
STRENGTHENING RELIGIOUS MODERATION THROUGH NALAR STRATEGIES AS A DERADICALIZATION EFFORT IN THE INDONESIAN MIGRANT WORKER COMMUNITY (KOPI)

Muhammad Heriyudanta¹, Risma Dwi Arisona²

¹²Institut Agama Islam Negeri Ponorogo; Indonesia

Correspondence email; arisona@iainponorogo.ac.id

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Abstract

One of Indonesia's problems is the issue of radicalism. Those who are vulnerable to radicalism are Indonesian migrant workers. Because many Indonesian migrant workers are entangled in radical ideas, preventive and curative efforts are significant. This community service aims to strengthen religious moderation through the NALAR strategy as an effort to deradicalize the Indonesian migrant worker community (KOPI) in Ponorogo. This method of community service is Community Based Research (CBR). The technique used in the process of community-based Research (CBR) activities is the Participatory Action Research (PAR) approach. Based on the results of the discussion, it was concluded that there are four indicators of moderation in religion: nationality, tolerance, Anti-racism, and culture, which are then abbreviated as NALAR. We then made NALAR a strategy to provide assistance and strengthen religious moderation for the Indonesian migrant worker community. Second, NALAR was internalized by the community service team as an effort to deradicalize the Indonesian migrant worker community in Ponorogo. The service team explained the concept of religious moderation, indicators of religious moderation, and the urgency of religious moderation for Indonesian migrant workers in Ponorogo. Third, the evaluation results in terms of the level of knowledge of religious moderation of KOPI members are very good.

Keywords

Religious Moderation; NALAR; Deradicalization; and Indonesian Migrant Worker Community.



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INTRODUCTION

A number of studies say that the main cause of the bombing phenomenon that occurred in Indonesia is religious radicalism. (Soetomo, 2016). Religious radicalism is a strong religious view and attitude, always feeling self-righteous in religion and blaming other people whose religious beliefs are not the same as theirs. They can be said to be a group of radicals who have very high enthusiasm for religion, but this is not accompanied by a good understanding of religion (Susanto, 2018). Proof of the very high level of militancy of radicals in jihad is that they are ready to become perpetrators of terror and are ready to harm and even eliminate anyone whose blood is considered halal.

Anis Hidayah, Executive Director of Migrant Care 2004-2016, said that so far, one of the groups vulnerable to radicalism is Indonesian migrant workers. Based on data from Migrant Care, since 2015, there have been nine migrant workers who have joined and become victims of ISIS radicalization. The majority of migrant workers were deported from Hong Kong, Taiwan, South Korea, and Singapore. In 2017, the State of Singapore also deported Indonesian domestic helpers aged 28 years and 25 years because they were suspected of being exposed to radical beliefs from a group calling itself the Islamic State or ISIS through social media.

According to Anis Hidayah's statement, Migrant Care has reminded the government to take strategic steps to prevent Indonesian migrant workers from being exposed to radicalism. One of them is to reinforce the basic understanding of the state of Pancasila and understanding of the dangers of ISIS. However, until now, the government's efforts to protect migrant workers abroad have only focused on technical-administrative issues and seem inadequate in protecting Indonesian migrant workers from the dangers and threats of radical ideology (Amindoni, 2017).

Seeing the large number of Indonesian migrant workers who are ensnared by radical ideology, it is important to carry out preventive and curative efforts towards Indonesian migrant workers. One ideal way is to strengthen religious moderation so that Indonesian migrant workers have a strong national commitment and do not spread radical ideas that may or may not have entered their brains and subconscious minds. This effort to strengthen religious moderation can be said to be a very important and relevant effort. This is important because it concerns the harmony and integrity of our nation. Meanwhile, it is said to be relevant because this is in accordance with the agenda of the Ministry of Religion, which is intensively strengthening religious moderation here and there (Maryani, 2021). At the same time, it is supported by a number of studies that say that

strengthening religious moderation can increase a person's moderate attitude toward religion. (Fauzian et al., 2021).

According to Budianto, Head of the Ponorogo Regency Manpower Service (Disnaker), Ponorogo is the largest supplier of migrant workers in East Java. Every year, Ponorogo sends off thousands of migrant workers (Hamidah, 2013). For this reason, the Ponorogo Regency government is paying special attention to the existence of PMI, whether in the form of protection or empowerment. Based on data collected by the Ponorogo Manpower Office, it was recorded that in 2019, there were 2,445 Indonesian migrant workers returning to their homeland. Meanwhile, from 2020 to March 2021, 733 Indonesian migrant workers returned to Indonesia (Maryani, 2021).

Based on several previous studies conducted (E Ekawati, M Suparta, K Sirin, M Maftuhah, 2019); (Anwar, 2021); (Arifinsyah Arifinsyah, Safria Andy, 2020); (Heriyudanta, 2023), and (Arisona, 2019) Regarding religious moderation, it shows that moderation has an important role in preventing radicalism. There are several important notes that can be used as a basis for implementing religious moderation-based service, namely: 1) The relationship between religious moderation which shows a big influence on deradicalization at both the early childhood and student levels at both general and religious universities; 2) The curriculum used in implementing religious moderation contributes to the success of deradicalism efforts. For this reason, this service tries to use the NALAR strategy developed by researchers to internalize religious moderation; and 3) active implementation of religious moderation has so far targeted educational institutions in Indonesia, but none has yet targeted Indonesian migrant workers. In fact, based on data, Indonesian migrant workers are easy targets for radicals to attract as members and it turns out that many of them are not aware that they have been contaminated by radicalism. Thus, it is felt that the dedication to strengthening religious moderation through the NALAR strategy is important to implement as a deradicalization effort in the Indonesian Migrant Worker Community (KOPI).

Based on this background, community service, which aims to strengthen religious moderation as an effort to deradicalize the Indonesian migrant worker community (KOPI) in Ponorogo, is very important. The idea of a religious moderation narrative has been echoed in recent years. This idea was echoed by the Ministry of Religion of the Republic of Indonesia in 2019 when Lukman Hakim Saifudin became Minister of Religion. The idea of religious moderation was born as a response to countering extremism and radicalism in religion which can be said to be starting to flourish in this country (S Anwar, R. N., 2021).

The hope is that Indonesian migrant workers who are members of KOPI Ponorogo can have moderate views and attitudes toward religion so that they will avoid radical beliefs. The objectives of this community service are: 1) Outlining the NALAR strategy as an effort to deradicalize the migrant worker community (KOPI); 2) Describe the implementation of strengthening religious moderation through the NALAR strategy as an effort to deradicalize the Immigrant Worker Community (KOPI); and 3) Knowing the evaluation of activities to strengthen religious moderation through the NALAR strategy towards the radical attitudes of the migrant worker community (KOPI).

METHOD

This community service method is called community-based research (CBR). Community-based research (CBR) is a research method carried out jointly with the community, which forms a commitment where the community provides support, strength, and resources and is actively involved in the research, thereby producing research products that contribute to and benefit the community and researchers.²² Therefore, the technique in the Community Based Research (CBR) activity process uses a Participatory Action Research (PAR) approach. This research uses a participatory approach because the success of research in the form of community social action relies on the will and active role of the assisted community.

The use of Community Based Research (CBR) aims to create a community of immigrant workers in Ponorogo Regency together with researchers to implement a program to strengthen religious moderation through the NALAR strategy as a deradicalization effort. Community-Based Research (CBR) has seven basic ethical keys that must be fulfilled in this service research. The explanation is outlined in the table below.

Table 1. Basic Ethics of Community-Based Research (CBR)

No.	Seven Keys to Basic Ethics of Community-Based Research (CBR)
1	Have Commitment Carried out based on a joint commitment to strengthening religious moderation through the NALAR strategy as a deradicalization effort, in this case carried out by researchers, the Indonesian migrant worker community (KOPI), and the religious moderation house IAIN Ponorogo.
2	Openness Providing equal opportunities for Indonesian migrant workers to participate in comprehensive activities.
3	Democratic Participation The service team, KOPI, and the IAIN Ponorogo House of Religious Moderation provide opportunities for all participants to contribute significantly to deradicalization.

- 4 Active Learning**
All participants learn actively by listening to and respecting views regarding religious moderation and deradicalization.
- 5 Change**
This activity brings changes in terms of fanatical views towards religion and deradicalization attitudes so that it is not easy to get exposed to radicalism.
- 6 Working Collectively**
Get used to working together with various people who have different backgrounds but have the same goal of preventing radicalism.
- 7 Good personal integrity**
Work honestly and sincerely, so that the Indonesian migrant worker community is also willing to help and make changes in accordance with the goals of this service.

Table 2. Description of Community Service Activities

No	Activity Objectives	Expected Results	Activities Done	Parties Involved	Location
1	Making a guidebook for religious moderation using the NALAR strategy	Guidebook	FGD	Research Team House of Religious Moderation	Ponorogo Regency
2	KOPI cadres in strengthening religious moderation in Ponorogo Regency	Cadres strengthen religious moderation with the NALAR strategy.	FGD	Research Team House of Religious Moderation KOPI	Ponorogo Regency
3	Increasing understanding of religious moderation and deradicalization	Increased understanding of religious moderation and deradicalization	Strengthening religious moderation with the NALAR strategy Providing a questionnaire to determine the level of knowledge of religious moderation and deradicalization	Research Team House of Religious Moderation KOPI	Ponorogo Regency
4	The influence of service activities on deradicalization	Deradicalization of Indonesian migrant workers (KOPI)	Data analysis	Research Team	IAIN Ponorogo

This community service will be held on 17-19 December 2022 with the main resource person, Dr. M. Muchlish Huda, M.Pd. I., and Zamzam Mustofa, M. Pd., who were assisted by the community service team Muhammad Heriyudanta, M.Pd. I., and Risma Dwi Arisona, M.Pd. This activity was

carried out in Bringinan Village, Ponorogo. The community service data collection technique uses 1) a literature study, 2) Observation, and 3) a Questionnaire, which was then analyzed using descriptive analysis. The following is a table of indicators for evaluating strengthening religious moderation through the NALAR strategy as a deradicalization effort in the Indonesian Migrant Worker Community (KOPI).

Table 3. Evaluation Indicators for Strengthening Religious Moderation Through the NALAR Strategy for the Indonesian Migrant Worker Community

No	Aspect	Indicator	Question	Information
1	Knowledge of religious moderation through the NALAR strategy	Nationalism	1. Pancasila is contrary to the teachings of the Islamic religion.	
			2. The Pancasila ideology is not in accordance with the Indonesian nation.	
			3. The national spirit is very important to protect the Republic of Indonesia	
			4. The majority of Indonesia's population is Muslim, around 87.2%, so Islamic law, not Pancasila, must be the basis of the unitary state of the Republic of Indonesia	
	Tolerance		5. The President of Indonesia must be Muslim.	
			6. We may destroy places of worship of other religions within the framework of democracy.	
			7. The President wishes Christians a Merry Christmas as a form of tolerance.	
			8. Live in harmony with non-Muslim neighbors without disturbing their worship activities.	
	Anti Radicalism		9. Do not join organizations that teach violence against non-Muslims and are contrary to Pancasila.	
			10. Suicide bombing is jihad in the way of Allah SWT	
			11. The actions of the perpetrators of the Bali	

		Bombing were an act of defending the Islamic religion.
		12. Organizations that use the name of Islam to carry out violence must be disbanded.
<i>Culture</i>		13. Grebeg Syuro is a tradition that violates Islamic law and does not need to be preserved.
		14. The celebration of the dead, which is carried out at 3, 7, 40, 100, and 1000 days of death is not by Islamic law, so it is better not to do it.
		15. Currently, Reog Ponorogo is developing without offering offerings, such as that developed at IAIN Ponorogo, so this art must be preserved.
		16. The Banjari Festival is an art that is often held on Ponorogo's anniversary, so this art must be preserved as a characteristic of Ponorogo, a city of Islamic students and culture.
2	Evaluation of Satisfaction Strengthening religious moderation through the NALAR strategy	17. I am satisfied with activities to strengthen religious moderation.
		18. I understand the material presented by the resource person.
		19. I can implement religious moderation in my daily life.
		20. I follow every activity agenda.
<i>Attractiveness</i>		21. I am enthusiastic about participating in follow-up activities on religious moderation material.
		22. I am enthusiastic about deepening my knowledge about religious moderation.

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23. I am enthusiastic about reading books about religious moderation.
 24. The resource person delivered religious moderation material that was easy to understand.
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FINDINGS AND DISCUSSION

Findings

NALAR Strategy as a Deradicalization Effort in the Indonesian Migrant Worker Community

NALAR is the material and strategy for this service, which can be briefly explained as follows. First, Nationalism. Nationalism is a feeling of love for one's homeland where one's country and nation are considered one's home or place of residence. Therefore, the country or home must be protected as much as possible from various forms of threatening interference (Sulistiyono, 2018). For example, in the Indonesian context, the threat of radicalism, extremism, corruption, and even the threat of undermining the state ideology which wants to replace the foundations and pillars of the state, namely Pancasila, the 1945 Constitution, the Republic of Indonesia, and Bhinneka Tunggal Ika with other forms, such as the ideology of the caliphate (Agustian & Salfutra, 2023). So, people who have strong nationalism always protect their country or home from various threats while protecting their residents or relatives from various kinds of disasters and shortcomings.

Second, tolerance. So far, of course, we often hear the term tolerance in everyday life. The concept of tolerance is also often taught since we study in elementary school. Our society has long been known as a tolerant society. If we explore the concept of tolerance more deeply, we will find that the origin of the term tolerance is taken from the Latin, "tolerance," which means to be patient with something (Bakar, 2015). So, a tolerant attitude can be interpreted as an attitude that is patient in seeing the behavior of other people who are different from us and can respect it without voicing protest. Tolerance in a socio-cultural and religious context means attitudes and actions that are not discriminatory towards anyone with a different religion, culture, and behavior.

Third, anti-radicalism. According to Ariwidodo, radicalism is an ideology created by a group of people who want drastic change or renewal of the social and political order using violent means (Rahmanto, 2022). The radicalism movement is an attitude or spirit that leads to actions aimed at weakening and changing the established order by replacing it with new ideas or understanding. Movements for change are sometimes accompanied by acts of violence (Susanto, 2018). In the

religious sphere, radicalism is a religious movement that attempts to completely overhaul the existing social and political order by using violence. This ideology fights for the establishment of the misunderstood ideology of the caliphate by using various organizational patterns. So, anti-radicalism is an attitude that rejects movements that want to change the established ideology and order of state and national life through violent acts. For example, in Indonesia, an ideology has emerged that wants to change the established foundations and pillars of our country, namely Pancasila, the 1945 Constitution, the Republic of Indonesia, *Bhinneka Tunggal Ika*, into an Islamic state with a caliphate system of government.

Fourth, culture. Culture is defined as the result of creativity, taste, and intention, which are useful and support human life. In the next stage, this definition developed into culture, which means human power, efforts, and activities to cultivate and manage nature (Koentjaraningrat, 1993). We cannot deny that culture cannot be separated from our lives. Culture is closely attached to the lives of our society; in fact, it is ingrained in our flesh and blood. This can be seen in our daily lives where we can easily find cultural activities here and there. How culture always lives in every breath of community activity, whether in religious or social activities. For example, earth almsgiving, sea almsgiving, *tingkepan*, *tahlilan*, sending prayers to the ancestors which are packaged in seven daily, forty daily, one thousand daily commemorations, and many more. These cultures are so ingrained in our lives that it is impossible to separate them from the social and religious life of our society.

In other words, this culture is a primordial value which, if disturbed by any party, will offend their feelings. Etymologically, culture comes from Sanskrit, *Buddhayah*, the plural form of the word *buddhi* which means reason or mind. Culture is a way of life that is developed and shared by a group of people and passed down from generation to generation. Culture is formed from many complex elements, including religious and political systems, customs, language, tools, clothing, buildings, and works of art and language as well as culture is an inseparable part of human beings, so many people tend to think of it as inherited genetically. According to Edward Burnett Tylor, culture is a complex whole, which includes beliefs, knowledge, art, law, morals, customs, and other abilities that a person acquires as a member of society (Muslimah, 2021). These four things are used as a strategy for deradicalization of the Indonesian migrant worker community (KOPI) in Ponorogo.

In this community service based on religious moderation, Indonesian migrant workers who join KOPI Ponorogo are given material to strengthen religious moderation so that they all avoid radical religious ideas or teachings. The material for strengthening religious moderation is about the

concept of religious moderation, the urgency of religious moderation, and indicators of a moderate attitude toward religion from the perspective of the Ministry of Religion, namely nationalism, tolerance, accommodating culture, and anti-radicalism or what we strongly call NALAR.

Implementation of Strengthening Religious Moderation Through the NALAR Strategy as a Deradicalization Effort in the Indonesian Migrant Worker Community (KOPI)

In this community service activity, NALAR was internalized by the community service team as an effort to deradicalize the Indonesian migrant worker community in Ponorogo. The community service team uses the NALAR strategy, because NALAR, which is an abbreviation for nationalism, tolerance, culture, and anti-radicalism, is an indicator of moderate people from the perspective of the Ministry of Religion. Therefore, to create moderate people, the service team strengthens religious moderation in the Indonesian migrant worker community in Ponorogo, with a strategy of providing a strengthening understanding of the four indicators of religious moderation attitudes. The implementation stages are as follows:

Table 4. Implementation of Strengthening Religious Moderation in the Indonesian Migrant Worker Community (KOPI)

No	Activity	Explanation
1	Initial Activity	This activity began with in-depth interviews with parties related to KOPI, namely the founders and managers represented by Mr Barno. In our conversation and discussion, Mr. Barno explained that KOPI was formed with the aim of protecting Indonesian migrant workers from Ponorogo from various kinds of threatening dangers, for example, employment rights fraud, loan shark fraud, including protection from radicalism and religious extremism, and other potential frauds. Threaten PMI's safety.
2	Coordination	Considering the importance of activities to strengthen religious moderation for PMI circles, the service team coordinated with KOPI administrators and cadres to coordinate in order to hold activities to strengthen religious moderation for KOPI administrators and cadres. Apart from that, coordination with the religious moderation house IAIN Ponorogo.
3	Implementation of PKM	PKM implementation activities begin on Saturday, 17 December 2022, and end on Monday, 19 December 2022. Participants invited to this event were 70 KOPI cadres and administrators. This event invited the first main resource person from academics or experts who concentrate on the study of religious moderation, namely Dr. Muhammad Muchlish Huda, M.Pd.I. He is a lecturer at IAIN Ponorogo and also one of the managers of STAINU Madiun. He is active in the study of religious moderation and always voices the urgency of religious moderation. The second main resource person is one of the managers of the IAIN Ponorogo Religious Moderation House, Zamzam Mustofa, M.Pd. Meanwhile, the third and fourth resource persons were the service team itself, namely Muhammad Heriyudanta, M.Pd.I. (PAI IAIN Ponorogo lecturer) and Risma Dwi Arisona, (IAIN Ponorogo lecturer).

4	Evaluation of PKM Activities	Evaluation of PKM activities is carried out to see their effectiveness. Evaluation is carried out by giving questionnaires to participants. Then evaluate the activity with the participating parties for follow-up plans for this activity.
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In general, community service based on religious moderation with the theme "Strengthening Religious Moderation Through Reasoning Strategies as a Deradicalization Effort in the Indonesian Migrant Worker Community (KOPI) conveys two big things. First, the resource person explained and discussed with the community the concept of religious moderation, the principles of religious moderation, and indicators of people who are moderate in religion. Second, the resource person conveyed the implementation of religious moderation in daily life using the NALAR strategy.

This dedication event went smoothly. The participants looked very enthusiastic about this event. The feeling of tiredness and sleepiness seemed to be ignored because this event was so exciting and important. The resource persons seemed to have mastered the material, and the material was presented interestingly. The delivery method is not one-way but is developed in two directions. The resource persons and participants had in-depth discussions with each other regarding the concept of religious moderation, religious indicators, and the implementation of religious moderation in daily life, especially for PMI. Some documentation of this dedication event can be seen in the pictures below.



Figure 1. Documentation of a Community Service Event Based on Religious Moderation
Participants can be Seen Discussing the Two Sources

Evaluation of Strengthening Religious Moderation Through the NALAR Strategy as a Deradicalization Effort in the Indonesian Migrant Worker Community (KOPI)

Program evaluation is viewed from two aspects, namely knowledge of religious moderation through Reasoning strategies and satisfaction and attractiveness of the program. After

implementing the PKM program on 17-19 December 2022 at the Bringinan Ponorogo Village Hall, activity participants received a questionnaire containing 24 closed questions via Google form. The evaluation results are described as follows.

Results of Religious Moderation Knowledge Level Through NALAR Strategy

The level of knowledge of religious moderation through reasoning strategies refers to indicators of religious moderation, namely nationalism, tolerance, anti-radicalism, and culture. Based on the results of the analysis given to 50 respondents, P was a participant in the program to strengthen religious moderation, showing a very high level in each aspect. This shows that the program to strengthen religious moderation has positive implications. For more clarity, look at diagram 2.

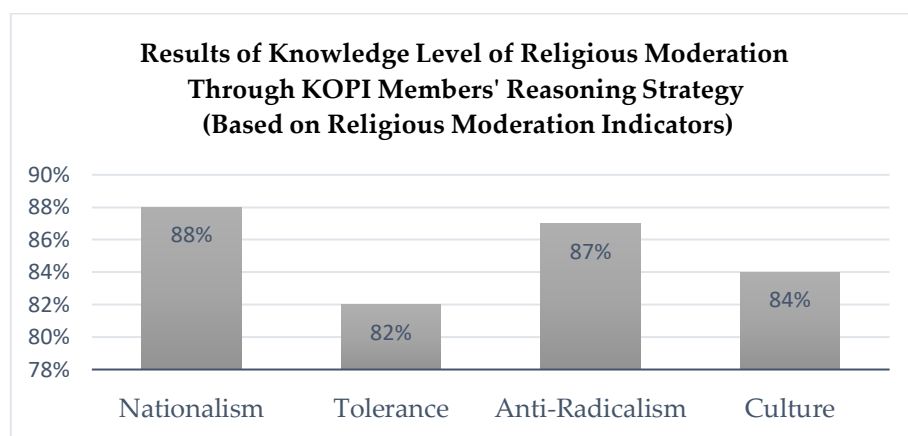


Figure 2. Results of the Level of Knowledge of Religious Moderation Through the NALAR Strategy

Based on Figure 2, it can be seen that the community service program entitled "Strengthening Religious Moderation Through Reasoning Strategies as a Deradicalization Effort in the Indonesian Migrant Worker Community (KOPI)" influences the level of knowledge related to religious moderation. Most participants were very good at understanding indicators of religious moderation. More than 80% of participants understand indicators of religious moderation. This means that participants are theoretically able to master, understand, and implement religious moderation in their lives.

Results of Evaluation of Activities to Strengthen Religious Moderation Through the NALAR Strategy

The results of the evaluation analysis of activities to strengthen religious moderation through reasoning strategies show satisfactory and interesting results. Based on fifty (50) respondents who came from participated in the service program to strengthen Religious Moderation through

Reasoning Strategies as a Deradicalization Effort in the Indonesian Migrant Worker Community (KOPI) stated their level of satisfaction was 87%, meaning they were very satisfied with participating in this series of activities. In addition, the program's interest rate was 89%, meaning the activities were very interesting to participate in. To make it clearer, look at diagram 4.

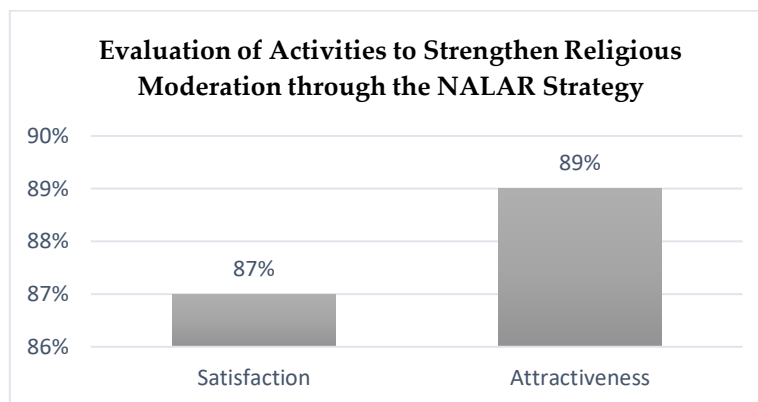


Figure 3. Diagram of Activity Evaluation Results

Discussion

It can be said that Indonesian society is starting to be possessed by radicalism (Usman Usman, Hafrida Hafrida, MohamadRapik, Maryati Maryati, n.d.) There have emerged amid our lives various kinds of religious sects whose teachings teach their followers to have radical views and attitudes (Nugroho Hari Murti, 2022). Some examples of radical views and attitudes are feeling self-righteous in religion and blaming others who are different from them. Heaven seems like only those who are most entitled to it, and they even dare to eliminate anyone whose blood is considered halal, even if they are fellow Muslims (Susanto, 2018).

One way to correct excessive religious views and attitudes is by holding religious moderation training. Religious moderation training is very important because today, there are many cases of radicalism in our lives. Lecturers are professionals who must carry out the duties of the tri dharma of higher education, namely education, research, and community service (Simanjuntak & Wahyanti, 2021). Providing religious moderation training can be carried out by lecturers as a form of accountability in carrying out community service.

This community service is oriented towards strengthening religious moderation for the Indonesian migrant worker community in Ponorogo. The object of this community service is Indonesian migrant workers who join the Ponorogo Indonesian migrant worker community (KOPI), which is a vulnerable group targeted for the spread of radicalism and extremism in religion. This

community service based on religious moderation uses the NALAR strategy. The NALAR strategy is a strategy created by the service team itself, where NALAR is an abbreviation of nationalism, tolerance, culture, and anti-radicalism. Meanwhile, NALAR itself is an indicator of moderate attitudes in religion, according to the Ministry of Religion.

Moderation is a good and very necessary mature attitude. Radicalization and radicalism, violence and crime, including hate speech/insults and hoaxes, especially in the name of religion, are childish, evil, divisive, life-destroying, pathological, bad, and unnecessary attitudes (Muchith, 2016). Religious moderation is a creative effort to develop a religious attitude amidst various constraints, such as between claims of absolute truth and subjectivity, between literal interpretation and arrogant rejection of religious teachings, as well as between radicalism and secularism. Religious moderation's main commitment to tolerance makes it the best way to deal with religious radicalism, which threatens religious life itself and, in turn, has an impact on the unity of society, nation, and state. (Akhmadi, 2019). In other words, a person is said to be moderate in religion when he can carry himself and remain upright in a middle position in a condition of extreme right and extreme left religious communities. Moderately religious people always take a middle position in their faith, worship, morals, and *ijtihad* (A. Yasid, 2010).

This community service program has been proven to increase the knowledge, understanding, and behavior of Indonesian migrant workers in Ponorogo regarding religious moderation. In other words, the majority of participants are very good at understanding indicators of religious moderation and can behave moderately in their daily lives. Based on the activity evaluation analysis, strengthening religious moderation through this reasoning strategy also shows satisfactory and interesting results. The results of this service are in line with and strengthen a number of previous community services, which stated that strengthening religious moderation can make participants more tolerant, more harmonious, and more moderate in religion, thereby creating a more harmonious community life (Aep et al., 2022). Therefore, to reduce or even eradicate various conflicts in the name of religion in Indonesia, as has occurred in the last few years, activities to strengthen religious moderation at all levels of society are highly recommended.

CONCLUSION

Based on the results of the discussion on strengthening religious moderation through the Reasoning Strategy as a Deradicalization Effort in the Indonesian Migrant Worker Community

(KOPI), it can be concluded as follows. First, if we look at the Ministry of Religion's religious moderation guidebook, it explains that there are four indicators of a moderate attitude toward religion, namely, national commitment, tolerance, non-violence, and love of culture or accommodating towards local culture. Nationality, Tolerance, Anti Radicalism, and Culture were then abbreviated as NALAR. We then used NALAR as a strategy to provide assistance and strengthen religious moderation for Indonesian migrant workers. Second, at the implementation stage, NALAR was internalized by the community service team as an effort to deradicalize the Indonesian migrant worker community in Ponorogo. The service team explained the concept of religious moderation, indicators of religious moderation, and the urgency of religious moderation for Indonesian migrant workers in Ponorogo. The material explained to migrant workers is material about strengthening national commitment, strengthening attitudes of tolerance, strengthening anti-radicalism attitudes, and strengthening accommodative attitudes toward culture. Third, the evaluation results in terms of the level of knowledge of religious moderation of KOPI members are very good.

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