

ERADICATING POVERTY WITH RELIGIOUS MODERATION: REALIZING SOCIAL JUSTICE IN INDONESIA

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Abstract: Poverty is a central issue in social development in Indonesia. Religious moderation is expected to be a strategic approach to reducing poverty and realizing social justice. This research aims to explore and elaborate concrete strategies for implementing diverse moderation through qualitative methods and literature studies. The results show that religion has great potential in social and economic development. The implementation of diverse moderation through education plays an important role in instilling the values of tolerance, interfaith dialog, and respect for integrity. This education shapes a young generation that is inclusive and plays an active role in overcoming social inequalities. In addition, the optimization of philanthropic institutions, such as zakat, infaq and sadaqah, must be carried out professionally, transparently and sustainably to ensure equity. The synergy between education based on religious moderation and philanthropic management is expected to alleviate material poverty and create an inclusive and socially just society. Religious moderation becomes the main driver in sustainable economic empowerment, building social harmony, and realizing social justice as a whole.

Keywords: Poverty, Religious moderation, strategy, Justice.

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INTRODUCTION

Based on data released by the Official Statistics Service (BRS), the number of poor people in Indonesia in March 2024 was recorded at 25.22 million people. This figure shows a decrease of 0.68 million people when compared to March 2023, as well as a more significant decrease of 1.14 million people compared to September 2022. The percentage of poor people in March 2024 reached 9.03 percent, a decrease of 0.33 percentage points from March 2023 and 0.54 percentage points from September 2022.¹

Meanwhile, if you trace data from previous years, the Central Statistics Agency (BPS) noted that in September 2020, the number of poor people in Indonesia reached 27.55 million people, which was an increase compared to March 2020, which recorded

¹Badan Pusat Statistik, "Prof II Kemiskinan Di Indonesia Maret 2024" (Indonesias, 2023), <https://www.bps.go.id/pressrelease/2023/07/17/2016/profil-kemiskinan-di-indonesia-maret-2023.html#:~:text=Jumlah penduduk miskin pada Maret,yang sebesar 7%2C53 persen.>

26.42 million people, and September 2019 with 24.79 million people. The increase in the poverty rate in 2020 marks a reversal of the downward trend that occurred over the previous decade. In general, from 2010 to September 2019, the poverty rate in Indonesia continued to experience a downward trend, except in September 2013 and September 2015.²

Between March 2013 and March 2024, the overall poverty rate in Indonesia showed a decline, both in absolute numbers and percentages. However, several periods, such as September 2013, March 2015, and September 2022, recorded an increase in the number and percentage of poor people triggered by rising prices of basic commodities, mostly due to the increase in fuel prices. This shows that external economic factors, such as energy price fluctuations, have a significant impact on poverty dynamics in Indonesia.³

Reducing poverty not only indicates an improvement in the quality of life of citizens, but it is also one of the top priorities in a country's economic development. Efforts to reduce poverty aim not only to improve individual economic conditions, but also to create a stronger foundation for sustainable and inclusive economic growth. By reducing the growth rate of poverty, the government can promote a more just, prosperous, and socially and economically stable society. Poverty in Indonesia is a major challenge in social development, which can be overcome through the role of religion.⁴

Indonesia, as a country with a religiously diverse population, has great potential to utilize spiritual values in addressing social problems, including poverty. Religious values taught in various faiths, such as solidarity, helping, and justice, play an important role in shaping people's social attitudes, encouraging them to engage in collective efforts to overcome poverty and realize prosperity for all levels of society.

Religious moderation that contains good values can be one of the solutions to erode poverty in Indonesia. This is in line with the mission of the Ministry of Religious Affairs, which reads "A professional and trusted Ministry of Religion in shaping a pious, moderate, intelligent and superior society in order to realize a sovereign, independent and personality-based Indonesia based on mutual cooperation." The Ministry of Religious Affairs' mission related to strengthening religious moderation also plays a role in strengthening interfaith harmony, in line with the president's vision to strengthen a culture of unity to shape the character of the nation. Policies directed at improving the quality of religious moderation and community harmony are focused on strengthening the foundation of moderation, in order to strengthen harmony and resolve inter and intra-religious conflicts.⁵

² Nia kurnia, "Labor Market Brief" (Jakarta, 2021).

³ Badan Pusat Statistik, "Prof Il Kemiskinan Di Indonesia Maret 2024."

⁴ Suharman y. Rohana, "Pemahaman Moderasi Beragama Bagi Guru Pendidikan Agama Islam Di Sekolah," *Ta'dibuna: Jurnal Studi Dan Pendidikan Agama Islam*, 2018, 151-61, <http://jurnal.unissula.ac.id/index.php/tadibuna/index>.

⁵ Azhari Akmal Tarigan Bella Cantika, "Pengembangan Ekonomi Umat Terhadap Penguatan Moderasi Beragama Pada Kanwil Kementerian Agama Provinsi Sumatera Utara," *Pengabdian Masyarakat* 02, no. 02 (2022): 1233-42.

The authorship in this study uses several sources that are used as reference sources. *First*, Ahmad Fauzi, in his journal "Islamic Moderation, for Civilization and Humanity," examines the importance of moderation in the context of religious education and teaching. The main theme raised is how a flexible and inclusive teaching system can contribute to character building and tolerant attitudes among the younger generation. The research not only focuses on theory, but also relates the results of the analysis to real practices in society. The results show that Islamic moderation can be implemented through a comprehensive teaching system that integrates spiritual and intellectual values. Fauzi emphasized that education that promotes tolerance and mutual respect is essential to creating a peaceful and prosperous society. In addition, objective and fair educational evaluation was also identified as a key factor in creating a positive learning environment, where learners feel safe to develop their potential.⁶

Second, Nopijal Rizki in his journal "The Effect of Zakat and DOKA on Poverty with Economic Growth as a Moderating Variable" examines the main theme of the effect of zakat and special autonomy funds on poverty levels in Aceh province by focusing on the role of economic growth. The results of this study show that zakat and special autonomy fund individually have no significant effect in reducing poverty rate in Aceh, however, when economic growth increases, the effectiveness of zakat and special autonomy fund in reducing poverty becomes more apparent. This study confirms that stable and high economic growth can increase the effectiveness of zakat and DOKA distribution, so that they are better able to reach and help people in need. This research provides important insights for social and economic policy development, emphasizing the need for integration between economic growth and poverty alleviation programs to achieve more optimal results in Aceh.⁷

Third, the thesis written by Mochamad hasan mutawakkil, focuses on the big theme of religious moderation education and religious tolerance, emphasizing the thoughts of Emha Ainun Nadjib. The study explains that religious moderation, or wasathiyyah Islam, is the key to creating tolerance and harmony between religious communities. Emha Ainun Nadjib emphasizes the importance of tolerance, justice, and compassion in religion, as well as avoiding extremism and fanaticism.⁸ The results of the study describe several strategies proposed by Emha Ainun Nadjib or commonly called Cak Nun in the implementation of religious moderation education, including through the Iqro' method, understanding through taste, contextual learning, exemplary, and helping attitudes. Cak Nun believes that education should be able to internalize the values of moderation in students, so that they can interact well in a plural society. Religious moderation education is not only the responsibility of educational institutions, but also involves the role of parents, teachers, and society.

⁶ Ahmad Fauzi, "Moderasi Islam , Untuk Peradaban Dan Kemanusiaan," *Jurnal Islam Nusantara* 02, no. 02 (2018): 232-44.

⁷ Nopijal Rizki, Surya Darma, and Khairul Amri, "Pengaruh Zakat Dan DOK Terhadap Kemiskinan Dengan Pertumbuhan Ekomomi Sebagai Variabel Moderasi" 3, no. 1 (2024): 37-44.

⁸ Yasri Mandar et al., "Innovative Approaches In Islamic Education: Imre Lakatos ' Methodological Paradigm And Its Implications," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 12, no. 01 (2025): 17-28.

With an inclusive and humanist approach, this education is expected to shape the character of students who are tolerant and respectful of differences, so as to create a harmonious and peaceful life amid the diversity that exists in Indonesia.⁹

Efforts to eradicate poverty through religious moderation require careful planning in order to realize social justice in Indonesia. Therefore, this research focuses on how the strategy of implementing religious moderation for poverty alleviation in order to realize social justice in Indonesia. This research aims to explore and formulate effective strategies in implementing religious moderation as an effort to alleviate poverty and realize social justice in Indonesia.

RESEARCH METHODS

The type of research applied in this study is qualitative, which according to Denzin and Lincoln (1968) is research with a natural background that aims to describe phenomena that occur by involving available methods. Erickson (1968) defines qualitative research as an attempt to discover and describe in a narrative way the activities carried out and the impact of the actions they take on their lives.¹⁰ This research uses a multidimensional approach that serves to understand poverty by involving various other dimensions of life, such as education, access to basic services, social, environmental and economic inequalities. It is expected to be able to address poverty more thoroughly and comprehensively, because poverty is not only about a lack of income, but also relates to limited access to resources and opportunities that affect quality of life.

By using a multidimensional approach, it is hoped that the resulting solution will be more effective in alleviating poverty in various aspects of people's lives. Then the data collection technique uses library research/literature study, which is an effort to summarize in writing about articles from journals, books, and other documents that describe theories and information. This method organizes sources into relevant topics and documents.¹¹

Given that poverty is a complex problem that requires a multidimensional approach, religious moderation is expected to be a strong foundation in creating social solidarity, strengthening interfaith harmony, and mobilizing the values of justice and care for others. This research will identify concrete steps that can be taken to integrate religious moderation in poverty alleviation efforts, with the ultimate goal of creating a more just, prosperous and harmonious society.

⁹ Mochamad Hasan Mutawakkil, "Nilai-Nilai Pendidikan Moderasi Beragama Untuk Mewujudkan Toleransi Umat Beragama Dalam Perspektif Emha Ainun Najib" (UIN Malik Ibrahim Malang, 2020).

¹⁰ Anggito A and Setiawan J, *Metodologi Penelitian Kualitatif* (CV Jejak, 2018).

¹¹ Bakhrudin All Habsy, "Seni Memahami Penelitian Kuliitatif Dalam Bimbingan Dan Konseling: Studi Literatur," *Jurkam: Jurnal Konseling Andi Matappa* 1, no.2(2017):90,<https://doi.org/10.31100/jurkam.v1i2.56>.

RESULTS AND DISCUSSION

Understanding Religious Moderation in Indonesia: Urgency, Values and Principles

Diversity and religiosity characterize Indonesia that almost no other country has.¹² The existence of these indicators makes Indonesia have a style of heterogeneity that opens opportunities as well as challenges in dealing with various existing problems. To be able to survive in the midst of existing plurality, a middle way is needed, known as religious moderation. Etymologically, the word moderation is defined as a moderate or middle attitude between extremes. The word is absorbed from English moderation which means not excessive or extreme; within reasonable limits. Moderation in Arabic is defined by the word *wasathiyah*. The term began to be popularized by modern Islamic reformers such as Rasyid Ridha, Muhammad Abduh and Mahmud Syaltut by referring to the word *wasath* mentioned in the Qur'an letter Al-Baqarah verse 143. *Wasath* means middle, middle. In addition, lexicographers such as Ibn Manzur interpreted the word as: best (*afdhal*), chosen (*khiyar*) and best (*ajwad*), while Fairuzabadi interpreted it as just (*'adl*).¹³

Based on this etymological meaning, moderation in religion can be interpreted as a flexible, non-rigid, and tolerant attitude towards the existence of other religions that practice their teachings without losing the essence of one's faith in religion. This concept carries humanist-dialogical values, brotherhood, justice, and tolerance between religious communities while preventing acts of extremism. A moderate approach to religion is needed in various countries and the world as an important foundation for social harmony among religious communities.¹⁴ Religious moderation will provide a perspective that life carried out with religion should not be carried out with extremity that can trigger cracks in religious relations.¹⁵

Extremism is a challenge that arises in this state of religious diversity. Extreme is defined as something that exceeds the limit. In the context of religion, extremism means excessive interpretation of the teachings of the religion without regard for others who have differences. In addition to extremism, the challenge faced by plural societies is radicalism. Both conditions arise due to a lack of understanding of religion and a wrong interpretation of the text.¹⁶ Therefore, the existence of religious moderation is expected to make interfaith interactions based on the principles of moderation; maintaining balance, harmony and tolerance.

¹² N. Nazmudin, "Kerukunan Dan Toleransi Antar Umat Beragama Dalam Membangun Keutuhan Negara Kesatuan Republik Indonesia (Nkri).," *Journal Of Government And Civil Society*, 1, no. 1 (2017): 23-39.

¹³ Indonesia kementrian agama, *Moderasi Beragama Berlandaskan Nilai-Nilai Islam*, 1st ed. (Jakarta, 2021).

¹⁴ Husni Kamal, "Relevansi Moderasi Beragama Terhadap Pertumbuhan Ekonomi Daerah" 18, no. 5 (1907): 3367-81.

¹⁵ Mario Bagus Sanjaya' Khairul Azmi, Rahma Nadira Br. Munte, Suhardina Rangkuti and Dimas SunantaµHendra Cipta, "Implementasi Nilai-Nilai Moderasi Beragama Dalam Pemberdayaan Ekonomi Umat Dan Menyeimbangkan Kesejahteraan Masyarakat Di Desa Suka Jadi," *Jurnal Pengabdian Masyarakat: Ekonomi Dan Bisnis Digital* 1, no. 3 (2024): 165-75.

¹⁶ Khairul Azmi.

As a government institution that helps maintain the harmony and order of its society, the Ministry of Religious Affairs of the Republic of Indonesia has been actively campaigning for the concept of religious moderation. The term religious moderation in Indonesia was introduced by Lukman Hakim Saifuddin, the minister of religion for the 2014-2019 period. He designated 2019 as the Ministry of Religious Moderation Year.¹⁷ The concept promoted is moderation towards extreme religious interpretations, attitudes and actions, including hate speech, violence and terrorism. The existence of terrorism in the name of religion is one example of extreme behavior in religion. To achieve religious moderation, efforts are needed to avoid exclusive attitudes and prioritize inclusiveness.¹⁸ Inclusiveness not only includes recognition of the diversity of society but must also be realized through active engagement in that social reality. An inclusive approach means making room for diversity of thought, understanding and interpretation in religious teachings.

By referring to the Religious Moderation book of the Ministry of Religious Affairs of the Republic of Indonesia, the urgency of implementing religious moderation in Indonesia today is based on several things; first, the tendency of people to embrace and practice their religious teachings devoutly as a result of the post-secularism era. Second, the problem of radicalism that leads to extremism and terrorism that seeks justification from religious teachings still exists. Third, international conflicts in various regions involving religion. Fourth, Indonesia has the potential to become a beacon of religious moderation practices for the whole world. Fifth, religious moderation can be a superpower in building Indonesia.¹⁹

Meanwhile, some of the values of religious moderation in Indonesia include: *Justice*; providing fair and equal treatment to all individuals regardless of religion, ethnicity and other backgrounds. *Tolerance*; respecting and appreciating various religious beliefs and practices without imposing one's own views and denigrating the beliefs of others. *Exemplary*; Setting a positive example, both in religious practice and interaction with the wider community. *Harmony*; maintaining harmony and harmony between religious communities in social life. *Balance*; maintaining a balance between spiritual aspects and daily life in a multicultural society. *Conflict Resolution*; mobilizing various efforts in preventing religious-based conflicts and campaigning for peace.²⁰

In line with these values, religious moderation recognizes five basic principles that must be upheld: human dignity, benefit, justice, balance, and adherence to the constitution. There are also four indicators of religious moderation: commitment, enthusiasm, tolerance, non-violence, and respect for tradition.²¹

¹⁷ Husni Kamal, "Relevansi Moderasi Beragama Terhadap Pertumbuhan Ekonomi Daerah."

¹⁸ Khofifah Indar. Parawansa, NU, *Perempuan Indonesia: Sudut Pandang Islam Tradisional*. (Nuansa Cendekia, 2023).

¹⁹ kementrian agama, *Moderasi Beragama Berlandaskan Nilai-Nilai Islam*.

²⁰ Khairul Azmi, "Implementasi Nilai-Nilai Moderasi Beragama Dalam Pemberdayaan Ekonomi Umat Dan Menyeimbangkan Kesejahteraan Masyarakat Di Desa Suka Jadi."

²¹ Anton Ranteallo, "Nilai-Nilai Universal Dalam Moderasi Beragama," 2023, <https://sulbar.kemenag.go.id/opini/nilai-nilai-universal-dalam-moderasi-beragama-GOEiV>.

Poverty as a Problem of Social Injustice in Indonesia

Indonesia has been independent for 79 years with the percentage of poverty in Indonesia is more than the percentage of people who are prosperous. Poverty is an unending social problem that is embedded in it. The problem of poverty is multidimensional, with implications not only on the economic aspect, but also on education, health, social and cultural aspects of society. In fact, with Indonesia's geographical conditions, natural wealth, social and political systems based on Pancasila, Indonesia has high potential to lead its people to a prosperous life.²²

Poverty is generally defined as the condition of individuals or groups who are unable to fulfill the basic needs to maintain and develop a decent life. The concept used by BPS and several other countries focuses on the basic needs approach, which states that poverty is a person's economic inability to fulfill basic needs, both food and non-food such as clothing, shelter, and education.

Meanwhile, the poor are those who have an average monthly per capita expenditure below the Poverty Line (GK), which is determined through a sample survey. The poverty rate data published by BPS is the result of the National Socio-Economic Survey (Susenas) and reflects the percentage of poor people compared to the total population in a region. BRS data recorded that as of March 2024, 25.22 million Indonesians were classified as poor. Although this figure shows a decrease from the previous year, in reality it cannot be denied that poverty is still a major social problem in Indonesia that has an impact in many aspects of life.²³

Poverty can occur due to various factors such as natural and economic conditions, structural and social conditions, and cultural conditions. Poverty in Indonesia is dominated by structural poverty.²⁴ uneven development results, institutional arrangements and policies in development.²⁵ This means that poverty is not limited to the low income of the community, but more than that; inequality and limited access to education, employment, and health for the lower class, which is sometimes also influenced by cultural factors that accept what is without any effort to improve living conditions.

Another factor underlying poverty in Indonesia is the unequal infrastructure between regions. This can be seen clearly in the differences between villages and cities, between Java and outside Java. Generally, the poverty rate in areas with inadequate

²² Dena Agustina et al., "Agama Dan Ekonomi: Kemiskinan Di Indonesia Dalam Perspektif Karl Marx Tentang Agama Sebagai Alieanasi," *Jurnal Moderasi: The Journal of Ushuluddin and Islamic Thought, and Muslim Societies*, 2, no. 2 (2022): 2809-221, <http://ejournal.uin-suka.ac.id/ushuluddin/moderasi/index>.

²³ Badan Pusat Statistik, "Prof Il Kemiskinan Di Indonesia Maret 2024."

²⁴ Abdul Qoyum, Misbahul Munir, and Uum Munawaroh, "Kemiskinan, Tingkat Pendidikan, Dan Sikap Moderat Dalam Beragama: Studi Kasus Masyarakat Gunung Kidul, Daerah Istimewa Yogyakarta," *Pancasila: Jurnal Keindonesiaan* 4, no. 1 (2024): 1-12, <https://doi.org/10.52738/pjk.v4ix.497>.

²⁵ Trimo Yulianto, "Memahami Kembali Strategi Pengentasan Kemiskinan Di Indonesia," *Kemenkue RI Ditijen Perbendahara*, 2024.

infrastructure is relatively high, which has an impact on the low level of human resources as well as characterizing the low level of education in these areas.²⁶

The reality of poverty is a manifestation of social injustice due to inequality and deprivation. This can certainly have a negative impact on individuals and society in general, ranging from increasing crime rates, unemployment, health problems, death, lack of access to education to conflict and social jealousy in the community.²⁷ Social injustice is a condition that is inversely proportional to what the Indonesian state aspires to in the fifth principle "Social Justice for All Indonesian People". talking about social justice, quoting from Ir. Sukarno who stated that social justice is a characteristic of a society that is fair and prosperous, happy for everyone, there is no humiliation, and oppression.

This means that all people are entitled to fair treatment in the legal, political, social, economic and cultural fields. Article 34 paragraph 2 of the fourth amendment to the 1945 Constitution states that: "The State develops a social security system for all people and empowers the weak and incapable in accordance with human dignity".²⁸

Based on the constitution, the principle of social justice is the responsibility of the state to create equal justice in the life of the nation. This principle includes equal treatment for every individual without discrimination, as well as fair distribution of resources and opportunities for all members of society. To implement this principle, the Indonesian government can focus on fulfilling basic rights such as education and health, by ensuring equal access for all citizens. Social assistance programs targeted at disadvantaged and vulnerable groups are one important step in supporting the principle of social justice.²⁹

In addition, social justice demands that the law be applied fairly without differentiating between the upper and lower classes of society, and ensuring that those in vulnerable conditions receive proper protection and assistance.³⁰ Thus, fairness means having equal opportunities and opportunities in education, employment, access to health and so on. As a country whose people are classified as religious and familiar with religion, Indonesian society makes religious values a foundation and orientation that is inseparable from life.³¹ In this case, religious moderation comes with values and principles that prioritize benefit, justice, and balance. With synergy and collaboration between the state and society in eradicating poverty by adhering to

²⁶ Qoyum, Munir, and Munawaroh, "Kemiskinan, Tingkat Pendidikan, Dan Sikap Moderat Dalam Beragama: Studi Kasus Masyarakat Gunung Kidul, Daerah Istimewa Yogyakarta."

²⁷ Tria Ratna Dewi, "Kemiskinan Di Indonesia Yang Tak Kunjung Usai," JDIH: Kabupaten Sukoharjo, n.d., <https://jdih.sukoharjokab.go.id/berita/detail/kemiskinan-di-indonesia-yang-tak-kunjung-usai>.

²⁸ Pusdatin, "Memaknai Sila Kelima: Keadilan Sosial Bagi Seluruh Rakyat Indonesia," 2021, <https://bpip.go.id/berita/memaknai-sila-kelima-keadilan-sosial-bagi-seluruh-rakyat-indonesia>.

²⁹ Widia Astuti et al., "Interpretation Of Tasawwuf In Islamic Education To Improve Religious Tolerance," *Islamuna: Jurnal Studi Islam* 10, no. 1 (2023): 35-58.

³⁰ Ertika Susanti Pasaribu, "Ketidakadilan Sosial Dalam Perspektif Sila Kelima Pancasila," *Jurnal Penelitian Pendidikan Indonesia* 1, no. 4 (2024): 47-52.

³¹ M. Sofyan. Alnashr, "'Pendidikan Karakter Ala Gus Dur: Representasi Pesantren Dalam Mendidik Bangsa,'" *SHAHIH: Journal of Islamicate Multidisciplinary* 4, no. 1 (2019): 57-72.

the principles and values of moderation, it is hoped that it can be an antidote to the reality of poverty and realize social injustice.

Strategies for Implementing Religious Moderation in Eradicating Poverty and Realizing Social Justice

Ermaya argues that Strategy is an effort that is carried out rationally by taking into account related aspects to achieve goals and objectives.³² Stoner and Wanber in Hendra Hamid's book state that strategy can be highlighted from at least 2 (two) different perspectives. *The first* perspective, strategy is defined as a broad program to determine and achieve organizational goals and carry out its mission. *The second* perspective, strategy is a pattern of organizational responses made to its environment over time.³³ As an effort to realize the application of religious moderation as a solution in poverty alleviation, it is necessary to have a strategy that takes into account aspects holistically to build social justice in Indonesia. The following are some strategies that can be done to seek poverty alleviation through religious moderation in Indonesia.

1. Strengthening religious moderation through education as a solution to poverty alleviation to realize social justice in Indonesia.

Educational institutions are one of the strategic tools that can be used as a laboratory for religious moderation.³⁴ Schools as educational institutions have an important role in instilling a mindset of religious moderation. Through education, students are taught to understand that exclusive views and extremist actions that use religion as an excuse can undermine the foundations of diverse nationalities and destroy social harmony. Education that emphasizes the values of tolerance, respect for differences, and interfaith dialogue can prevent the development of radical ideas that threaten unity and social justice.³⁵

Thus, schools are not only a place for academic learning, but also a space for the younger generation to develop moderate attitudes that support the creation of an inclusive and peaceful society. The school environment should ideally be a fertile ground for the development of national ideas, where the values of multiculturalism are taught and practiced. In schools, students can learn to understand and appreciate cultural, ethnic and religious diversity, while carrying out religious teachings in a peaceful and tolerant manner. Education in schools should also be a place to instill love for fellow human beings, teach human values, and encourage students to uphold peace and justice.

In the strategy of implementing religious moderation through education, as a form of effort to erode poverty, it can start from the most basic, namely building mutual respect and instilling a spirit of learning in fostering

³² M.Si Ir. Hendra Hamid, *Manajemen Pemberdayaan Masyarakat, De La Macca*, vol. 1, 2018.

³³ Ir. Hendra Hamid.

³⁴ Hendra. Harmi, ""Analisis Kesiapan Program Moderasi Beragama Di Lingkungan Sekolah/Madrasah,," *JPGI (Jurnal Penelitian Guru Indonesia)* 7, no. 1 (2022): 89-95.

³⁵ Naufil Istikhari and Ulfatur Rahmah, "NGAJHI KA LANGGHAR: The Educational Nursery of Moderation of Islam in Madura," *Islamuna: Jurnal Studi Islam* 7, no. 2 (2020): 106-24, <https://doi.org/10.19105/islamuna.v7i2.2278>.

children from an early age. Education is one of the important factors in the progress of a nation to realize social justice in Indonesia.³⁶

The strategy of implementing religious moderation through formal education can be focused on providing guidelines and moral ethics for humanity to prepare for socialization, not only that, it is also expected to be useful when plunging into society. The implementation of religious moderation strategies can also be applied to informal education, namely by instilling faith education, moral education, psychological education, and social education. The application of religious moderation through education is expected to provide output that is able to give birth to a successful generation that can erode the poverty line by having an attitude of tolerance to build social justice in the future. Integrating the values of religious moderation is a shared obligation as a citizen of Indonesia, which is rich in diversity.³⁷

Implementing strategies in instilling religious moderation values can be implemented in various aspects, including aspects of paradigms, approaches, curricula, models, strategies, material development, learning media, and methods used in the learning process as a whole which can be started from the planning stage to evaluation.³⁸ According to Emha Ainun Nadjib, who is familiarly called Cak Nun in Mutawakkil's thesis writing, he explained several strategies for implementing religious moderation through education that seeks to realize social justice in Indonesia, including: *First*, with the Iqro method.

According to Cak Nun, millennials must be able to see the needs of the country in the future, so it is necessary to open the widest possible mindset to be able to balance science and religion. This is expected to be able to represent Muslims as the best people who are able to display a moderate attitude. *Second*, contextual learning. In the contextual learning model, religious moderation is not only taught as knowledge transferred by the teacher, but students are also invited to analyze the material with real life in the surrounding environment. This is done to measure and balance the cognitive and affective of students in taking action. *Third*, exemplary. Students can learn by absorbing things with what they see, through this exemplary strategy the teacher can display good behavior in speech, actions, polite and courteous to everyone who does not differentiate between race, ethnicity and religion respectively.³⁹ Thus, schools act as character-building spaces that strengthen the sense of community, solidarity and social care for future generations.

2. Optimizing the Role of Philanthropic Institutions through the Management of Zakat, infaq and shodaqoh of the people for Economic Empowerment in eroding Poverty in Indonesia

³⁶ Moh Nailul Muna, "Moderate Islam in Local Culture Acculturation: The Strategy of Walisongo's Islamization" 7, no. 2 (2020): 166-84.

³⁷ Sholihul Anwar, "Metode Dan Strategi Pengembangan Moderasi Beragama Di Lembaga Pendidikan," *Jurnal Ilmiah Pedagogi* 20 (n.d.): 1-20.

³⁸ Sholihul Anwar.

³⁹ Mutawakkil, "Nilai-Nilai Pendidikan Moderasi Beragama Untuk Mewujudkan Toleransi Umat Beragama Dalam Perspektif Emha Ainun Najib."

One of the strategies needed to eradicate poverty with religious moderation is through optimizing the potential of zakat, infaq and sodaqoh in realizing social justice in Indonesia.⁴⁰ It is also said by Rizki in his journal that zakat, infakan sodaqoh are included in the important pillars to empower the economy in order to get out of poverty.⁴¹

As presented on the website of the Cabinet Secretariat of the Republic of Indonesia K.H Ma'ruf Amin said that the potential of zakat can reach Rp. 327 Trillion, with the magnitude of this figure will have a big impact if it can be optimized as an important instrument in development in order to realize social justice in society.⁴² This fact is one of the strategies that can be carried out by the government to alleviate poverty through religious moderation in order to realize social justice in Indonesia. The government can take a role to participate in organizing and embracing all philanthropic institutions to work together in a proportional and balanced manner, by optimizing the potential of zakat, infaq and sodaqoh as a means of empowering the poor in a sustainable manner.

The following are steps that can be taken by the government to take a role in optimizing the potential of philanthropic institutions in managing zakat, infaq and sodaqoh of the people to empower the economy and eradicate poverty in Indonesia: *First*, the government can take a role in instilling an inclusive understanding of zakat, where zakat is not only seen as a spiritual obligation, but also as a socio-economic instrument to reduce social inequality. By promoting awareness about the importance of zakat, infaq and sodaqoh through moderate campaigns that prioritize the values of justice, equality and empathy, the community. This aims to motivate people to pay zakat appropriately and optimally.

Second, the government should involve credible philanthropic institutions by participating in the management of zakat, infaq and sodaqoh in a professional and transparent manner. A good management system will ensure that zakat, infaq and sodaqoh funds can be channeled to those who really need them, as well as used for economic empowerment programs such as skills training, provision of business capital, and education. Thus, zakat is not only a temporary aid, but also a means to create economic independence for the poor. As contained in the book of religious moderation launched by the Ministry of Religious Affairs of the Republic of Indonesia in 2021, said that this is a reflection of the word *I'tidak* as part of the nine values of religious moderation which interprets proportional and fair behavior and with full responsibility.⁴³ This principle is based on the Qur'an Surah Al-Maidah verse 8 which reads:

⁴⁰ Huda, *Ekonomi Pembangunan Islam* (Prenada Media, 2017).

⁴¹ Rizki, Darma, and Amri, "Pengaruh Zakat Dan DOK Terhadap Kemiskinan Dengan Pertumbuhan Ekomomi Sebagai Variabel Moderasi."

⁴² Humas, "Wapres Dorong Zakat Sebagai Solusi Pengentasan Kemiskinan," sekretariat kabinet republik indonesia, 2024.

⁴³ kementrian agama, *Moderasi Beragama Berlandaskan Nilai-Nilai Islam*.

أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا
إِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

“Meaning: O you who believe, be ye upholders for the sake of Allah (and) witnesses (who act) justly. Do not let your hatred of any people prompt you to be unjust. Be just, for that is closer to piety. Fear Allah. Verily, Allah is exacting in what you do.”

I'tidal is another form of the word fair. *I'tidal* (fair) is fulfilling something according to its rights, obtaining rights, carrying out obligations, responsibilities based on professionalism and sticking to principles *I'tidal* is the attitude of being honest and as it is, having strong principles, not easily wavering, and upholding justice to anyone, anywhere, and in any condition, with great consideration for the benefit of the community.⁴⁴ Saiful Rahmat Dasuki, Deputy Minister of Religious Affairs, expressed his optimism that in the midst of various challenges, Islamic philanthropy can play a strategic role in building fair and equitable development and in reducing social disparities in the economy to realize social justice in Indonesia.⁴⁵

Third, the government's efforts to eradicate poverty through religious moderation by embracing philanthropic institutions for the management of zakat, infaq and sodaqoh also means involving all elements of society, religious organizations, and the private sector, to work together in creating an ecosystem that supports economic empowerment. This can be realized through program synergies between the government and zakat institutions to improve community access to education, health and employment services. Effective management of zakat, infaq, and shodaqoh collected from several philanthropic institutions can help address poverty issues by providing the necessary resources for social programs.⁴⁶

The strategy of applying religious moderation to alleviate poverty by optimizing the potential of zakat, infaq and sodaqoh is expected to create more equitable social justice in Indonesia. People are not only free from material poverty, but also have better access to opportunities to improve their lives. The potential of well-managed zakat, infaq and sodaqoh will be a strong foundation for the creation of sustainable welfare and social justice. Efforts to eradicate poverty by incorporating the values of religious moderation can be done through sustainable economic empowerment programs.⁴⁷

According to Ginandjar Kartasasmita quoted in Bella's journal, empowerment in the economic development efforts of the people aims to direct human resources oriented to empower the potential of the people in order to prosper the community through an increase in productivity levels. This is expected to be able to improve the management and development of human and natural resources to work together in

⁴⁴ Abdul. Mannan, *Ahlussunnah Wal Jamaah Akidah Umat Islam Indonesia* (Kediri: PP. " Al Falah Ploso, 2014).

⁴⁵ Humas, “Wapres Dorong Zakat Sebagai Solusi Pengentasan Kemiskinan.”

⁴⁶ Habibatul. Fauziah, “Dampak Zakat, Wakaf, Wakaf Dan Wakaf (ZISWAF) Lembaga Amil Zakat, Wakaf Dan Wakaf Nahdlatul Ulama (LAZISNU) Terhadap Kesejahteraan Masyarakat” (IAIN Metro, 2023).

⁴⁷ Ir. Hendra Hamid, *Manajemen Pemberdayaan Masyarakat*.

realizing the achievement of community economic welfare which is one of the reinforcements of religious moderation relations towards fellow humans.⁴⁸

Here are some sustainable economic empowerment programs to eradicate poverty by incorporating the values of religious moderation. *First*, a program created to focus on improving the conservation and optimization of cultural and religious products to raise the standard of living of people. This program not only focuses on the aspect of cultural preservation, but also on economic empowerment and improving the overall quality of life of the community. Through diverse moderation, this program can create a harmonious and respectful social environment, so that people can live in more peaceful and prosperous conditions. *Second*, increased social development to support better religious services.

Third, increasing the number of cultural expression activities that contain religious values as an effort to instill respect for cultural diversity that contains religious values. Efforts to achieve the goals, objectives, and programs pursued in the strategy of implementing religious moderation, to alleviate poverty require cooperation to unite the vision to realize social justice in Indonesia.⁴⁹

Thus the high level of moderation and harmony among people is expected to reduce the problem of harmony issues that divide people, increase the frequency of resolving internal religious conflicts through strengthening religious moderation, increase the level of promoting religious moderation, strengthen the field of broad-minded education and moderate content.⁵⁰

CONCLUSIONS

The conclusion of the strategy of implementing religious moderation in poverty alleviation and realizing social justice in Indonesia shows that religion has great potential to be a constructive force in social and economic development. The application of religious moderation through education, such as instilling the values of tolerance, interfaith dialogue, and respect for diversity, has proven to be an important effort in shaping the character of young people who are inclusive and ready to play a role in overcoming social inequality.

Schools and other educational institutions serve as laboratories of religious moderation that promote harmony and social justice, where students are taught to understand the importance of moderate attitudes in everyday life. Education that strengthens human values is expected to be able to overcome radicalism and extremism that often worsen poverty conditions.

In addition to education, another effective strategy is to optimize the role of philanthropic institutions in managing zakat, infaq and sadaqah. The potential of zakat in Indonesia is huge, and if managed properly, it can serve as an important instrument in overcoming poverty and strengthening the economic independence of

⁴⁸ Bella Cantika, "Pengembangan Ekonomi Umat Terhadap Penguatan Moderasi Beragama Pada Kanwil Kementerian Agama Provinsi Sumatera Utara."

⁴⁹ and Dewi Lidia. Ananda, Dhea Gita, Aisyah Puspita, "'Pendidikan Moderasi Beragama: Membangun Toleransi Dan Keberagaman,'" *AL-Ikhtiar: Jurnal Studi Islam* 1, no. 3 (2024): 192-203.

⁵⁰ Bella Cantika, "Pengembangan Ekonomi Umat Terhadap Penguatan Moderasi Beragama Pada Kanwil Kementerian Agama Provinsi Sumatera Utara."

the community. The role of the government, philanthropic organizations, and the community in managing these funds must be carried out professionally, transparently, and sustainably so that the results can be more equitable and sustainable.

With the implementation of these two strategies, it is hoped that Indonesian people will not only be free from material poverty, but also live in a just, peaceful and prosperous social environment. Religious moderation becomes a driving force in creating a more inclusive society, where diversity is valued, and social justice is realized through collaboration between religious values and sustainable economic empowerment programs.

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