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Policy Language for National Moderation in West Sumatra Province – Indonesia

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Abstract

Key words:

*Policy Language,
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Radicalism,
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The West Sumatra Province in Indonesia encapsulates a multifaceted environmental, economic, and cultural milieu. Aligned with the tenets of justice, sustainable development, and national unity, the nation's policy endeavours to establish a framework within the ambit of national moderation. This framework is instrumental in fostering inclusivity, equity, and concord within the aforementioned province. Consequently, this research delves into diverse interpretations of radicalism and moderation in the context of nationalism within West Sumatra Province. Notably, public perceptions of two policies or regulations related to terrorism exhibit variance. Employing a focused ethnographic method, specifically micro ethnography, the research scrutinizes intricate details of small units or groups within the cultural landscape. In the preliminary phase, a limited survey involving 142 samples was conducted to gain insights into people's comprehension and perspectives on state regulations and moderation within the nation. The research participants predominantly comprised individuals aged 16-25 (73%), with a majority (78.23%) representing the academic community, mainly students from diverse regions in West Sumatra, and 62% of whom were female. The discernible inference is that respondents acknowledge the imperative of recognizing differences, yet a prevailing assumption persists regarding the dominant role of specific religions and ethnicities in the nation's foundation. Despite discernible disparities in everyday life, intergroup relations exhibit cohesion, and democratic values are internalized in the respondents' cognition. While policies and regulations are viewed as essential for addressing societal challenges, there exists a challenge in elucidating policy language to community stakeholders. Respondents posit that sanctions (punishments) hold a peripheral role in instilling societal compliance with rules. The implications of the research findings are anticipated to serve as a foundational underpinning for government policies at both local and national tiers, aiming to fortify the implementation of national moderation values and mitigate the potential for radicalism and intolerance within society. Furthermore, the study encourages policymakers to formulate effective strategies promoting harmony and equality within the province, thereby fostering significant societal outcomes.

1. Introduction

The evolving nuances surrounding the diverse interpretations of radicalism within the national fabric and the State are imperative for the development of a burgeoning nation. This divergence presents a quandary for both officials and Indonesian citizens in particular circumstances. The citizenry is confronted with increasing perplexity due to the emergence of novel expressions intricately linked to radicalism, such as "exposed to radicalism," "radical mass organizations," and "religious radicalism." Beyond nomenclature, the dynamic disparities in the conceptualization of radicalism pose a conundrum, particularly when employed as the linguistic framework by public officials in addressing specific societal occurrences. Remarkably, in certain contextual settings, the selection of language by public officials proves to be markedly more efficacious than the

formulation of policies specifically targeting radicalism. Moreover, according to [Adnan and Amaliyah \(2021\)](#), The distinction between radicalism and extremism hinges on the manifestation of an ideology. In this context, radicalism is elucidated as a procedural form characterized by either disagreement or consensus within the framework of violence, taking into account temporal and tactical considerations.

Conversely, legal statutes embody national values slated for actualization. Nevertheless, the comprehension and pursuit of realizing these noble national values in practical terms frequently diverge between governmental entities and community organizations. The distinctive organizational objectives often serve as pivotal factors, resulting in discernible variations in policy implementation articulated through disparate linguistic expressions. Consequently, there arises a imperative need for a standardized perspective and comprehension of policy language, harmonizing it with the daily enactment of policies.

The scholarly work authored by [Qodir \(2016\)](#) delineates four principal factors contributing to the germination of seeds of intolerance among the younger generation. Firstly, the nascent mental preparedness of the youth renders them susceptible to influence from their elders, who are perceived as possessing superior knowledge in religious matters. Secondly, the existence of political disparities signifies inadequate access for the younger generation to shape and contribute to the multifaceted dynamics of public policy in Indonesia, resulting in disillusionment and, at times, fostering sentiments of animosity and intolerance. Thirdly, economic inequality emerges as a fertile ground for the manifestation of intolerant behaviours and violence against diversity. Lastly, the deficient comprehension of religious texts among the young generation is frequently exploited by individuals seeking to fracture the unity of the Indonesian nation and state through acts of violence.

[Qodir \(2016\)](#) exposition on the survey conducted by the Wahid Foundation reveals that a substantial 76% of the youth demographic expressed support for religious violence (jihad) and terrorism, while 46% indicated support for acts of intolerance. These findings underscore the persistent challenges facing tolerance and awareness of diversity in Indonesia. The inherent diversity, intended as a remarkable social asset for the Indonesian nation, has regrettably translated into a susceptibility to conflict, resistance to dialogue, and instances of exclusion. It is imperative to address this issue promptly, as the continued neglect thereof may jeopardize the very existence of the Republic of Indonesia. [Qodir \(2016\)](#) explain that various conducted surveys, including the aforementioned study, elucidate the challenges associated with intolerance, radicalism, and terrorism. Notably, the prevalence of intolerance within the younger generation emerges as a pronounced national concern. Consequently, there is a pressing need for national moderation endeavours grounded in a moderate comprehension and implementation within the nation and state, guided by Pancasila principles. The primary focus should revolve around devising strategies to preclude acts of intolerance, which frequently culminate in acts of violence.

Policy architects must make a deliberative choice between specifically addressing violent radicalism or adopting a broader approach encompassing cognitive radicalism. Opting for the latter strategy is substantiated by two key considerations. Firstly, there is a direct correlation with security concerns, as the majority of individuals espousing cognitive radicalism do not necessarily transition into practitioners of violent radicalism. However, it remains a verifiable fact that acts of terrorism do not arise in isolation, and a significant proportion of individuals engaging in politically motivated acts of violence initially subscribe to a radical ideological framework (Vidino, 2010).

This research is crucial due to the growing need for a heightened awareness of national values embedded in regulations and policies. The current political landscape often neglects the promotion of these values, potentially distorting their understanding and contributing to societal radicalism. Within the framework of national moderation, there is a pressing necessity to enhance knowledge and familiarity with the national values outlined in the law, encompassing both textual content and policy implementation.

According to Bustamin and Putri (2022), radicalism and terrorism exhibit a close interconnection, with terrorism being posited as a consequential outcome of radicalism, particularly in the religious domain. As asserted by Asrori, religious radicalism is characterized by a need for profound behavioural transformation, adopting an austere demeanour with the objective of achieving specific ends. Consequently, Indonesia is impelled to adeptly address issues associated with radicalism across religious, cultural, economic, and political spheres, aligning with the national ideals enshrined in the 1945 constitution. In this regard, the efficacy of modern Islamic education is underscored as a potent instrument in fortifying knowledge and intellectual comprehension, fostering a nuanced understanding that harmonizes nationalism and Islam.

The investigation took place within West Sumatra Province, where the profound cultural and religious foundations of Islam, coupled with the richness of local customs, constitute a potential groundwork for the application of national moderation principles (Abror et al., 2019; Sirait, 2016). Hence, this research holds significance in delineating a comprehensive profile of potential characteristics for national moderation. Its primary objective is to mitigate the emergence of intolerance and radicalism, employing a policy language approach.

In particular, the primary objective of this research is to elucidate the features and comprehension of radicalism while mapping the stakeholders' awareness of the significance of national moderation. The importance of this study lies in charting the comprehension of Moderation's conceptualization in practical terms among stakeholders, universities, and the broader society. This understanding serves as a foundational resource for devising policies aimed at pre-empting incidents of intolerance and radical behaviour. The research framework encompasses distinct sections including an introduction, literature review, methodology, results and discussion, and conclusion.

2. Literature Review

2.1 Policy Language Concept

[Kaplan and Baldauf \(1997\)](#) define policy language as "a collection of ideas, laws, regulations, rules and practices intended to achieve planned language change in society, groups or systems." Policy language is further explained by [Bianco \(1990\)](#) as "a situated activity, its specific history, and local circumstances influence what is considered a language problem, and whose political dynamics determine which language problems are given policy treatment."

Furthermore, according to [McCarty and Warhol \(2011\)](#), policy language is "a complex sociocultural process (and as) a mode of human interaction, negotiation, and production mediated by power relations." As per McCarty's perspective, the essence of policy in this process is encapsulated in the regulatory authority associated with its language. Within this context, normative assertions pertaining to both illegitimate and legitimate manifestations are considered, with a specific emphasis on the utilization of language.

Corroborated by [Schiffman \(2006\)](#) in [Johnson and Stephens \(2018\)](#) as cited in [Johnson and Stephens \(2018\)](#), language policy is fundamentally a social construct. It encompasses explicit components such as juridical, judicial, administrative, constitutional, and legal language, which may persist in certain jurisdictions. However, irrespective of the existence of explicit texts, the cultural construct of policy is rooted in other societal policies. These conceptual elements encompass belief systems, attitudes, myths, constituting the comprehensive complex referred to as linguistic culture. This encompasses the amalgamation of ideas, values, beliefs, attitudes, prejudices, religious boundaries, and the entirety of cultural elements that speakers bring to their interactions with language derived from their cultural background.

2.2 Tolerance Concept

[INFID \(2016\)](#) elucidates that tolerance and intolerance pertain to the interactions among groups characterized by distinct identities, particularly in terms of religion and ethnicity. A society is deemed tolerant when it demonstrates the capacity for peaceful coexistence despite divergent beliefs and identities. Passive coexistence does not imply the absence of conflict and tension; rather, it hinges upon the presence of conditions conducive to the peaceful resolution of conflicts and pressures, thereby contributing to a low level of communal violence. The fostering of tolerance is feasible within Indonesian social life, given the populace's robust religious foundations and a cultural ethos of tolerance. This cultivation of tolerance manifests in the development of thought, attitudes, behaviours, and actions, instilling qualities such as patience, restraint, appreciation, respect, and the avoidance of disturbance or harassment toward other entities, irrespective of gender, ethnicity, nationality, skin colour, customs, language, or religion.

Two noteworthy aspects warrant emphasis in this context. Firstly, it is imperative to recognize that tolerance is not a static state; rather, conditions of tolerance and intolerance exist along a spectrum. The character of tolerance may vary between cities, and the position on this spectrum is subject to change with socio-political dynamics, which impact the conditions fostering either tolerance or intolerance. Secondly, the understanding of tolerance and intolerance should not be narrowly confined solely to religious theological perspectives. While theological openness can be pivotal in cultivating a tolerant society, an exclusive theological orientation does not inherently preclude adherents of one religion from coexisting with followers of other faiths. Tolerance represents a multidimensional condition intertwined with values, social dynamics, and structural elements (INFID, 2016).

2.3 Moderation Concept

In the Arabic language, the term "al-Wasathiyyah al-Islamiyyah" is recognized as "moderation," a concept that has gained prominence in public discourse within Islam. Presently, numerous Muslim leaders grapple with religio-political challenges stemming from radicalism, violence, and extremism prevalent in their respective societies (Hassan, 2015). In this context, paramount attention is directed towards the religious dimension, resulting in the advocacy for inter-religious harmony and tolerance by Muslim NGOs and other prominent national leaders. Al-Qaradhawi (2017) introduces several vocabulary terms akin to his, including "katan Tawazun," "I'tidal," "Ta'adul," and "Istiqamah." Conversely, in English, the equivalent concept is referred to as "Islamic moderation." Islamic moderation denotes a perspective or disposition that consistently endeavours to adopt a balanced position amidst conflicting and extreme attitudes, ensuring that no single viewpoint dominates an individual's thoughts and attitudes. Essentially, a moderate Muslim is one who allocates due consideration to each conflicting value or aspect, apportioning them their appropriate significance. Acknowledging that individuals, regardless of their identity, remain subject to the influence and biases of tradition, thought, family, era, and geographical location, complete moderation in the real world is deemed unattainable by humans. Such comprehensive moderation is perceived as achievable solely by Allah (Al-Qaradhawi, 2017). The aforementioned definition has been largely embraced by Muslim scholars and intellectuals who expound on the concept of Islamic Moderation, albeit with variances in wording. Nonetheless, these articulations uniformly encapsulate the same substance and fundamental meaning. Wahba Zuhaili, as an illustrative example, delineates Islamic Moderation in the following terms: Moderation in the contemporary context entails equilibrium in beliefs, attitudes, behaviour, governance, muamalah (interpersonal transactions), and morality. This implies that Islam embodies a moderate religious stance, avoiding excesses in all facets—eschewing extremism in religious matters, maintaining balance in beliefs, and avoiding both arrogance and complacency, among other attributes (Baroudi & Behmardi, 2017).

In the realm of tangible existence, individuals invariably contend with inherent contradictions. Consequently, al-Wasathiyah Islamiyyah acknowledges the coexistence of rabhaniyyah (divinity) and insaniyyah (humanity), amalgamating maddiyah (materialism) with ruhiyyah (spiritualism), and harmonizing revelation with reason. It strikes a balance between *maslahah ammah* (collective welfare) and individual *maslahah* (personal welfare). Owing to the moderation inherent in Islam as a religion, none of the aforementioned elements or essences are compromised (Johnston, 2011).

Conversely, religious moderation presents a middle path for cultivating spiritual comprehension within the context of a multicultural society. In this regard, Ahmad Syafii Maarif asserts that religious moderation involves a reinterpretation of religious teachings to facilitate a nuanced understanding of their essence and substance among adherents (Sutrisno, 2019; Wijaya et al., 2021). Consequently, fostering an environment of tolerance and promoting respect for individuals holding divergent beliefs (Jura, 2021). Presently, religious moderation plays a role in mitigating and addressing the potential threats posed by extremist, radical, and fundamentalist organizations (Chadidjah et al., 2021; El Ishaq, 2021), that pose a risk to the stability of contemporary society by persistently propagating literalist interpretations and values, which diverge from those advocated by moderates (Corbett, 2017; Faisal et al., 2022; Rismawati et al., 2021).

In facing the threat of religious Moderation, Arif (2021) expounds upon the imperative to uphold justice and proportionality, emphasizing the necessity to avoid succumbing to the extremes of conservatism or liberalism. As posited by Corbett (2017) & Feriyanto (2020), moderation serves as a mechanism for social protection, fostering harmony and preserving peace among individuals of diverse religious affiliations. Additionally, moderation is instrumental in facilitating and sustaining interfaith dialogue, as observed in the work of (Sihombing et al., 2020). This enables individuals from varied backgrounds to engage in open discourse on specific subjects, including conflicts between the Muslim world and the West (Ahmed, 2018; Mendes-Flohr, 2013; Nkuna, 2021). The engagement in interfaith dialogue serves as a catalyst for ensuring tranquil coexistence and fostering collaboration by delving into theological exploration for a harmonious future. Consequently, religious communities are impelled to make concerted efforts in bridging disparities and acknowledging shared attributes, a feat achievable only through the application of moderation (Faisal et al., 2022). Existing literature reviews predominantly examine intolerance in Indonesian social, state, and national contexts, with limited focus on West Sumatra Province. Researchers advocate for an analysis of the younger

generation's comprehension of tolerance and diversity in the province. The study's findings are essential for formulating guidelines rooted in local wisdom to enhance national moderation among the youth.

3. Methods

To align with the research objective, the positivist philosophy was adopted, considering the explanatory nature of the study. This choice facilitated the incorporation of a deductive approach in the research methodology (Basoeky, 2019). Within this paradigm, the logical progression follows a "general to specific conclusion" trajectory. Consequently, the quantitative methodological approach was employed for data collection. The researchers devised instruments for this study grounded in pertinent theories, including the concept of policy language associated with national moderation. Data acquisition utilized a questionnaire distributed to respondents through Google Forms, allowing real-time recording. Simultaneously, a simple random sampling technique was applied for the sampling process.

In the preliminary survey phase of this research, the sample was randomly selected to represent the population of individuals in West Sumatra with internet access. The instrument comprised fundamental queries regarding respondents' comprehension of national values, law/policy, and policy language. To assess reliability, a pilot test was conducted on 30 randomly selected samples, yielding a Cronbach Alpha value of 0.740 through statistical reliability testing. According to conventional benchmarks, this research is categorized as reliable (Dunne et al., 2014; Siew, 2017). The test outcomes indicate that all question items are deemed usable, as there is no necessity for their elimination.

The analysis employed descriptive statistics, assessing the proportion of responses across all samples using a five-point scale: 1 for strongly disagree, 2 for disagree, 3 for neutral, 4 for agree, and a maximum value of 5 for strongly agree with the provided statement. The internet-based random sampling technique is advantageous for obtaining accurate responses and insights from participants. However, it possesses limitations in terms of representativeness and achieving an ideal sample size. Given the prevailing COVID-19 pandemic circumstances and the preliminary survey's role as foundational data, the authors posit that the obtained data can serve as a focal point for research at a delimited scope.

4. Results and Discussion

The respondent sample for this study comprised 124 individuals, and their composition is detailed in the profile presented in Figure 1.

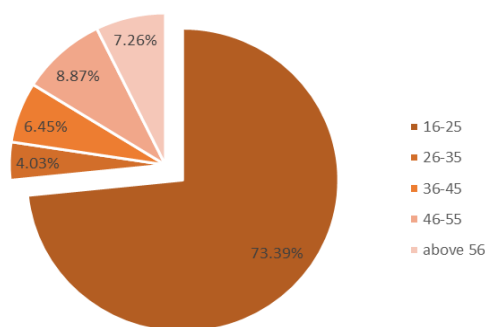


Figure 1. Profile of Respondents by Age.

The majority of respondents, constituting 73.39%, fell within the age range of 16-25. The remaining age groups were distributed relatively evenly, with 26-35 comprising 4.03%, 36-45 constituting 6.45%, 46-55 representing 8.87%, and those aged 56 and above accounting for 7.26%, as illustrated in [Figure 1](#). This distribution allows for the interpretation that the gathered data effectively represents young individuals who will significantly contribute to shaping the future of this nation.

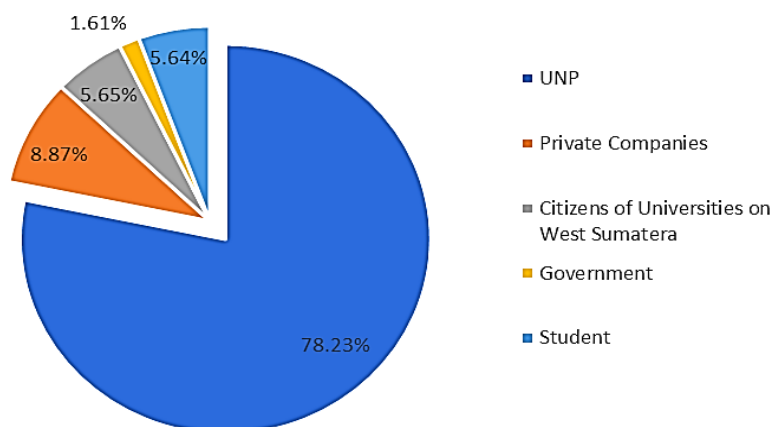


Figure 2. Profile of Respondents by the Institution.

The majority of respondents, totalling 78.23%, were affiliated with Universitas Negeri Padang and hailed from diverse regions within West Sumatra. It is noteworthy that Universitas Negeri Padang students primarily comprise individuals who are native to various cities and districts within the West Sumatra province. Notably, a relatively small percentage of Universitas Negeri Padang students originate from Padang City and other provinces. Additionally, 8.87% of respondents are employed in private companies, while 5.65% are associated with other universities in West Sumatra, as illustrated in [Figure 2](#).

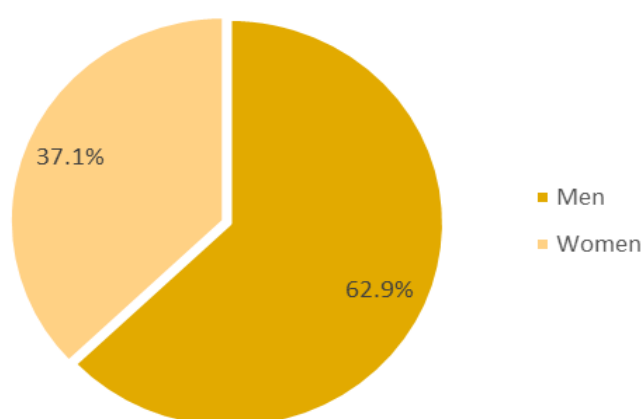


Figure 3. Profile of Respondents Based on Gender.

In terms of gender distribution, the preeminent majority of respondents, accounting for 62.9%, identified as women, while the remaining 37.1% identified as men, as depicted in [Figure 3](#).

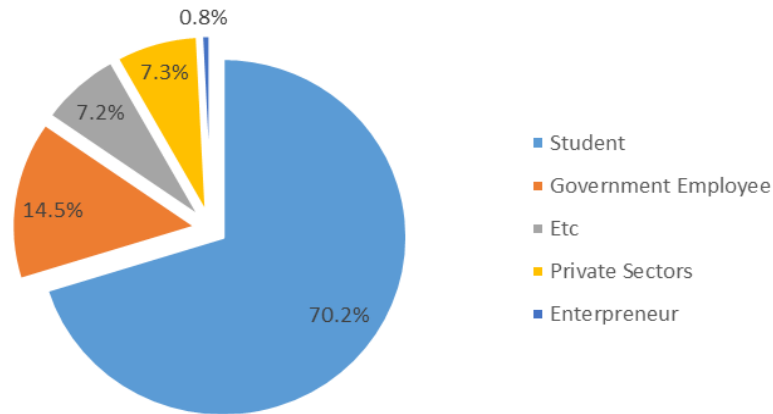


Figure 4. Profile of Respondents by Occupation.

Occupational diversity among respondents is evident, encompassing a spectrum from students, constituting the predominant share at 70.2%, followed by 14.5% identified as homemakers. The remaining occupations are distributed evenly among the Armed Forces/Police (TNI/POLRI), private employees, and others, as illustrated in [Figure 4](#).

State values

Indonesia is renowned for its philosophical principle "Bhinneka Tunggal Ika," signifying unity in diversity, articulated in the early 20th century, specifically in 1908 and 1928, reaching its culmination in 1945. However, the data reveals an incomplete comprehension of diversity. Only 46.77% of respondents strongly affirmed the indispensability of differences in the life of the state. The predominant portion (34.68%) expressed agreement as shown in [Figure 5](#). Consequently, nearly 16% harbour doubts or do not acknowledge differences, maintaining an expectation of uniformity.

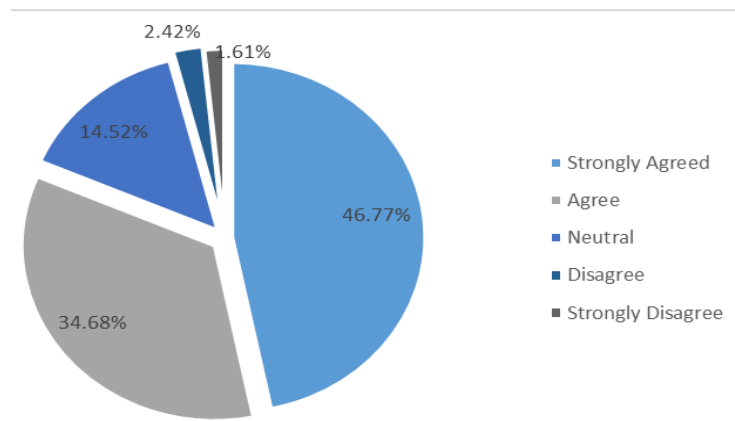


Figure 5. The Difference is a Necessity in Having a State.

Nonetheless, as indicated by 74% of respondents, their life experiences attest to an amicable coexistence predicated on these differences, with an additional 24.19% expressing agreement as shown in [Figure 6](#). Consequently, less than 1% contested the assertion of harmonious interactions. There appears to be a mitigated concern regarding the interactions among residents in this context.

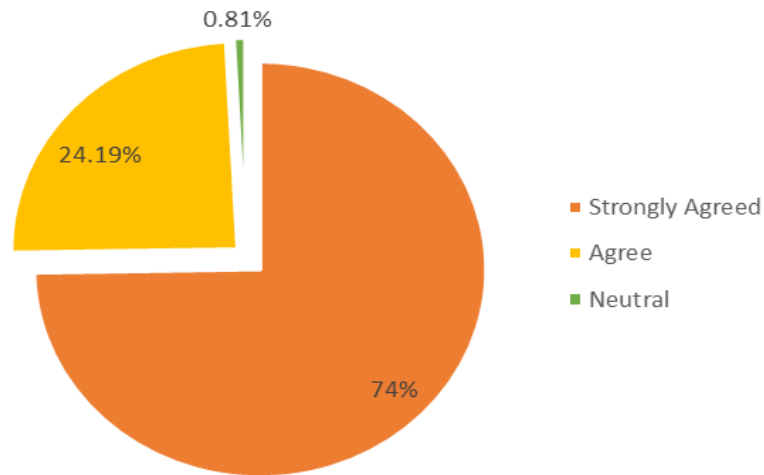


Figure 6. I get Along Well With People who are Different from Me.

Concerning religious distinctions, which were previously infrequently broached, as they were considered sensitive under the New Order as part of the SARA concept, there is now a perceptible relaxation. However, 66.13% of respondents asserted that every religion played a role in the establishment of the country. An additional 21.77% concurred, while 30% dissented, and 8.06% maintained a neutral stance as shown in Figure 7. This suggests the persistence of claims by certain religious affiliations asserting exclusive founding contributions to the nation.

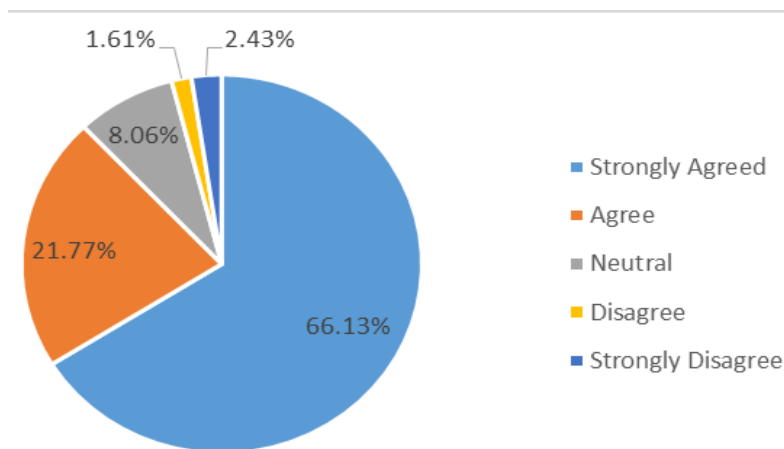


Figure 7. All Ethnicities and Religions are Involved in Establishing this Country.

Following the dissolution of the New Order regime, the democratic landscape in the country has witnessed heightened vibrancy and evolution. Direct presidential elections, regional polls, and a more unrestrained expression of opinions have indicated a heightened enthusiasm for democracy. A substantial 82.26% of respondents vehemently affirm that democracy constitutes a foundational principle of the Indonesian State. This sentiment is complemented by 12.09% who express agreement as shown in Figure 8. Notably, there is an absence of strong disagreement. Even beliefs and perspectives divergent from the advancement of democracy, though antithetical, must be regarded as integral expressions within the democratic framework.

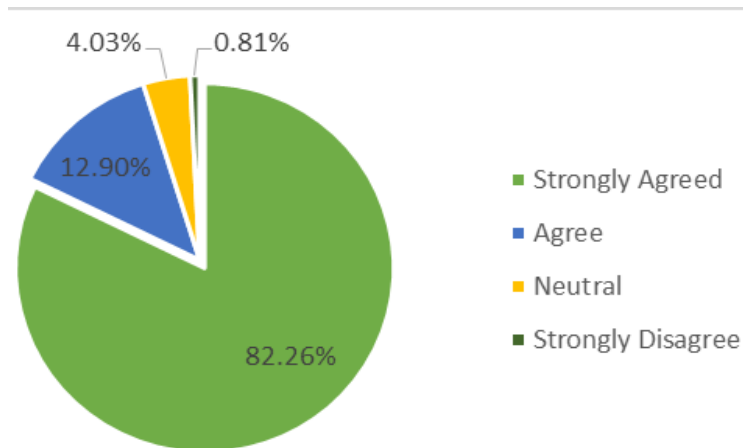


Figure 8. Democracy is the Principle Of our Country.

Policy Language

The data indicates that 66.13% of respondents believe that, amidst the myriad diversity and distinctions, encompassing differences in interests, issues among citizens should be addressed through policies to enhance the state's well-being and orderliness as shown in [Figure 9](#).

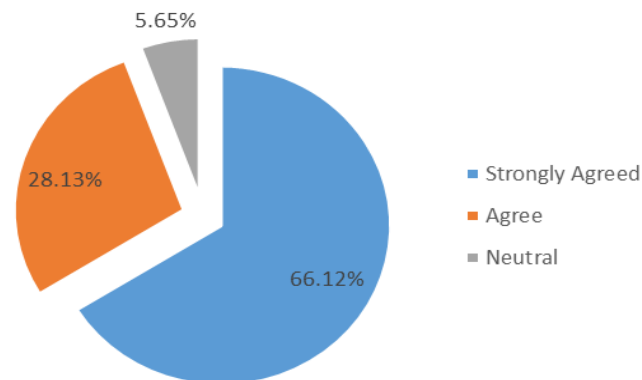


Figure 9. We Need Policies to Address Problems between Citizens.

Conversely, a majority of respondents strongly concurred that the policy language employed in Law No. 5 of 2018 regarding Terrorism was intricate and challenging for the general public to comprehend as shown in [Figure 10](#).

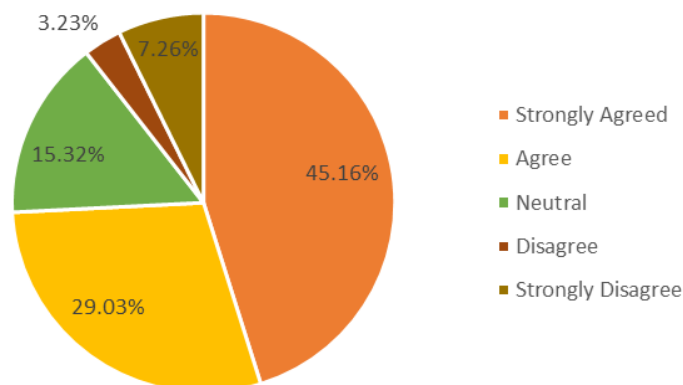


Figure 10. The Legal Language of Law No. 5/2018 for me is Difficult to Understand.

Within this dataset, the prevailing response from most respondents indicates that terrorism poses a threat to people's lives as shown in [Figure 11](#).

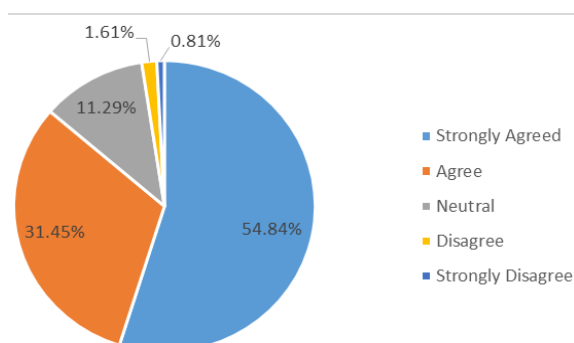


Figure 11. Terrorism is a Threat to People's Lives.

Recent developments in democracy and globalization have given rise to various policies governing citizens' lives. The issue of Terrorism, addressed by the Terrorism Law (Law No. 15/2003 and Law No. 5/2018), has become a contentious topic. [Figure 11](#) illustrates this controversy, with 54.84% of respondents perceiving Terrorism as a threat, 31.45% in agreement, while 14% do not sense the urgency of the terrorism issue.

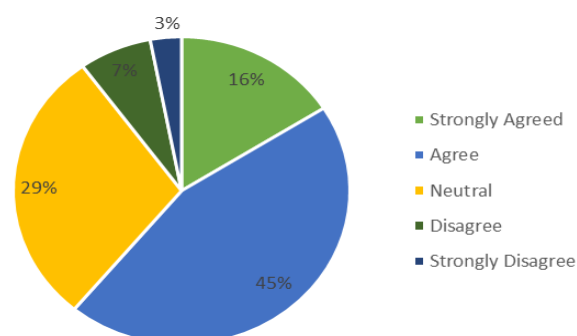


Figure 12. People Break Laws and Regulations Because they Do Not Know it.

The enforcement of the law poses a challenge, prompting an inquiry into its root causes. If we attribute the issue to a deficiency in socialization, only 16% strongly agree with this perspective, with an additional 45% expressing agreement. Approximately 10% believe there are alternative factors contributing to the failure of law enforcement, while nearly 29% profess uncertainty about the reasons as shown in [Figure 12](#). This constitutes foundational data for subsequent investigations into legal compliance.

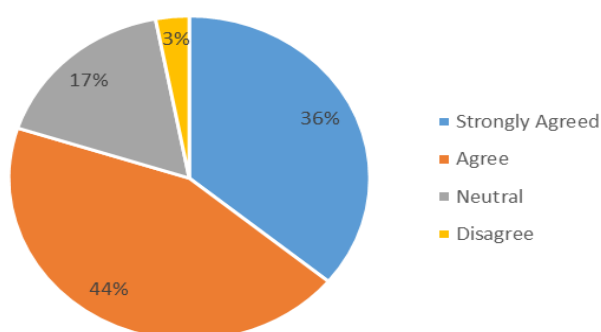


Figure 13. The Apparatus does not Explain The Rules Properly

Should socialization be identified as a challenge, approximately 80% of respondents, encompassing those strongly agreeing and agreeing, attribute this issue to the apparatus responsible for the socialization process. The problematic nature of policy language arises as society appears highly reliant on the State's intrusion into individual lives for internalizing resultant policies. About 3% of respondents expressed disagreement concerning the competency of the apparatus in elucidating regulations, and the appropriateness of their explanations. Concurrently, 17% of respondents opted for the neutral stance as shown in [Figure 13](#).

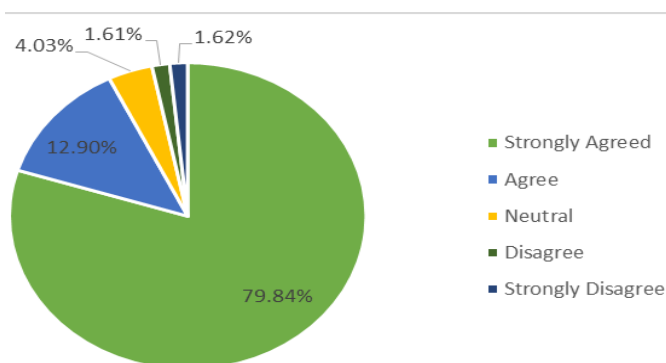


Figure 14. Rules Must Be Obeyed, Although there are no Sanctions.

In the context of law enforcement, when considering the primary instrument of sanctions, there is a notable awareness of the pivotal role policy plays in societal management. Over 80% of respondents, comprising those strongly agreeing and agreeing, maintain a belief in the imperative of adhering to the law even in the absence of sanctions. Conversely, fewer than 8%, encompassing those strongly disagreeing and disagreeing, attribute adherence to the law to the presence of sanctions as shown in [Figure 14](#). This underscores the significance of policy language in informing the public about the essence of policies rather than the mere existence of regulations. It suggests that society places a higher demand on the substantive content of government clauses. [Kaplan and Baldauf \(1997\)](#) defines policy language as "a collection of ideas, laws, regulations, rules, and practices intended to achieve planned language changes in a society, group or system." This has spurred the Indonesian government to undertake significant measures aimed at fostering effective policies that contribute to achieving equilibrium in the lives of the respective individuals.

Furthermore, policy language is described by [Hornberger and McKay \(2010\)](#) as "activities that lie, their specific history and local circumstances influence what is considered a language problem, and whose political dynamics determine which language problems are subject to policy treatment.". Moreover, as outlined by [McCarty \(2014\)](#), policy language is characterized as a intricate sociocultural process functioning as a model for human interaction, negotiation, and production, mediated by power relation. [McCarty \(2014\)](#) contends that 'policy' within this process is embedded in the linguistic authority wielded by regulators. It serves as the means through which normative claims are articulated, addressing

legitimate and illegitimate language usage, and overseeing the comprehensive utilization and status regulation of language. [Schiffman \(2006\)](#) emphasized the social construct nature of language policy, comprising explicit elements like legal and administrative language, or conceptual elements such as belief systems and cultural values. This cultural construction, regardless of explicit texts, relies on various policies and encompasses the entirety of linguistic culture, incorporating ideas, values, beliefs, attitudes, prejudices, religious boundaries, and other cultural aspects.

This divergence has posed a predicament for both officials and citizens in Indonesia within particular contexts. Citizens are increasingly confounded by emerging terms linked to radicalism, such as "exposed to radicalism," "radical mass organizations," and "religious radicalism." The nuances in the interpretation of radicalism further compound the challenge, presenting a dilemma when utilized as the policy language by public officials in responding to specific societal events. Notably, the efficacy of language choice by public officials, in certain scenarios, surpasses the impact of the policies on radicalism themselves. Theoretically, experts have alluded to variables influencing policy implementation in this realm. For example, [Thomas and Grindle \(1990\)](#) and [Grindle \(2017\)](#) asserted that the success of policy implementation is contingent upon the interplay of policy content and context. In this context, successful implementation occurs when the execution aligns with the stipulated policy content. Consequently, the achievement of policy objectives is observable in the manner policy implementers adeptly translate and apply the policy content in practice .

However, in numerous contexts, policy implementers frequently opt for alternative policies aligned with specific interests, thereby generating tensions in the policy implementation process. This statement is supported by [Sutton and Levinson \(2001\)](#) and [Bemelmans-Vidéc et al. \(2017\)](#), posit that, in numerous instances, the policy language employed by policy implementers wields greater influence and compliance than the language enshrined in the policy itself. This phenomenon becomes particularly pertinent in circumstances closely entwined with politics, power dynamics, and rapid events, where the term radicalism swiftly surfaces. Importantly, adherence to these dynamics may not necessarily align with existing laws and regulations.

The realization of National Moderation necessitates an augmented comprehension of radicalism in its diverse manifestations. Key stakeholders, including the POLRI (Police Chief), TNI (Army Chief), and influential figures within the MUI, ulama leaders, and universities, are pivotal in this endeavour, employing a policy language approach. Collaborating with the MUI, ulama leaders, and the public allows for the identification and delineation of their understanding of the values and foundational tenets embedded in the content (language) of laws and regulations. This process extends to scrutinizing the language utilized by various entities, particularly public officials and community leaders who exert influence over behaviour. The active involvement of the MUI, ulama,

and community leaders is instrumental in supporting national and regional policies aimed at thwarting the propagation of radical ideologies. Simultaneously, the participation of higher education institutions contributes to the focal point, enhances capacity, educates the public, conducts monitoring and evaluation, and generates policy papers/policy briefs, adhering to relevant laws and regulations.

5. Conclusion and Recommendations

The preliminary survey data retrieval preceding the continuation of the research utilizing focused ethnographic methods or micro ethnography, a detailed research approach examining small units or groups within a culture, yielded several tentative conclusions, as follows: 1) The research respondents predominantly comprised young individuals; 2) The majority of respondents were university citizens, primarily students, with a predominant representation of women; 3) While acknowledging the necessity of recognizing differences, there persists an assumption that specific religions and ethnicities play a dominant role in the establishment of the State; 4) Despite perceived differences, respondents indicate that intergroup interactions are satisfactory; 5) Democratic values are internalized in the respondents' cognitive framework; 6) Policies and regulations are perceived as central elements in resolving issues among citizens; 7) Socialization does not necessarily emerge as the primary cause of non-compliance with regulations; 8) Policy language emerges as a challenge in the internalization of policies by the apparatus; and 9) Sanctions are not deemed pivotal in instilling societal adherence to rules.

Consequently, it is imperative for the Indonesian government to implement strategic measures aimed at enhancing the efficacy of policymaking processes, with a specific emphasis on the younger generation, to yield substantial outcomes. Within this context, the promotion of national moderation becomes essential to enhance the overall institutional performance within the specified province under investigation in this research.

6. Research Implications

This study bears both practical and theoretical implications. It has proven effective in advancing the existing literature on language policy for national moderation specifically within the framework of West Sumatra. Furthermore, the study has been instrumental in elucidating the concepts of radicalism and extremism within the context of moderation in Indonesia.

Practically, the implications of this research offer insights into the contemporary state of national moderation among the younger generation, particularly in West Sumatra Province, Indonesia. It is advised that the findings of this research serve as a foundation for pertinent stakeholders, including the government, educational institutions, and social organizations, to devise appropriate policies aimed at enhancing national moderation among the younger demographic.

7. Limitations and Future Research

The present study is subject to several limitations, which warrant discussion in this section. Firstly, research bias is acknowledged as the study exclusively concentrated on language policy within the specific confines of West Sumatra Province in Indonesia. Furthermore, the reliance on quantitative analysis in this study, driven by the ease of data accessibility, may limit the depth of comprehension of the subject under consideration. Consequently, future research endeavours may benefit from exploring the concept of moderation in diverse regions of Indonesia or other developing nations to garner a more comprehensive understanding of the subject. Additionally, incorporating qualitative data in subsequent research can contribute to a more profound exploration of the topic at hand.

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