead to intolerance problems. There have been many confrontations

between religions in Indonesia over the last few decades. The religious conflict in Poso in 1992, the religious conflict in Bogor in 2000 related to the growth of GKI Yasmin, and the Sunni-Shia conflict in East Java in 2006 are examples of interreligious conflicts that have occurred in Indonesia ([Rijaal, 2021](#)). In the next dispute that lasted from 2012 to 2016, several provinces in Indonesia experienced violations of the Freedom of Religion and Belief (KBB). The following five provinces recorded the highest number of KBB violations: West Java, DKI Jakarta, East Java, Aceh, and D.I. Yogyakarta. KBB violations included disbanding religious assemblies, destroying places of worship, and closing houses of worship ([Widiatmoko et al., 2021](#)).

3.2.3 Understanding of Religious Moderation

Indonesia consists of various tribes, customs, races, cultures and religions which make it a characteristic of every tribe and nation in Indonesia, because that is called a plural country for its diversity. The most effective step to combat radicalism in a pluralistic society is through inclusive and moderate Islamic education ([Fahri & Zainuri, 2019](#)). One of the actions that can be taken in dealing with the radicalism movement is by providing moderate education to the Indonesian people. Latin term *control*, which means moderation, is the source of the word moderation (not advantages and disadvantages). Religious moderation views, responds to, and implements all paired concepts in a fair and equitable manner. In KBBI, the term "not heavy" is synonymous with the meaning of the word "impartial", as well as the terms "supporting the truth" and "precise" or "not arbitrary". When someone uses the phrase "the individual is moderate", they mean behavior that is regular, reasonable, and not extreme ([Wahyuddin, 2022](#)). In The Middle Path of Islamic Moderation that the Arabic term for moderate, "wasathiyah", synonymous with the word "fair and balanced".

Wasathiyah what follows means *tawassuth* (middle), *i'tidal* (fair), and humility, is the Arabic word for moderation which means (balanced). The word *wasathiyah* itself presupposes the behavior of a referee, where in Indonesian the referee is understood as a mediator, intermediary, and as a match leader ([Wahyuddin, 2022](#)). In the context of religion, some people consider Muslims Wasathiyah, or moderate Muslims, understand moderation as a religious approach that is clean from violence, upholds peace, is tolerant, upholds morals, and is open to change. Taking into account the regional, social and cultural context, accepting every fatwa, and renewing the benefit.

The middle principle between humanity and divinity in Islam cannot be separated. In practice, the two go hand in hand, although they can still be distinguished. The main issue of moderation is how to formulate a combination of the human dimension and the divine dimension in religion. The Prophet once reprimanded a friend who forgot his family because all his time was spent on worship such as fasting during the day and praying all night. But the message in Islam and the idea of moderation in everyday life are like two sides of the same coin. The achievement of Islamic worship as requested by Allah SWT and the Prophet Muhammad SAW is a proportional union between the human and divine dimensions.

Moderation of true belief is understanding or acting on the diversity of people who are in balance. The balance that is meant is the principle of the middle ground in religious applications that will keep a person from overdoing things, namely not being too left or too right. Because of that, belief moderation can be the key to realizing openness and security in the plurality of social life. Moderation of belief also wants to deny all forms of extremism and liberalism of belief, as a result for the maintenance of civilization and the realization of peace. It is through this enthusiastic moderation of belief that each adherent of a belief can respond to other people with acts of openness in a harmonious way. It is on this basis, in the belief that moderation is not an option but a necessity among citizens of a pluralistic country like

Indonesia, indicating that it is realized ([Islamy, 2022](#)).

In an effort to build a peaceful national and religious life, religious moderation is needed or an attitude that is neither excessive nor extreme in one's religious beliefs, does not claim to be the most correct person or group, does not justify oneself with radical theology, does not use coercion or violence, and does not side with any political power or interest. With the help of religious leaders, this attitude of moderation needs to be socialized, taught, nurtured and developed. Of course, it is hoped that it can be used in multicultural countries with religious tolerance. In this case, the application of a socio-religious approach to religion and the state requires the existence of an educational institution as a laboratory for religious moderation ([Sutrisno, 2019](#)).

3.2.4 Learning Religious Moderation Through Citizenship Education

As is known, Pancasila is the official ideology of Indonesia. Therefore, knowing Pancasila and receiving civic education can help people implement the ideas of religious moderation. The objectification of Islam is Pancasila. Although Pancasila and Islam are not completely contradictory, their existence may conflict, especially in advancing the goals of certain social groups. They each have their own properties as a symbol system. In addition, each has a different preservation strategy. There was disagreement, it was true, but the fault lay in the application of the ideas, not in the underlying principles of the two sides. There is genuine concern among Muslims that Pancasila could spread as a religion. Practical ideology and pure ideology are two separate things. There is no change in pure ideology. Pure ideology is a picture of a protracted historical process. Political activity regularly reveals a practical ideology. Thus, there is no conflict between Pancasila as an idea and Islam as a religion because both are pure and practical or historical.

Being a secular state that separates state and religion, the Indonesian state is based on Pancasila. Pancasila and religion complement each other; Pancasila is a way of life for Indonesian people who are religious and religion is a way of life for its adherents.

Religious moderation learning is a system or design that aims to mature the subject's intellectual, awareness, mental, and social abilities as beings that are inseparable from other multicultural subjects ([Smeer, Z. B., & Rosyidah, 2021](#)). Therefore, it is important to investigate how religious moderation is understood and used in real life, especially by educating students about religious moderation so that they can distinguish between what is beneficial and what is not beneficial for them. so as not to deviate from their attitude and behavior in dealing with this religious moderation, and to be wise in dealing with the differences that occur in Indonesia. Because basically every human being has the right to follow their own religion which they believe to be true.

Thus, a learner not only interacts with the teacher as a learning resource, but also interacts with the entire environment in learning. Learning is also closely related to the system, because both refer to a unitary part that is connected regularly. However, the two cannot be completely equated. Learning in a system is an interaction process that is carried out between subjects and educators in a particular system ([Wahyuddin, 2022](#)).

As for the values of moderation of belief contained in the Pancasila precepts, as follows:

(i) Openness to the Precepts of Belief in Ketuhanan Yang Maha Esa

Presence of the initial precepts, namely "Ketuhanan Yang Maha Esa". In this initial precepts describe that people perform various roles and avoid taboos from their religious beliefs. However, it is important to know that in conditions of religious belief, citizens have the sovereign right to be able to explore and carry out the role of religious adherents without being accompanied by pressure from any party ([Milano et al., 2021](#)).

The meaning of the action to exalt and respect religious peace in the precept "Ketuhanan Yang Maha Esa", illustrates that the initial precept includes mainstreaming the value of moderation in belief in the form of the number of openness. In the realm of practice, the number of openness originally emphasized building an understanding personality and balanced religious social attitudes in creating a life with adherents of the same faith. In this regard, the existence of an attitude of openness can be a paradigmatic basis and religious social attitudes of people (groups) that convey space within other people (groups) even though they have dissimilarities in various views with what they have or believe. It is in this condition that the manifestation of an attitude of openness can make people understand and act religiously open, want to exalt and respect as well as welcome the empirical heterogeneity of the life of adherents of faith as data (sunnatullah). As an illustration, articulation or minority claims pinned on the existence of a faith community with numbers few followers and more articulations are dominated in faith communities with a large number of followers' in Indonesia must be eliminated ([Islamy, 2022](#)).

(ii) Anti-Radicalism in Kemanusiaan yang Adil dan Beradab

The second precept of Pancasila contains the human figure which is aligned with the belief moderation number in the form of anti-radicalism (violence). This is because extremism is not understood in Indonesia, where there is moderate belief. As an ideology that focuses on social and political change through various acts of violence committed in the name of religion, including verbal, physical and mental violence.

Bearing in mind that radical groups usually seek quick and drastic changes despite the fact that this must clash with the existing socio-economic system (region) of the nation. Furthermore, the term "radicalism" is often associated with various types of acts of terrorism carried out in the name of a particular religion. Those who disagree with terrorist groups are terrorized. Also, it's important to realize that anyone can be radicalized; it is not just a problem for some people or sects of all religions ([Islamy, 2022](#))

(iii) National Commitment to Persatuan Indonesia

To increase the sense of togetherness among the Indonesian people within the framework of the Unitary State of the Republic of Indonesia (NKRI), the third precept reads "Persatuan Indonesia".

(iv) Accommodative to Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan dan Perwakilan

The phrase "Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan dan Perwakilan" appears in the fourth precept. Which implies that all Indonesian citizens are now reminded that all choices on common issues, whether involving society or the state, must always be pursued by agreement ([Wandani et al., 2021](#)). Because deliberation will get consensus results in an action in decision making, so that the results obtained on joint decisions without any attitude of not accepting it because it has been negotiated together.

(v) Keadilan Sosial Bagi Seluruh Rakyat Indonesia

With this, the State guarantees the welfare and prosperity of its people so that they can live happily and also live in peace. When viewed from the perspective of the markers of moderation of belief in Indonesia, both the fourth precept and the fifth precept, both contain notes on numbers that are in the same direction as accommodative numbers for local virtues. This is due to the significance of an act of wisdom and deliberation that can create an act of moderation in a belief that welcomes and respects and is open to responding to common issues in the social life and traditions of diverse residents ([Milano et al., 2021](#)).

3.2.5 Application of Religious Moderation

Children and adolescents are more vulnerable to exposure to judgmental media content (stereotype) that are inaccurate based on media content, particularly television. This is caused by the psychological aspects of children and adolescents who are trying to find their identity. They are looking for role models to emulate as a starting point at this stage. Television has the ability to close the role model gap by providing children and youth with a variety of role models to choose from. One example is the presentation of the false hero (artificial hero), such as comic book characters, musicians, film actors, even terrorists and criminals ([Kunandar, 2014](#)).

Therefore, it is recommended that the teaching of religious moderation be conveyed to the younger generation as early as possible in the study of religious moderation in Islamic boarding schools and Islamic boarding schools in East Java 2019. This is important so that the younger generation in Indonesia can begin to understand differences, diversity, and how to live together ([Hadiat & Syamsurijal, 2021](#)). To adopt religious moderation in our daily lives, there are three ways that can be used in higher education. They are as follows: Implementing an insertion strategy to provide content about moderation in each lecture, Approach learning is to think critically, be tolerant, accept other people's perspectives, be democratic, dare to express ideas, be active, and be responsible. After that, the strategy was to hold a Religious Moderation Training event ([Sumarto, 2021](#)).

Not only in the scope of tertiary institutions, the application of religious moderation is of course developed and implemented in the school environment, because basically they need to understand religious moderation, especially in learning in schools that encourage students to use it in everyday life. This is done by encouraging everyone in Madrasah educational institutions including students, teachers, principals and supervisors to embrace the universal ideals of religious moderation in order to foster a collaborative environment that accepts differences. When these four factors are applied in educational institutions (schools/madrasas), students are intended to develop a moderate attitude or religious character, and cultivate in students a religious attitude (carrying out their religious teachings) expressed by believers in relation to their understanding of texts. the holy book of his religion (exclusive), as well as how he can also understand and respect (tolerance) related to religion. expressions made by other people who are different from him (inclusive) ([Hadiat & Syamsurijal, 2021](#)).

The process of approach through religion and the current multicultural approach are two ways in which a moderate attitude that needs to be formed and fostered in social life can be carried out. Certain factors must be considered, including the need to develop a multicultural perspective for all layers and strata of society, as well as increasing inter- and intra-religious dialogue and collaboration with the government to increase religious harmony.

It's nothing new to use the principle of moderation. because there are many different tribes, religions, and languages in Indonesian civilization. This condition is Sunnatullah; God made things different and diverse from one another so they could interact with one another and work as a team to uphold true values, such as the importance of God in society. All aspects of human life will be harmonious with these principles ([Chadidjah et al., 2021](#)).

The things that can strengthen the strategy in religious moderation in Indonesia are as follows:

- (i) Include lessons on religious moderation in the curriculum

One of the issues that must be taken seriously is the attitude and behavior of intolerance in social and religious life. According to the survey results of the Indonesian Survey Circle, 31% of students lack tolerance. If these issues are not addressed, Indonesian youth will become

easy targets for those spreading anti-religious and anti-moderation propaganda ([Purwanto et al., 2019](#))

Education is one means that can be used to provide the younger generation with a correct understanding of religious moderation. Through the policy of prioritizing Citizenship Education (Civic Education) which places educational aspects proportionally, such as teaching the history of the formation of the nation, the values of patriotism and love for the motherland, the spirit of defending the country, and manners in Indonesian. As well as the national education curriculum has been rearranged. Based on the findings from Santoso, Almuchtar, and Abdulkarim's initial research ([Santoso et al., 2015](#))

(ii) Improving Interreligious Communication

It is very important to engage and carry out interfaith dialogue in an effort to bind all religious teachings. A. Mukti Ali claims that religious conversation is a unification of the thoughts and emotions of adherents of many religions. The holding of deliberations must meet certain criteria, including being fair, sincere, not going beyond the limits of critical thinking, being open-minded, receptive, and willing to listen to the opinions of others. If someone meets people of different religions, it will help them become stronger and more stable in their own religion ([Anwar, 2018](#)).

(iii) Promoting religious moderation through social media

Indonesians now often use social media as a resource to learn more about religion. Social media is more effective than traditional media when it comes to online contacts and connections thanks to its accessibility, speed, interactivity and a wide audience. Use social media in the socialization of religious moderation has a very strong impact in capturing the attention of users through material that is created and shared as a driving force for the movement ([Pratiwi et al., 2021](#)). So that the use of social media will have a positive impact on society, especially in terms of accepting diversity and mutual respect in accordance with religious moderation.

4. CONCLUSION

It is very important to practice religious moderation in social interaction, through this religious moderation it will manifest individual religious attitudes that are balanced in the diversity of religious perspectives so that people can respect and respect each other for the diversity that exists in Indonesia. Through learning Pancasila Education and citizenship by studying the study of Pancasila understanding, of course it plays a role in forming an understanding of moderate religious character and social attitudes and also as a unifying nation in accordance with the national ideology. The strategy for implementing religious moderation through a process of religious approach and also a multicultural approach, takes advantage of the current existence of social media in providing important and useful insights for society and can make it easier for people to interact regarding religious moderation. As well as the application of learning through Pancasila and Citizenship Education as well as religion. With this, of course, it is hoped that it can create a life that is harmonious, safe, peaceful, and also peaceful.

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