

“Jagong Pemuda” or Youth Dialogue: Building Independence and Moderate Attitudes in a Multicultural Society

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Abstract

The study of multicultural societies can help create a more tolerant society, moderate in religion, and better prepared to face complex social, political, and economic changes. "Jagong Pemuda," as a method aimed at exploring and identifying the potentials within the village that can be empowered to enhance independence, welfare, competitiveness, and moderate attitudes in a multicultural society. This research adopts the Asset-Based Community Development (ABCD) approach, which is a strategic framework aimed at harnessing the strengths and resources already present within a community. The ABCD approach consists of five key steps: Discovery, Dream, Design, Define, and Destiny. The object of discussion is all the activities of discussions, FGD, consolidation, and synergistic collaboration in utilizing the strengths and resources by all community elements through "Jagong Pemuda" in Bulu Lor Village, Jambon District, Ponorogo Regency, East Java, Indonesia. The findings of this study indicate that Bulu Lor Village has great potential in its multicultural diversity, with a Muslim majority and Buddhist and Christian minorities. "Jagong Pemuda" plays a role as a communication space that connects youth, government, and society to achieve significant empowerment, aiming to improve independence and welfare. By utilizing cultural, economic, tourism, and educational potentials, Bulu Lor Village has the opportunity to develop into an independent, prosperous, and harmonious village with sustainable moderate life.

1. Introduction

The youth play an important role as social control, moral force, and as agents of change, especially in the aspect of community empowerment (Susanto, 2016). As agents of change, youth must play an active role, including developing awareness towards the environment and society. The younger generation plays an important role in the development process, both in the fields of economy, politics, social, and culture. Youth participation in rural development needs to be facilitated by opening wide access and providing maximum support from the government and community leaders, so that the younger generation will consciously involve themselves in every stage of the development process being carried out (Sutrisna, 2023).

Bulu Lor Village is located in the Jambon District, Ponorogo Regency, East Java. Geographically, it covers an area of about 720 km² and consists of 4 hamlets: Bulu, Ngimpik, Bibis, and Gupit. The boundaries of Bulu Lor Village are to the south, bordered by the Jambon forest; to the west, bordered by Krebet Village; to the east,

bordered by Karanglo Kidul Village; and to the north, bordered by Blembem Village and Tegalombo Village. The population of Bulu Lor is 4,540 people, with 2,267 males and 2,273 females. There are 6 mosques, 18 mushollas, and 1 vihara for worship. One unique feature of Bulu Lor Village is that its residents practice tree religions: Islam, Buddhism, and Christian. The community holds strong spiritual values and is able to live together harmoniously (BPS, 2024).

Pluralism is a perspective that encourages mutual appreciation in a heterogeneous society, fostering acceptance and participation to develop traditional culture and the shared interests of living together (Effendi, 2010). Such a reality was found by the researcher in the community of Bulu Lor Village, where people can live peacefully side by side. The village's strategic environment, with its abundant natural resources and forests as an ecosystem balance, along with its continuously developing arts and culture, becomes a potential asset for sustainable village development to preserve culture and improve the welfare of the community. These assets include the Midodaren Waterfall, the mosque, the Vihara Vimalakirti, the village reservoir, Reog art, and Karawitan art.

The abundant natural resources and diverse arts in Bulu Lor Village have not been fully developed. It is necessary to raise awareness among the community, especially the youth, so that the potential assets can be widely utilized. Some village assets that are still neglected include the Midodaren Waterfall, the Petilasan pond, and the village forest. In fact, if these assets are managed and utilized optimally, they can help improve the welfare of the community. Asset management involves activities and actions related to village assets, including planning, procurement, usage, utilization, security, maintenance, disposal, transfer, administration, valuation, development, supervision, and determining as well as achieving the set objectives through the use of human resources and other resources (Rosi Yuliawati, 2017).

The importance of the youth in Bulu Lor Village having a space for dialogue within the multicultural community is to continuously maintain unity in facing diversity and to uphold the ideals of Indonesia's independence. With the opening of this dialogue space, it is hoped that the youth will be able to get to know each other, exchange knowledge about the religions of their dialogue partners, and foster respect and compromise for the common good (Mujiburrahman, 2008). The role of creative and innovative youth in the village as the driving force of development, agents of change, economic drivers, cultural preservers, and participants in governance. The youth, together with all components of society, must be actively involved in efforts to empower the community towards self-reliance, so that village assets can be explored and utilized for the prosperity of its people (Sutrisna, 2023).

This article refers to several previous research findings, including one by Afif Rifa'I, who explored various efforts by FPUB in building interfaith dialogue in Yogyakarta, titled "Dialektika Pemikiran dalam Dialog Antar Umat Beragama (Studi Kasus pada Forum Persaudaraan Umat Beriman (FPUB) in Yogyakarta)." (Rifa'I, 2017). The research by Samuel Cornelis Kaha, titled "Dialog Sebagai Kesadaran Relasional Antar Agama: Respons Teologis Atas Pudarnya Semangat Toleransi Kristen-Islam Di Indonesia," focuses on examining the possibility of moving forward together through religious dialogue despite differences (Kaha, 2020). Rikardus KS. emphasizes that interfaith dialogue is crucial for peaceful coexistence, with his findings in "Membangun Dialog Sebagai Model Terciptanya Perdamaian Antarumat Beragama Di Kota Merauke" (Sarang, 2022). I Wayan Sutrisna, in his writing "Meningkatkan Partisipasi Pemuda Dalam Pembangunan Desa Melalui Optimalisasi Peran Karang Taruna," emphasizes the importance of community participation, including youth, in village development, as youth are agents of change (Sutrisna, 2023). Budi Ichwayudi, in his writing "Dialog Lintas Agama dan Upaya Menangkal Potensi Radikalisme di Kalangan Pemuda," concludes that interfaith dialogue among youth in East Java, as initiated by the Forum Kerukunan Umat Beragama (FKUB) or Interfaith Harmony Forum of East Java, is one of the strategic efforts to counter the exposure of radical ideologies among interfaith youth. By engaging in dialogue, youth understanding becomes more open, and the exclusionary nature of religious beliefs breaks down, fostering recognition of other religions as partners in community life (Ichwayudi, 2020). This article focuses on youth dialogue in strengthening independence and moderate religious behavior, viewed through the community development model.

2. Method

This research uses the Asset-Based Community Development (ABCD) approach (Kretzmann & McKnight, 1996). This asset-based approach utilizes the potential assets possessed by the surrounding community. Bulu Lor Village, as the object of this research, has several assets that can be developed and utilized by the village, particularly in its multicultural community in terms of religion. The potential assets and multicultural environment require strengthening strategies to achieve unity and peace within the community. There are five steps in the Asset-Based Community Development (ABCD) model, including: Discovery (assessment), Dream (vision), Design (procedure), Define (goal stabilization), and Destiny (self-determination).

2.1 Discovery

The discovery phase is conducted to explore the necessary information in greater depth, focusing on uncovering potential assets in Bulu Lor Village, including educational assets, professional assets, religious assets, "Usaha Mikro, Kecil, dan Menengah" (UMKM) or Micro, Small, and Medium Enterprises (MSMEs) assets, tourism assets, and cultural assets. The research team conducted interviews with key data sources such as village officials, religious leaders (Islam and Buddhism), youth groups (IPNU, IPPNU, FATAYAT, ANSOR, Buddhist Youth), teachers (SDN 1, SDN 2, MI, Tarbiyatul Atfal), and "Kelompok Sadar Wisata" (POKDARWIS) or the Tourism Awareness Group. The community empowerment groups in the village have actually been established for quite some time, but not all of these groups are functioning effectively due to a lack of resources and time. The majority of their members are in their productive years, busy with work and school, and some are older, which has resulted in a lack of synergy among the groups. Youth, as the golden generation and future leaders of the nation, have strong loyalty and significant potential in terms of empowerment. In the local youth community, various groups such as Karang Taruna, sports associations, cultural groups, mosque youth, Buddhist youth, and other youth associations exist within each RT/RW to carry out regular activities and consolidations.

2.2 Dream

After the researchers gathered information about the various assets owned by Bulu Lor Village, they collaborated with the village youth to conduct a focus group discussion to identify their hopes and dreams for building their village. These youth assets were then connected by the researchers with village officials such as the Village Head, Village Secretary, Kamituwo, and the PKK and Muslimat women's organization leaders. From the initial dialogue, a mutual agreement was reached that several village assets would be managed and developed to foster creativity, independence, cultural preservation, and improve community welfare. The important role of youth as driving actors with the enthusiasm and innovation to create change and development in the multicultural community of Bulu Lor was emphasized. The existing youth communities and organizations are expected to unite in a shared vision for community empowerment across various sectors.

2.3 Define

Bulu Lor Village was chosen by the researchers as a community service location based on Religious Moderation because its population consists of followers of Islam and Buddhism who share high spiritual values and can live side by side peacefully. The environmental conditions in Bulu Lor Village are strategic and possess assets that can be developed and utilized to their fullest potential for the advancement and welfare of its people. The village has 5 mosques and 18 prayer halls as places of worship for Muslims, one of which is the Petilasan of Mbah Nur Salim (known as the early figure who preached Islam). The Buddhist place of worship is the Vihara Vimalakirti. The village forest, which serves as an ecosystem balance, also has attractive natural tourist spots, including the Midodaren Waterfall, as well as various trees that help maintain water sources and provide food for the villagers' livestock.

The Tourism Awareness Group (Kopdarwis) has been established in Bulu Lor Village, but its existence has not been maximized due to a lack of awareness of resources and funding. The majority of Kopdarwis members are adults to elderly, which limits the productivity of the organization due to competing priorities. Meanwhile, the youth, as the golden generation and successors of the nation, have high loyalty in asset empowerment but lack authority and power. To address this, youth groups conduct regular consolidation in each RT/RW. In order to foster synergy between the village youth, village officials, and stakeholders, a dialogue forum is organized to strengthen unity amidst religious diversity, ensuring resilience and the ability to generate ideas and actions for change.

2.4 File Naming and Delivery

Jagong Pemuda is an activity agreed upon by the village youth, village officials, religious organizations, and lecturers and students from Group 4 of the Community Service Program based on religious moderation on 2023. The first stage of Jagong Pemuda focuses on strengthening religious moderation among Muslim and Buddhist youth, with Dr. Mambaul Ngadhimah, M.Ag., a lecturer at IAIN Ponorogo, as the resource person. The second stage involves a dialogue between the village youth and student representatives, including Intan, Dhani, and Hisyam, to understand the environmental conditions and existing assets of the village. The third stage involves presenting the results of the Jagong Pemuda dialogue to the Village Head, Kamituwo, and Modin, for discussion with other village officials regarding the plan for community empowerment through the youth. The fourth stage results in the generation of ideas and agreements from the youth to develop the village's assets, including natural resources, economy, tourism, arts and culture, and education.

Jagong Pemuda is conducted in several stages through dialogue and discussion among village residents who support and participate, including the Village Head of Bulu Lor, representatives of five youth members from

each hamlet, five youth representatives from Nahdlatul Ulama's autonomous bodies (Banom): IPNU, IPPNU, Fatayat NU, and Ansor, five Buddhist youth members, lecturers, and all participants from Group 4 of the Community Service Program based on Religious Moderation.

The objectives of Jagong Pemuda are: For the youth group: a. Reflecting on the structural and functional existence of institutions/groups within society. b. Raising awareness of village assets that can be developed in the long term. c. Creating a productive dialogue space to build village independence. d. Generating visionary ideas for empowering village assets. e. Strengthening national commitment with religious tolerance. For the village government: a. Enhancing youth synergy in the success of the village development program. b. Activating the role of youth in determining policies related to community empowerment. c. Maintaining unity among community elements to preserve the harmony of national and religious life.

2.5 Destiny

The dissemination of information from the Youth Dialogue activity on village asset empowerment and strengthening religious moderation is carried out through socialization and digital media publications, journals, and books with ISBN as broader information dissemination media to spark the spirit of tolerance among religious communities as a foundation for maintaining harmony and community empowerment in the village. Socialization activities are also held at the Bulu Lor Village Hall with all village officials and community elements, featuring a PPT presentation and the launch of the History Book of Bulu Lor Village.

3. Findings and Discussion

3.1 Recognizing the Assets of Desa Bulu Lor as a Potentially Advancing Village

Village assets are all the resources, strengths, capabilities, and potentials owned by a village that can be developed to improve the welfare of its community. In the context of village empowerment, these assets play a crucial role as the foundation for building community independence. In general, village assets can be divided into two main types: physical assets and non-physical assets. Physical assets include anything that can be physically felt and measured, such as land, water, climate, geographic environment, livestock, and human resources in the village. Non-physical assets, on the other hand, include more abstract elements such as the community with its character and interactions, social institutions, educational institutions, village social organizations, and village officials and administrators.

Bulu Lor Village has various assets that can be developed to promote the welfare of its community. Each asset owned by this village has great potential to be enhanced and utilized optimally. With proper management, these assets can become significant opportunities for the Bulu Lor community to achieve independence and sustainability in all aspects of life. The goal of developing Bulu Lor Village assets is to encourage the realization of community independence through the utilization of available resources. The development of these assets does not only focus on improving economic welfare but also on social and cultural empowerment of the village community. By independently and sustainably utilizing village assets, the community can improve their quality of life and strengthen more harmonious relationships among residents.

The development and empowerment of village assets in Bulu Lor will have a positive impact on all aspects of community life. By involving all elements of the community, including youth, religious leaders, and village officials, the management of village assets can be carried out synergistically and sustainably. This asset-based approach will ensure that every potential available can be wisely utilized to improve the quality of life in the village, while also creating new job opportunities that will drive economic and social growth. By optimally utilizing existing assets, Bulu Lor Village has a great opportunity to grow and develop into an independent, prosperous, and harmonious village, where all residents have equal opportunities to achieve progress.

Bulu Lor Village has various assets that are highly potential for development, which not only contribute to the economic welfare of the community but also strengthen social unity, culture, and diversity. These assets are spread across various sectors, such as culture, economy, tourism, arts, and education, all of which can play an important role in building an independent, prosperous, and harmonious village.

3.1.1 Types of Assets in Bulu Lor Village

1. Community Economic Assets

Bulu Lor Village has significant economic potential, both in the agricultural, livestock, and micro, small, and medium enterprise (UMKM) sectors. The majority of the population works as farmers, with economic activities still primarily focused on agriculture. The traditions that are still preserved to this day contribute to a strong identity for the village community. The presence of various local products produced by the village community becomes a highly valuable asset that can be developed to increase income and create new job opportunities for the community. With proper management, this sector can strengthen the local economy and improve the

welfare of the community. The geographic and social conditions of Bulu Lor Village make it a developing village, categorized as a potential village that can become a maju (advanced) village, with available social, economic, and ecological resources, but it has not been managed optimally for the welfare of the community, improving quality of life, and addressing poverty. This is in line with the Village Development Index (IDM) in the Minister of Village Regulation No. 2 of 2016 (PDTT, 2016).

The economy in Bulu Lor Village can be categorized as middle-class, with many potential UMKM that need to be developed. UMKM, such as home-based businesses producing mochi, bitter melon chips, and other processed products, can become economic strengths for the village. However, unfortunately, the development of these businesses is hampered by a lack of attention and guidance from the village government, resulting in these UMKMs not being widely known. With support and proper development, these businesses can grow and positively impact the local economy.

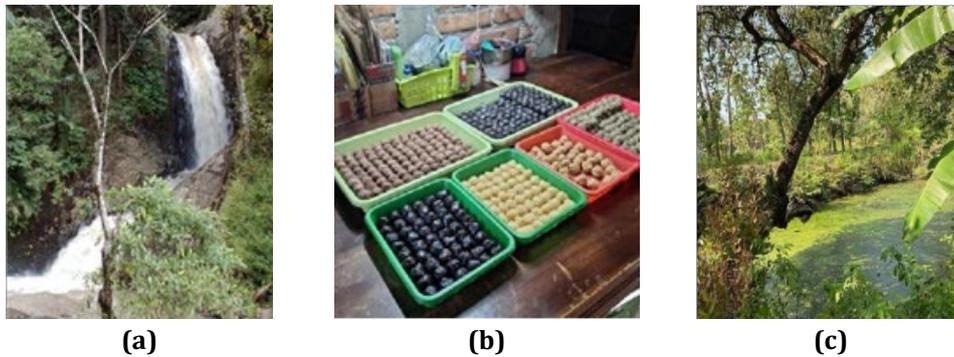


Fig. 1 (a) Waterfall Widodaren; (b) Home industry business; (c) Catfish reservoir

2. Tourism Assets

The tourism sector is a significant potential asset for Bulu Lor Village and can become one of the primary sources of income to improve community welfare. One of the tourist attractions that should be developed is the Midodaren Waterfall, located on Bukit Midodaren, in Bibis Hamlet. The natural beauty surrounding this waterfall, which can only be accessed by a 1.5 km walk, offers great potential as an eco-tourism destination that could attract visitors. If properly developed, this tourist spot could help boost the village economy through tourism and introduce the natural beauty of Bulu Lor Village to visitors from other regions. Bulu Lor Village has tourism potential that can be further developed. The natural beauty, rich local culture, and preserved traditions can be a strong attraction for tourists. By developing village-based tourism, Bulu Lor Village can create new economic opportunities while introducing and preserving local culture to the outside world. Village-based tourism can also increase the community's pride in their local wealth (Fuad, 2014; Parawansa et al., 2022; Sugiarti et al., 2016).



Fig. 2 (a) Worship at the Vihara; (b) Moderation through play; (c) Karawitan arts

3. Religious Historical Heritage Assets

Bulu Lor Village is known for its peaceful coexistence among people from different religious backgrounds. With a total population of 4,540, the majority are Muslim, with 112 Buddhists and 6 Christians. This religious diversity influences the village's social and cultural life, creating an environment full of tolerance and mutual respect. The majority of the villagers work as farmers, traders, livestock keepers, and wood farmers, while a smaller proportion

works as police officers, soldiers, civil servants, and factory workers. The diversity of professions creates a social dynamic that can be a foundation for building togetherness and synergy among residents.

One of the unique features of Bulu Lor Village is the existence of religious historical heritage, which is an inseparable part of the village's identity. Places of worship, historical sites, and religious traditions in this village have high historical and spiritual value. This asset not only serves as a place of worship but can also be utilized as a religious tourism attraction for visitors. Additionally, these historical sites also symbolize unity among religious communities in the village, strengthening tolerance and peace among residents (Parawansa et al., 2022; Pratama & Rahmat, 2018; Sutrisna, 2023).

4. Arts and Cultural Assets

Bulu Lor Village is also rich in arts and culture that are still preserved to this day. One of them is Karawitan (Javanese traditional music) and Reog (Ponorogo traditional art), which is regularly performed every week in Ngipik Hamlet. Karawitan is a form of culture that not only entertains but also strengthens relationships among village residents. Additionally, the Bujang Ganong dance is another important part of the village's cultural heritage that needs to be preserved. Both of these art forms can become cultural attractions that enrich the social and cultural life of Bulu Lor Village. Developing and introducing these arts and culture to future generations is essential to maintaining the village's identity and cultural wealth (Fuad, 2014).

5. Educational Assets

Education in Bulu Lor Village plays a crucial role in building community awareness about the importance of tolerance, cooperation, and peace among religious groups. Bulu Lor Village has formal educational institutions such as the State Primary Schools and Madrasah Ibtidaiyah, which serve as learning centers for the village children. Education in this village not only focuses on academic aspects but also teaches social values and religious tolerance. As a multicultural village, education in Bulu Lor Village has the potential to become a platform that strengthens unity and togetherness by instilling deep understanding about the importance of mutual respect and cooperation amidst diversity (Pratama & Rahmat, 2018; Roslianah, 2023).



(a)



(b)



(c)

Fig. 3 (a) Madrasah asset; (b) School asset; (c) Arts village asset

3.2 The Urgency of Youth Dialogue in Multicultural Community Empowerment

Samuel Kornelius Kaha explains that a common issue in multicultural societies is that differences and diversity in religious teachings sometimes foster intolerance, disrespect, and lack of mutual recognition among religious communities in daily life. This results in disharmony between adherents of different faiths. The approach of dialogue offers a potential solution to the issues in multicultural societies. Dialogue brings diverse dynamics and relationships that have the potential to change, grow, and provide concrete space for pluralism. Dialogue is not just a concept in theology, but also a transformative action to achieve interfaith harmony. Moreover, dialogue represents a tolerant attitude that can become a social identity for religious communities in Indonesia's diverse society (Kaha, 2020).

Several literature studies emphasize that youth dialogue or discussions with various parties are essential for exchanging ideas and participating in decision-making processes. For example, Wahiding et al. note that involving youth in dialogue is a step towards empowering them in the field of religious education, which can strengthen Islamic unity and contribute to social changes in the fields of welfare, education, preaching, and religion (Wahiding et al., 2021). Findings by Rosi and Rahman show that youth communities in Pamekasan regency use dialogue during the "Ngasango" event as a cultural preaching method that aligns Islamic values with the preservation of local community culture (Rosi & Rahman, 2023). Youth participation is crucial in every development process in their environment to achieve a just and prosperous society. Village governments should open access for youth to

be involved in every development process, allowing their creativity and innovation to be utilized for positive purposes. Youth should be provided with a platform to contribute to the village's development towards social welfare, develop organizational skills, and design and implement development programs, one of which is through Karang Taruna (Sutrisna, 2023).

Community empowerment based on religious moderation in Desa Bulu Lor is carried out by utilizing the potential and resources available in the village, involving various parties in the process. The synergistic cooperation between the village government and community members is functioning well, creating a conducive atmosphere for the village's development. Various creative ideas have been introduced as part of strengthening the capacity of the village youth's human resources. One of the approaches is instilling values of tolerance, mutual respect, and appreciation of religious diversity (Farid, 2019; Rifa'I, 2017). One method used is through an educational Snakes and Ladders game, teaching the importance of cooperation and valuing differences. Additionally, visits to the Vihara are organized for Buddhist residents to practice their worship peacefully, while Muslim residents are also facilitated to worship in mosques, thus strengthening a sense of togetherness in diversity.

This empowerment effort does not only focus on social and religious aspects, but also on sectors that can improve the community's economy. The fields of agriculture and livestock are given special attention, with community involvement in activities that enhance production and welfare. Moreover, the health and cultural sectors are also strengthened with various programs supporting a healthy lifestyle, such as regular Posyandu (Integrated Service Posts) schedules for infants and the elderly, and the preservation of local traditions like Karawitan and Reog.

Desa Bulu Lor is also planning to develop its potential as a village-based tourist destination: with attractions such as the embung (reservoir), Midodaren Waterfall, and religious tourism, which could provide new sources of income for the community. By utilizing natural resources and local culture, the village is striving to improve the local economy in a sustainable manner. These steps are expected to form a more productive, harmonious, and prosperous society, while upholding the values of religious moderation.

3.3 Jagong Pemuda: A Multicultural Dialogue Method for Community Empowerment in Desa Bulu Lor

Jagong Pemuda, as a method of dialogue between youth and various parties, has become one of the effective strategies applied in community empowerment in Bulu Lor Village (Muhammadiyah et al., 2023; Roslianah, 2023). This method, initiated by researchers along with students from IAIN Ponorogo in a community service activity, is expected to serve as a bridge to strengthen relationships among various community groups, including religious leaders, community leaders, village officials, and youth from diverse religious backgrounds. This model was chosen because it is highly relevant to the goal of community empowerment, which is oriented towards harmony among religious communities and the strengthening of religious moderation amid diversity.



Fig. 4 (a) Youth-village officials dialogue; (b) Youth-scientist dialogue; (c) Youth-academic officials dialogue

3.3.1 Step One: Observation and Dialogue with Stakeholders

The process begins with an observation of the RT/RW (community units) environment to gain a deeper understanding of the social conditions of the community (Nasir & Khusairi, 2024). Researchers, together with their team, had the opportunity to engage in direct dialogue with several key figures, such as Sugiri Sancoko, the Regent of Ponorogo, the PJ District Head, and village officials, including the Village Head. Additionally, community leaders and religious figures—both Muslim (Modin) and Buddhist—were involved in the discussions. The topics discussed included shared dreams about interfaith relations, harmony, welfare, and the peace that the government, religious leaders, and community leaders aim to achieve in Desa Bulu Lor.

3.3.2 Step Two: Consolidation with Expert Team

After gathering data and feedback from stakeholders, the researchers and their team then conducted a consolidation with the Expert Team from the Research and Community Service Institute at IAIN Ponorogo. During this stage, further discussions were held regarding the procedures for guidance to be carried out, as well as strategic steps to implement community empowerment programs that could support these objectives (PDTT, 2016).

3.3.3 Step Three: Coordination with Youth Groups and Religious Leaders.

The next stage involved intensive coordination with various youth groups in the village, such as IPNU, IPPNU, Fatayat NU, Ansor, and Buddhist youth. This meeting also included discussions with the Modin and Head of Dusun to gain deeper insights into the role of youth in community empowerment. Here, Jagong Pemuda functions as a dialogue space to formulate various ideas that will be translated into concrete actions (Ichwayudi, 2020; Ratuloly, 2022; Sarang, 2022).

3.3.4 Step Four: Joint Decision-Making by Youth and Students

Through a series of discussions and consultations, the youth group and students agreed to implement community empowerment through several programs, including education, arts and culture, and the development of village assets. Some of the key programs selected were the preparation of a profile for Bulu Lor Village, UMKM (micro, small, and medium enterprises) training, and youth mastery of information technology, focusing on managing the village website and creating YouTube content. All these steps aim to strengthen the capacity of youth human resources and enhance the economy and sustainability of the village (Bela et al., 2024; Rosi Yuliawati, 2017).

3.3.5 Step Five: Community Empowerment Implementation

The empowerment was carried out through training sessions organized by the research team alongside representatives of the youth. These programs included training in managing the village website, writing news articles, and creating YouTube videos. Additionally, there was the development of learning media based on religious moderation applied at Madrasah Ibtidaiyah and SDN 1 and SDN 2. Teaching activities, including Ngaji (Quran study) at MI, Islamic Education and Character Education (PAI & BP) at SD, as well as Buddhist religious materials at Vihara Vimalakirti, also became an important part of strengthening interfaith tolerance values (Mambaul, 2018; Sari et al., 2023).

Bulu Lor is not only known for its natural wealth but also for its diverse cultural arts that are still preserved to this day. One of the most prominent arts is Karawitan (Javanese traditional music) and Reog (Ponorogo traditional dance). These arts are regularly trained for youth and the community twice a week in five RTs, aiming to preserve local cultural arts while also serving as a unifying platform for residents with a strong spirit from the village. The sustainability of these arts training and performances has made Karawitan and Reog valuable cultural assets, enriching the cultural life of Desa Bulu Lor and providing great potential for future generations. The results of these trainings will be showcased at the Bulu Lor Village Hall every month on the 11th, as a form of appreciation for the hard work of the youth and the community. Through the preservation of these arts, Bulu Lor Village can turn these cultural performances into an attractive tourist destination, introducing local traditional richness to the wider public.

In addition to cultural arts, Bulu Lor Village also has incredible natural tourism potential, one of which is the Midodaren Waterfall. The journey to this waterfall has already become an interesting tourist experience, as visitors are treated to the sights of the dense Jati forest and several green local plantations. Once at the waterfall location, visitors will be memorized by the breathtaking natural beauty and the soothing sound of the waterfall. Moreover, at the peak of the Midodaren Waterfall, there is a special spring chamber that provides an endless source of water, even during long dry seasons. This uniqueness and natural beauty can attract tourists who wish to enjoy the calm and refreshing atmosphere of nature.

The development of natural tourism and cultural arts in Bulu Lor Village will not only increase tourist appeal but also provide economic benefits for the local community. This opens up opportunities for the community to develop businesses in the tourism sector, such as lodging, restaurants, and souvenirs, which in turn can enhance the overall welfare of the village. With these diverse tourism assets, Bulu Lor Village has the potential to become an attractive tourist destination, both for local and international tourists.

Furthermore, culinary training and entrepreneurial workshops were also provided to UMKM members to support the growth of the local economic sector. All of these programs aim to create comprehensive empowerment, build harmony, and improve the welfare of the community through synergy between youth, residents, and various stakeholders.

With this approach, Jagong Pemuda not only serves as a platform for dialogue between generations and religions, but also as a model for community empowerment based on diversity and religious moderation, which is expected to have a long-term positive impact on Bulu Lor Village.

3.3.6 Sixth Step: Expose the Results of Community Empowerment in Bulu Lor Village

The community empowerment program based on religious moderation in Bulu Lor Village was socialized to the Village Officials, the Head of the Research and Community Service Institution at IAIN Ponorogo, Dr. Ahmadi, M.Ag., the Head of Jambon District, and presented at the 8th International Conference on Human Sustainability INSAN 2024, on September 25-26, 2024, organized by Universiti Tun Hussein Onn Malaysia (UTHM) at Klana Resort, Seremban, Negeri Sembilan, Malaysia. The results of the international seminar will be published in the form of proceedings.

3.4 Village Asset Development Toward Youth Independent through Jagong Pemuda

Bulu Lor Village has significant youth potential, with the majority of the youth being in elementary, middle school, and early adulthood. Their daily activities generally revolve around helping their families at home, in the fields, and in the gardens. In the afternoons and evenings, the youth often gather at warungs, cakruks, or gazebos—small structures that can accommodate 5 to 10 people—to engage in light conversations. These gatherings often center on current issues, ranging from social, political, economic, religious, and entertainment topics. Additionally, religious life is an integral part of the daily routine for the youth in Bulu Lor Village. Muslim youth typically go to the mosque for Maghrib and Isha prayers and participate in Islamic study activities. On the other hand, Buddhist youth worship at Vihara Vimalakirti until the evening, while Christian youth usually attend Sunday morning services at a church located outside the village.

This diversity has become a unique strength for Desa Bulu Lor, proving that despite religious differences, all youth are given equal rights and opportunities to participate in various social and cultural activities. Youth from different religions actively participate in Karawitan (Javanese traditional music), Reog (Ponorogo traditional dance), volleyball, celebrating the village's anniversary, as well as engaging in other social activities such as Earth Offering (Sedekah Bumi), village administration services, and healthcare services at the village clinic. Although these activities already exist, there is a great potential to optimize the role of youth in building the village's independence, one of which is through Jagong Pemuda. Jagong Pemuda is a forum for dialogue and discussions that brings together youth from various religious and professional backgrounds, encouraging them to collaborate in designing a better future for their village (Zulfiani & Rivai, 2020).

Jagong Pemuda aims to strengthen the capacity and independence of the youth by utilizing various village assets. In this forum, youth can discuss and share ideas on how to develop the economic, tourism, arts, and cultural sectors in their village. They can also be involved in planning more inclusive empowerment programs based on religious moderation that can support the creation of shared welfare in Desa Bulu Lor. With Jagong Pemuda, the youth will not only be part of light conversations at the warung or cakruk, but they will also be involved in more constructive and productive decision-making processes. This will strengthen their role in village development, both in the economic, social, cultural, and religious sectors. Through this approach, the youth of Bulu Lor Village can create significant changes in the village community's life, build independence, and strengthen unity amidst the existing religious diversity (Sarang, 2022).

Jagong Pemuda also functions as a bridge that strengthens interfaith tolerance values. Despite the religious diversity in Desa Bulu Lor, this forum creates a space for dialogue that fosters closeness and mutual understanding among youth from different faiths (Kaha, 2020). By respecting, appreciating, and working together, youth from various religious backgrounds demonstrate that diversity is not a barrier but a strength that can enhance community unity.

Overall, Jagong Pemuda is not just an event that brings youth together, but a movement focused on character building, economic empowerment, and strengthening interfaith tolerance. Through this forum, the youth of Bulu Lor Village are expected to not only become active agents of change at the local level but also become role models for future generations in building a more advanced, peaceful, and prosperous village.

3.5 Benefits of Jagong Pemuda for the Community in Bulu Lor Village

Jagong Pemuda in Bulu Lor Village has many significant benefits for the community, one of which is in strengthening moderate religious behavior through the utilization of religious and cultural assets in the village. Through Jagong Pemuda, youth from various religious backgrounds can gather and interact with respect and appreciation, building a strong culture of tolerance among religious communities. Jagong Pemuda is typically held at various easily accessible places that serve as gathering centers for village youth, such as Cakruk (Gazebo), the mosque, Vihara, church, and coffee shops. These activities take place during leisure times, occurring organically,

without coercion, and involve the youth actively. Although the youth involved come from different religions—Islam, Buddhism, and Christianity—they still demonstrate mutual respect and interact harmoniously.

One tangible example of the benefits of Jagong Pemuda is the collaboration between youth religious organizations, such as IPNU/IPPNU, Ansor, Fatayat, and Buddhist youth, in various social and community activities. They frequently work together in programs such as charity for the poor, arts activities, sports, and religious holiday celebrations. This collaboration shows that, despite religious differences, the youth in Bulu Lor Village can unite for a common goal, which is to improve social welfare and maintain interfaith harmony. The religious diversity in Bulu Lor Village has become a strength that enriches the social dynamics, and Jagong Pemuda serves as an effective tool to strengthen religious moderation values. These youth not only practice tolerance in their daily lives but also actively demonstrate how interfaith cooperation can be realized in every aspect of social and cultural life.

Thus, Jagong Pemuda functions not only as a social meeting point but also as a platform that educates and strengthens moderate religious behavior among youth. This becomes an important step in making Bulu Lor Village a village that is not only economically prosperous but also harmonious in its diversity.



Fig. 5 (a) Women empowerment; (b) Moderation through play; (c) Respecting difference

Economic empowerment in Bulu Lor Village has become a key focus in efforts to achieve community independence, especially through the development of the Micro, Small, and Medium Enterprises (UMKM) sector. The research team, together with the village youth group, has been working to support existing UMKM by providing guidance in financial management and offering assistance in product marketing both directly and through digital platforms. In Bulu Lor Village, we found several UMKM that have been operating for quite some time but have not received optimal attention, such as home-based snack businesses producing mochi and bitter melon chips.

Mochi is a traditional cake with a round shape made from rice flour. Usually, mochi is filled with a bean paste, giving it a distinct sweet taste. Mrs. Datin as one of the members of UMKM offers several tempting flavor variations, such as red bean, chocolate, green bean, and vanilla. The flavor innovations offered by Mrs. Datin certainly add appeal to mochi as a snack that is not only delicious but also brings a modern touch to this traditional cake. Although these businesses have been around for some time, their products are still not widely known by the general public. This is due to the lack of development and guidance from the local government regarding proper business management and effective marketing strategies.

Through this empowerment program, the youth are working to optimize the existing economic assets in Bulu Lor Village to help them grow. Guidance in financial management is an important step to ensure that UMKM entrepreneurs can manage their businesses more efficiently, understand the importance of proper financial record-keeping, and maintain healthy cash flow. In addition, utilizing digital marketing through social media whatApp, youtube, and e-commerce platforms is also crucial for expanding market reach and increasing sales of UMKM products, which will improve income, create job opportunities for the village community, encourage innovation, and build a more independent and sustainable economy.

4. Conclusions

Bulu Lor Village has various assets with great potential that can be managed, developed, and empowered to support the sectors of economy, tourism, arts and culture, education, and historical heritage, yet these assets are still not optimally utilized. The role of youth is crucial in creating innovation and driving change towards better community empowerment. Jagong Pemuda, as a space and communication bridge among the youth, is expected to continue in order to ensure that empowerment steps are implemented with significant changes to improve independence, community welfare, and create a moderate, harmonious, productive, and sustainable life. By

utilizing cultural richness, economic potential, tourist attractions, and the education sector, Bulu Lor Village can develop into an independent, prosperous, and advancing village. However, to achieve this, synergy between the community, the village government, and other related parties is needed to ensure that all village assets can be maximally utilized for the common good.

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Conflict of Interest

Authors declare that there is no conflict of interests regarding the publication of the paper.

Author Contribution

All authors confirm contribution to the paper. All authors reviewed the results and approved the final version of the manuscript.

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