

## Research Article

# The Role of *Fatayat NU* in Strengthening the Values of Religious Moderation in Semarang City

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Women play a significant role in promoting religious moderation by educating their family members on the importance of harmony and prioritizing human values in religious practices. Existing literature and research highlight how religious moderation can help reduce intolerance in Indonesian society. This study examines how women in Semarang City apply the principles of religious moderation. Using a descriptive qualitative approach, data were collected through in-depth interviews and document analysis. The research focused on members and administrators of *Fatayat NU* and *Muslimat NU*, two women's organizations under *Nahdlatul Ulama* (NU), Indonesia's largest Islamic organization, which is dedicated to empowering women. The results showed that key values of religious moderation among women include national commitment, non-violence, tempo seniority, tolerance, and a respect for local traditions. These values are embedded in daily life through habitual practices, reinforcing a culture of moderation and coexistence.

**Keywords:** model, moderation, religion, women

## 1. Introduction

Religious moderation in society is currently one of the efforts of the Indonesian government. The impetus for this is the increasing number of conflict issues that disturb religious harmony. Religious moderation is intended so that people have a moderate understanding, not extreme, not deifying the unlimited ratio of free thinking (Khotimah et al., 2023). Conflicts between religious communities and even internally within religious communities have been triggered by religious ideologies with particular interests that tend to be extreme and radical, which are always *framed* for democratic needs by certain community groups. The research results of the Setara Institute (2018) recorded the occurrence of 160 violations of religion and belief (KBB), with 202 forms of action that occurred in 25 provinces (Khair Khasri, M. R., 2019). This is certainly very concerning,

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Published 16 May 2025

Publishing services provided by Knowledge E

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Selection and Peer-review under the responsibility of the ICORSIA 2024 Conference Committee.



so debates, hostility, and conflicts that contain religious sensitivity in Indonesia must be resolved and resolved. If not directed and managed, the habituation of a tolerant way of religion in a multicultural Indonesian society so far will be eroded, leading to the eruption of various conflicts.

The state must be present to internalize religious values, respect religious diversity, and interpret religious truth on the other side (Rohmah et al., 2023). The state encourages and directs people in a moderate and non-extreme understanding of religion (Daffa, M., & Anggara, I., 2023), and does not claim their religious ideology as an infinite absolute truth so that those who are different must be resisted. Religious moderation is pursued in two important focuses, namely, first, the growth of tolerance and, at the same time, recognition of all forms of differences that exist in society, and second, efforts to increase the faith and piety of every religion and belief (Amirudin et al., 2022).

Some studies and research results have provided the basics on the ways of religious moderation that are an effort to reduce intolerance that threatens the lives of Indonesian people. Quraish Shihab explained 3 (three) conditions and 7 (seven) ways to realize moderation (Afwadzi, B., & Miski, M., 2021), as well as a study by the Ministry of Religious Affairs which initiated 4 (four) indicators, namely national commitment, non-violence, accommodating local culture, and tolerance (Badan Litbang dan Diklat Kementerian Agama RI, 2019). To achieve these indicators' success, it is necessary to determine the correct and accurate strategy in society. It is necessary to a) socialize ideas, knowledge, and understanding of religious moderation, b) institutionalize religious moderation in binding programs and policies, and c) integrate the institutionalization of religious moderation into the Medium-Term Development Plan (RPJM) as a government priority, in this case, the Ministry of Religious Affairs. These three strategies must be implemented appropriately and responsively to the current development of society.

The need for moderate religious narratives is not only a personal or institutional need, but in general, as global citizens, especially in information technology in the face of global capitalism and accelerated politics (Hefni, W., 2020). So far, religion is believed to be present to bring benefits to human life, but religion can also show a different face when translated with a fanatical and emotional spirit. When this happens, religious fanatics can be trapped in an attitude that violates the spirit of religion itself. Religion, which should contain a unifying force that drowns out primordial ties, instead appears as a breaker of societal harmony. Conflicts that occur due to differences in claims to the truth of religious interpretation have a hazardous impact on society because the

sensitivity of religion is always related to beliefs. These beliefs sensitively touch the human soul.

According to Rinti (2020), since 2019, religious moderation has become the Ministry of Religious Affairs platform through Minister of Religious Affairs Regulation Number 18 of 2020 concerning the Ministry of Religious Affairs Strategic Plan 2020-2024. Efforts were made to internalize the values of religious moderation. This internalization is intended to make religion a spiritual, moral, and ethical foundation for each citizen in society, nation, and state life. Moderation generally means promoting balance in terms of faith, morals, and character, both when treating other people as individuals and when dealing with state institutions. Tolerance is needed for NKRI to be peaceful in diversity. Tolerance means attitudes and actions that prohibit discrimination against different groups. In the context of religion, tolerance is realized in two forms: (a) every religious adherent acknowledges the existence of other religions and respects the human rights of its adherents, and (b) every group of religious believers shows mutual understanding, respect, and appreciation (Sofiani, 2009).

Samad, I., & Adab (2023) mentioned that have a very significant role in building religious moderation; they have the potential access to provide understanding and education to family members about the importance of religious harmony and religion that prioritizes human values. Women have great potential in building and maintaining the necessary tolerance. The patterns of thinking, behaving, and acting of women in a multicultural society are strategic in overcoming the above problems. Psychologically, in their role as mothers, women are intensely related to their children and always work together so they can cultivate their attitude to be patient, selfless, motherly, and willing to sacrifice. The involvement and empowerment of women in religious moderation contribute to the realization of harmony and the growth of national values for the national interest. Therefore, the main problem raised in this research is the role of Fatayat in strengthening the values of religious moderation in Semarang City. This research aims to explore and analyze the role of Fatayat in Semarang City in strengthening the values of religious moderation, which leads to the realization of harmony and the growth of national values for the national interest.

## 2. Research Methodology

This research is qualitative descriptive research. Rukhmana (2022) explained that descriptive qualitative research methods are used to describe a phenomenon or

situation in depth to understand the characteristics, context, and complexity involved. This study collected data through interviews, observation, and document analysis. The collected data were then qualitatively analyzed to identify patterns, themes, and relationships related to the role of fatayat in strengthening religious moderation values in Semarang City. Haryono, C. G. (2020) mentioned that this approach provides freedom to explore deeper aspects and understand the point of view of participants and informants to produce a comprehensive understanding of the topic under study. The results of this study can provide valuable insights, encourage further questions, and become the basis for the development of research related to Fatayat's role in religious moderation or decision-making in various contexts, especially religious moderation.

### 3. Research Result and Discussion

Conflicts based on intolerance are increasing, especially since the 1998 reform in Indonesia. The results of research conducted by the Setara Institute stated that throughout 2018, 160 violations of freedom of religion/belief (KBB) and 202 forms of action were spread across 25 provinces. In this context, our research specifically examines the role of Fatayat in Semarang City. The study reveals that Fatayat's grassroots activities foster dialogue and tolerance among religious communities. This finding challenges the notion that women's roles in religious moderation are secondary or peripheral. The data from our interviews and observations confirm that Fatayat's programs directly reduce social tensions and promote religious moderation. In addition to blasphemy cases, there were also conflicts over economic resources, natural resources, power struggles between elites, injustice, poverty, the powerlessness of the lower classes, economic pressure, marginalized groups, religious radicalism, and tug of war.

The interests of the central and local governments, which are all interconnected, clashed with each other, resulting in horizontal conflicts in Poso, Madura, and Sampit that claimed many victims, both from armed civilians and the police. These events occur because every nation's citizen is less aware of the diversity of races, tribes, customs, groups, and religions agreed upon in "Bhinneka Tunggal Ika." However, there are interest groups who want to seek political benefits and have committed violence and human rights violations, using religious issues as a vehicle. To realize inter-religious harmony, a concept of state life must be created that binds all members of different religious and social groups to avoid inter-religious conflicts.

Women with great potential in building and maintaining the tolerance needed by a very diverse Indonesia are realized by the female informants in this study. Women, in their role as mothers, in intense contact with their children and always working together, can cultivate their attitudes of selflessness, patience, motherhood, and sacrifice. The research data indicate that Fatayat members, particularly women, have leveraged their roles as mothers and community figures to facilitate interfaith dialogues. Informants from both organizations in Semarang highlighted specific activities, such as women-led workshops and interfaith discussions, that serve as practical platforms for cultivating religious moderation. These initiatives directly address challenges like intolerance, misinformation, and radical ideologies, reflecting the participants' emphasis on patience, inclusivity, and mutual respect. With these attitudes, women are always ready to adjust, consider alternatives or other possibilities, and see the differences in their environment. In a democratic society, the equality of men and women is necessary. Both have the same rights and obligations, complementing each other to make life more dynamic. Women in the development and development of the country cannot be placed in a position as objects only. If this is still the case, it is influenced by several thoughts, including women are crushed by a patriarchal culture that puts them behind men; many laws, policies, and even development programs are not gender sensitive; legal provisions that affirm women have not been socialized; gender awareness is still minimal from policymakers; disaggregated data is still not well presented; awareness, willingness from women who are still not awakened which causes them to be unresponsive; and lack of knowledge of women.

The role of women in realizing and building tolerance is often overlooked. This is because society still often considers women as domestic and subordinate beings while men are seen as superior public-political beings. Social, political, economic, and cultural realities still do not fully provide space for women to actively and formally participate in peace-building efforts, even though their important roles have been recorded. Very often, in the event of war or social conflict, women carry out roles and various social activities, including volunteering in humanitarian activities and helping to distribute food, medicine, and other necessities to people in need.

The results showed that the strategic role of women in strengthening national values, which is very much needed to realize harmony, is the growth of national values for national interests because women have the potential for social life or social abilities. Women are resilient in facing change and able to accept themselves as they are. Rahayu, L. R., & Lesmana, P. S. W. (2020) explain that the principles of *balance* and *justice* in the

concept of moderation mean that in religion, one should not be extreme in their views but must always look for common ground; the basic principle in religious moderation is always to maintain a balance between two things. Every religion teaches complete surrender to God Almighty, the Supreme Creator. This servitude to God manifests in readiness to follow His guidance. The teaching to be moderate does not only belong to one particular religion but exists in the traditions of various religions and even in world civilizations (Rahayu, L. R., & Lesmana, P. S. W., 2020). Thus, religious moderation will encourage each religious community not to be extreme and excessive in responding to diversity, including diversity of religions and religious interpretations, but to always be fair and balanced so that they can live in a standard agreement in everyday life.

This research began with in-depth interviews with several female informants from two women's organizations in Semarang City: IF (44 years old) and SS (45 years old). The discussion was about the nation's condition, especially in the world of social media, which shows the division of community groups based on differences in religion, ethnicity, ideology, political choices, and so on. What are society's needs, and how do women's organizations, especially women, contribute to the nation's condition.

The results of this study show that Fatayat has a decisive role in strengthening the values of religious moderation in Semarang City. Fatayat's work in strengthening religious moderation in Semarang aligns with the theory of women's empowerment in social change, where Lwamba, E. (2022) emphasizes that empowering women leads to stronger community cohesion and tolerance. Fatayat's programs, which promote women's participation in dialogue and peace-building, demonstrate how gender-inclusive approaches contribute to broader religious moderation efforts. The organization actively conducts various activities such as seminars, training, interfaith discussions, and social programs encouraging interfaith cooperation. For example, during the 2023 seminar on 'Religious Tolerance in Indonesia,' Fatayat members facilitated a panel discussion featuring leaders from different faith communities. This dialogue emphasized the shared values across religions and provided a forum for women to voice their concerns about the growing intolerance in the digital era. Fatayat's consistent focus on education, primarily through digital literacy programs aimed at combating religious extremism, has proven to be particularly effective in engaging younger generations in moderating their views. Through these initiatives, Fatayat successfully facilitates dialogue between various religious groups, promotes a deeper understanding of moderation values, and encourages increased tolerance among the community.

The concept of moderation, as practiced by Fatayat, aligns with the Arabic term *wasat* or *wasatiyah*, which suggests balance and fairness. Fatayat's programs reflect this principle by fostering balanced, respectful dialogues between various religious groups. For instance, Fatayat's interfaith events often emphasize common ground between religions, encouraging cooperation rather than conflict. This approach mirrors the definition of moderation, where neither extreme is allowed to dominate. The word referee itself has been absorbed into the Indonesian language, which has three meanings, namely 1) arbiter, mediator (for example, in trade, business, and so on), 2) mediator (separator, reconciler) between those in dispute, and 3) leader in a match. According to Arabic language experts, what is clear is that the word is "everything good according to its object." In an Arabic expression, (جماورالاعتدال خلد) the best of all things is that which is in the middle. For example, generous is the attitude between miserly and extravagant, brave is the attitude between timid and reckless, and so on.

Then, why does being moderate and living peacefully together seem to be an expensive item in recent years, especially when we talk about religious life in Indonesia, especially when looking at religious issues on social media? Why is the belief in moderation and togetherness drowned out by a kind of 'faith' in fake news (hoaxes)? One answer may be that we are now entering an era of almost borderless openness, an era of openness and borderlessness caused by the rapid development of information technology, plus the political turmoil that has caused uproar here and there. There is a significant shift in how individuals gain religious understanding in this era. This understanding is frequently not reached through an extensive study of essential texts or by adhering to the teachings of an instructor with ethical integrity and profound insight. Instead, it is often achieved through quick methods that are simplistic, overly definitive, and frequently offer just one perspective on religious truth.

This research indicates that Fatayat is effectively addressing the challenge of radicalization in the digital age. By creating digital campaigns promoting religious tolerance and combating extremist content, Fatayat has become a key player in defending moderate religious views. For example, Fatayat members actively engage on social media platforms, posting content highlighting radicalism's dangers and encouraging open, respectful discussions about faith. These efforts not only contribute to local peace-building but also empower women to take a leading role in counteracting divisive ideologies.

The issue lies in the fact that the swift transformations have not been accompanied by the preparedness of religious leaders to deliver material that aligns with contemporary

needs. Some religious figures and scholars specializing in religion appear to be taken aback and struggling to adjust to the quick shifts in spiritual trends; there is an absence of a connection that links their extensive knowledge with the demands of the rapidly evolving millennial age. This situation has led to a disruptive era characterized by immediate and profound changes driven by advancements in the digital age. This period has triggered a widespread chain reaction, significantly altering human behavior across the board, including in the realm of religion. The domino effect of the disruption era in the field of religion is the reason why the Ministry of Religious Affairs, through Pusat Kerukunan Umat Beragama (PKUB) or the Center for Religious Harmony at the end of December 2018, facilitated an interfaith dialogue between religious leaders, cultural experts, academics, millennials, and media practitioners, to dialogue together to find solutions to maintain the unity of the people.

The onslaught of radical ideology, which uses internet access as its medium, seems revolutionary because of its rapid spread, and its influence on the younger generation with a high religious spirit is so inherent. When this ideology, which often disregards dialogue and confirmation, becomes the new trend of interest, then Islamic mass organizations or groups that have moderated their religious attitude must immediately carry out campaigns and propaganda in online media. Even if it cannot eliminate the flow of thoughts that seem complicated, at least it can stem its influence so that it does not become more widespread.

According to the perspective of Egyptian intellectual Yusuf al-Qardawi, it is essential for Muslims to follow a balanced approach (Moderation). This perspective simplifies the practice of Islam for believers. Fundamentally, Islam is a faith that facilitates adherence to the commands of Allah and His Messenger. Key principles of moderation in Islam are:

1. Justice (ʿAdalah) The Arabic lexicon indicates that this term originally signifies “equal.” This concept of equality typically relates to intangible matters. The Big Indonesian Dictionary describes “fair” as: (a) unbiased, (b) supporting the truth, and (c) appropriate/not capricious. The original meaning of “fair,” which is “equality,” renders one “unbiased,” and a just individual essentially leans “toward what is correct,” ensuring that both right and wrong receive their respective share. Therefore, they act in a manner that is deemed “appropriate” rather than “arbitrary.” The definition of al-ʿadl in various commentaries includes: According to At-Tabari, al-ʿadl is: Truly, Allah commanded this and it was revealed to the Prophet Muhammad with



fairness, also known as al-insaf. Allah SWT states that He instructs His followers to practice fairness, which entails maintaining balance and equity in all aspects of life, fulfilling the commands of the Qur'an, and performing good deeds (ihsan). Being just involves recognizing equality and balance between rights and duties. Individual rights should not be diminished by responsibilities. Islam champions justice for everyone involved. Numerous verses in the Qur'an highlight this admirable principle. Without the promotion of justice, religious values may seem empty and insignificant, as justice is a core religious tenet that directly affects the lives of many individuals. In its absence, prosperity and well-being will remain elusive.

2. Balance (Tawazun). Tawazun refers to having equilibrium in all matters, including the application of logical reasoning and arguments derived from religious texts like the Koran and Hadith. The essence of moderation is expressed as a positive equilibrium in various facets of both belief systems and practices, encompassing both material and spiritual aspects, as well as worldly and otherworldly balance. Islam harmonizes the significance of divine revelation with human intellect and creates a distinct area for both insights and rational thought. Within personal life, Islam promotes achieving a balance between the spirit and intellect, thoughts and emotions, and between entitlements and responsibilities. The concept of balance or tawazun signifies a stance and approach characterized by moderation. This balanced perspective demonstrates a dedication to justice, humanity, and equality, without implying a lack of opinion. Balance represents an outlook that engages in moderation, avoiding both excess and deficiency, as well as extremes and radical interpretations. Furthermore, it embodies an equitable approach in nurturing harmonious interactions among people and between individuals and the divine. The term tawazun is derived from tawaza yatazanu tawazunan, which conveys the idea of being balanced and also means honoring something correctly, without alterations. Achieving balance is impossible without self-discipline.
3. Tolerance (tasamuh). It's important to define tolerance clearly, as improper practice of religious tolerance can actually harm the faith itself. As a comprehensive belief system, Islam has thoroughly outlined the distinctions between Muslims and non-Muslims, just as it has established the differences between men and women, among others.

In the realm of faith, terms like “moderate Islam,” “moderate Hinduism,” and “moderate Christianity” are frequently used. When we say, “that individual is moderate,” we imply

that the person is sensible, ordinary, and not radical. The term moderate originates from the Latin “moderation moderatio,” which conveys the idea of being moderate, avoiding overindulgence and lack. Additionally, moderation can signify (1) a decrease in violence and (2) steering clear of extremes. Generally, moderate means fostering equilibrium in beliefs, ethics, and character when interacting with people or governmental entities. Moderation is often associated with average, central, or nonpartisan notions in English. In Arabic, the concept of moderation is known as wasath or wasathiyah. People who exemplify the idea of wasathiyah are called wasith. This designation implies qualities such as fairness, balance, and impartiality

In contrast, the opposite of moderation is referred to as excess, or tatharruf, in Arabic, which denotes being extreme, radical, or overindulgent. No matter the term is chosen, the fundamental concept is consistent, emphasizing fairness, which reflects a preference for a balanced perspective amid various extreme options. Religious moderation is defined as a viewpoint that maintains equilibrium between staying true to one’s beliefs (exclusive) and respecting the views of others (inclusive)—this approach to practicing faith aids in avoiding extremism, fanaticism, and radical behaviors in religious contexts.

A moderate mindset is an active condition that is constantly evolving, as moderation is a constant battle that people face. Therefore, a prerequisite for religious moderation is having extensive knowledge and a solid grasp of religious principles. In the context of Indonesia, to assess the level of religious moderation practiced by an individual and their potential vulnerabilities, there are specific indicators used to gauge religious moderation, which include (1) commitment to the nation, (2) acceptance of diversity, (3) peacefulness, and (4) openness to local traditions. In addition, the book Religious Moderation clarifies, as stated in the Minister of Religious Affairs Regulation No. 18/2020 on the Ministry of Religious Affairs Strategic Plan (2019), that a key marker of national commitment is essential to assess how an individual’s religious beliefs, behaviors, and practices influence their dedication to the core national agreement. This pertains to recognizing Pancasila as the nation’s guiding principle, its response to ideological threats contradicting it, and its sense of nationalism.

A person who recognizes that religion encompasses not just the doctrines but also the guidelines, whether they follow those rules as believers or acknowledge them if they do not believe. In terms of language, Arabic is the primary language, and the term tasamuh is frequently associated with tolerance today. The term tasamuh is derived from the word samhan, which signifies ease. The Mu’jam Maqayis Al Lughat asserts that the term tasamuh evolves from Samhan, meaning ease. On the other hand, the

Big Indonesian Dictionary articulates tolerance as having an attitude that accepts or allows different or opposing beliefs, views, habits, or behaviors compared to one's own. Tolerance should not merely be an outward manifestation of acceptance, lacking foundational principles to support it. A Muslim must be strong in his faith and noble in his Shariah. In Islam, tolerance is not justified when applied to the theological realm. Worship and their respective places of worship must be carried out ritualistically. Religion is a belief, so worshipping in another religion's way will damage the essence of the belief. Toleration can only be applied to the social realm, efforts to build tolerance through theological aspects.

According to Prawitasari, J. E. (2017), women possess the capacity for social interaction or social skills in the following ways: (1) women can embrace their true selves. (2) women can be receptive to new experiences. (3) women can express themselves confidently. (4) women have clarity about their desires. (5) women dare to stand up for their rights. (6) women start recognizing their femininity as a strength. (7) women dare to showcase their talents. (8) women continuously work on building their self-assurance through practice. Janet Zullennger Grele also suggested that women tend to prefer to cooperate rather than dominate and prefer to create peace rather than create conflict.

Psychologists mention 4 (four) main components of maternal emotions from women, namely: (1) altruism, which is a trait that tends to prioritize the interests of others over its interests, and there is a feeling of love for others. (2) tenderness. (3) compassion, and (4) activity. These components will give rise to a psychic climate and motherhood. This maternal nature is related to her child's existence as a psychological unit, where maternal altruism encourages a woman to be selfless and always willing to sacrifice everything to preserve her environment, in this case, her child. According to the opinions above, women have resources and great potential in religious tolerance because they are social beings who can constantly adjust to their environment. In Indonesia, achieving and applying religious moderation relies on four key factors: 1) commitment at the national level, 2) acceptance of diversity, 3) a stance against violence, and 4) integration with local traditions. Among these, acceptance of diversity stands out as a crucial element for fostering religious peace. Hence, women, who possess substantial potential for promoting tolerance, play an essential role in this process. Consequently, it is crucial to actively engage women in pursuing a religiously tolerant community.

Development is a process of change encompassing all social systems, such as politics, economy, infrastructure, defense, technology, institutions, and culture, which is planned and directed. This means it covers all aspects of a country's life that lead to

progress. Progress is gradually carried out in a planned and directed manner. As stated by Kartasasmita, G. (1997), development is a process of change toward better conditions through planned efforts.

Initially, the development programs undertaken in developing countries, including Indonesia, were to achieve high economic growth. It turned out that this development strategy did not provide satisfactory results, mainly because it focused too much on the development of physical aspects but forgot the development of human aspects. This has led to the emergence of a new paradigm in development strategy called *people-centered development*, meaning that humans (the people) are the primary development goal (Kartasasmita, 1997). Placing humans as the subject and object of development emphasizes the importance of human *empowerment*, which is the ability of humans to actualize all their potential.

Fatayat's role in strengthening religious moderation in Semarang City is not only about fostering tolerance at the local level but also about contributing to national development. By empowering women to act as peacebuilders and moderators in their communities, Fatayat aligns with the broader goal of people-centered development, where social cohesion and religious tolerance become integral to national progress. The findings of this study suggest that involving women in peace-building and religious moderation efforts can have a lasting, positive impact on national unity.

## 4. Conclusion

Religious moderation in Indonesia is interpreted as a balanced religious attitude that embraces the practice of one's religion (exclusive) and respect for the religious practices of others with different beliefs (inclusive). This middle way ensures that religious practice avoids extremes, fanaticism, and revolutionary attitudes, which can lead to division and violence. To realize religious moderation in Indonesia, the government introduced this concept in 2019 and included it in the 2020-2024 RPJM (National Medium-Term Development Plan). Women, who constitute half of Indonesia's population, possess social traits such as empathy, compassion, and a preference for peace and non-dominance. These qualities make women important social actors, capable of fostering tolerance and harmony. Women are particularly effective in sowing the seeds of religious moderation within families, helping to prevent the spread of violent ideologies, and contributing to social stability. In this context, Fatayat, a women's organization affiliated with Nahdlatul Ulama (NU), plays a vital role in promoting the values of religious moderation. Fatayat has

proven itself as a key player in creating spaces for interfaith dialogue and mutual understanding. Through various programs and activities, Fatayat encourages its members to discuss religious differences and practice tolerance and inclusivity. One of the unique aspects of Fatayat's approach to religious moderation is its emphasis on empowering women to act as ambassadors of peace and tolerance within their communities. Unlike many other religious or social organizations, Fatayat focuses explicitly on women's role in bridging the gaps between religious communities. The fact that Fatayat has successfully integrated religious moderation into its programs is an essential factor in its ability to build stronger social ties across diverse belief systems. In Semarang City, Fatayat's involvement in various activities has effectively reduced tensions between religious groups. These efforts have contributed to a more harmonious society by fostering mutual respect and understanding among people of different faiths. Fatayat's work is significant in urban areas like Semarang, where religious and ethnic diversity can sometimes lead to misunderstandings or conflict. Through its initiatives, Fatayat demonstrates that women's organizations, particularly those rooted in religious traditions such as Nahdlatul Ulama, can play a transformative role in promoting religious moderation. The unique approach of Fatayat in empowering women as peacebuilders and moderators of religious dialogue has broad implications for strengthening social cohesion and supporting the government's efforts to promote religious moderation across Indonesia.

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