

# GOVERNMENT-COMMUNITY SYNERGY FOR RELIGIOUS MODERATION IN THE ENVIRONMENT AND EDUCATION AT SITRA SAMATA PERMAI

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## Abstract

This study aims to identify the causes of environmental and educational problems based on religious moderation, as well as to reactivate the role of the government and society in building effective collaboration for a sustainable civilization. The issues studied in this research are environmental conditions, education based on religious moderation, and forms of synergy between the government and society in creating an educational environment based on religious moderation. This qualitative study uses observation, in-depth interviews, and documentation for data collection. The results show that the physical environmental conditions of the Sitra Samata Permai Housing Complex do not meet quality standards based on Kevin Lynch's indicators, such as poorly functioning drainage, damaged road infrastructure, poorly maintained buildings, and a lack of public facilities. Education based on religious moderation is not yet well structured, but moderate values are still applied, supported by the Khadijah Taklim Council. However, the synergy between the government and the community is still weak, as neither has fully carried out its respective roles, thereby hindering effective collaboration in environmental and educational development.

**Keywords:** Government, Society, Environmental civilization, Education, Religious moderation.

## Abstrak

Penelitian ini bertujuan untuk mengidentifikasi penyebab masalah lingkungan dan pendidikan berdasarkan moderasi agama, serta untuk mengaktifkan kembali peran pemerintah dan masyarakat dalam membangun kolaborasi

yang efektif untuk peradaban yang berkelanjutan. Permasalahan yang menjadi kajian dalam penelitian ini kondisi lingkungan, pendidikan berbasis moderasi beragama dan bentuk sinergi antara pemerintah dan masyarakat dalam menciptakan lingkungan pendidikan berbasis moderasi beragama. Penelitian kualitatif ini menggunakan observasi, wawancara mendalam, dan dokumentasi untuk pengumpulan data. Hasil penelitian menunjukkan bahwa kondisi lingkungan fisik Perumahan Sitra Samata Permai tidak memenuhi standar kualitas berdasarkan indikator Kevin Lynch seperti drenase yang tidak berfungsi dengan baik, infrastruktur jalan yang rusak, kondisi bangunan tidak terawat dan tidak terdapat fasilitas umum. Pendidikan yang didasarkan pada moderasi agama belum terstruktur dengan baik, namun nilai-nilai moderat tetap diterapkan, didukung oleh Majelis Taklim Khadijah. Namun, sinergi antara pemerintah dan masyarakat masih lemah, karena keduanya belum sepenuhnya melaksanakan peran masing-masing, sehingga menghambat kolaborasi yang efektif dalam pengembangan lingkungan dan pendidikan.

**Kata Kunci:** Pemerintah, Masyarakat, Peradaban lingkungan, Pendidikan, Moderasi beragama.

### **A. Introduction**

The government is an institution or organization that has the responsibility to manage and regulate a region or country. The functions of the government involve policy-making, regulatory enforcement, maintaining order, and providing various public services. The government also has the responsibility to collect taxes, manage state finances, and maintain security and defense.<sup>1</sup>

Governments can be organized in various forms, such as republics, monarchies, or mixed systems. Within them, there are various levels of government, such as central (national) government and local (provincial, regency/city) government. A country's system of government is reflected

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<sup>1</sup>M. Sawir, *Birokrasi Pelayanan Publik Konsep, Teori, Dan Aplikasi*. (t.t., 2020), h. 23.

in its constitution or specific legal documents that regulate the structure and functions of government.<sup>2</sup>

Society refers to a group of people who live together in a certain area or environment and are bound by social interactions, norms, values, and social structures that together form a unity. Society is a complex entity that involves relationships between individuals and groups and encompasses various aspects of life, such as culture, economy, politics, and social life. Several important points that encompass the definition of society are that social interaction involves interaction between individuals and groups. Humans communicate, collaborate, and interact in various contexts, forming complex networks of relationships that create a civilized society.<sup>3</sup>

Civilization is a level of social and cultural development of a society that encompasses various aspects of life, such as art, science, religion, politics, technology, and economics. The concept of civilization involves human achievements in various fields of life that mark a higher level of progress and complexity.<sup>4</sup>

Environmental civilization promotes the use of sustainable energy, such as renewable energy and energy efficiency. This aims to reduce carbon footprints and negative impacts on the environment. Awareness and understanding of the importance of the environment are key elements of environmental civilization. Education and the environment help communities understand the impact of their actions on the environment and encourage responsible behavior. Environmental civilization encompasses principles of design and development that respect and work

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<sup>2</sup>U. Adiwilaga, R., Alfian, Y., & Rusdia, *Sistem Pemerintahan Indonesia* (t.t., 2018). h. 56.

<sup>3</sup>M. Saksono, H., Khoiri, A., Dewi Surani, S. S., Rando, A. R., Setiawati, N. A., Umalihayati, S., & Aryuni, *Teori Belajar d Alam Pembelajaran*, Cendikia M, 2023.

<sup>4</sup>A. Liliweri, *Pengantar Studi Kebudayaan*, Nusamedia., 2019.

with natural ecosystems, rather than damaging them. This includes practices such as sustainable design, green building, and ecosystem restoration.

Involving the community in environmental decision-making is a key aspect of environmental civilization. Community participation can include tree planting, cleanup activities, and supporting environmental initiatives. Environmental civilization aims to create a symbiotic relationship between humans and the environment, ensuring that human needs are met without damaging the sustainability of nature. This involves a collective responsibility to achieve a balanced and sustainable life on this earth.

The concept of religious moderation will always be considered highly relevant, as this attitude is seen as a driver for a balanced approach to religion between one's own religious practices (exclusive) and the religious practices of others who have different beliefs (inclusive). Balance or the middle path in religious practice will prevent a person from becoming overly extreme, fanatical, and revolutionary in their religion. Religious moderation is the solution to the two extremes in religion, namely ultra-conservative or right-wing extremism on one side and liberalism or extreme leftism on the other.<sup>5</sup>

Education is the main foundation in shaping the character and values of society. Amidst cultural and religious diversity, education based on religious moderation is key to ensuring harmony, tolerance, and understanding between individuals. This study will explore the concept of education based on religious moderation and provide insights into the importance of this approach in developing an inclusive society.

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<sup>5</sup>and Abdillah Abdillah Hidayat, Rahmat, *Ilmu Pendidikan: Konsep, Teori Dan Aplikasinya* (t.t., 2019).

The role of education is so important that it ranks among the highest human needs. Therefore, education is a barometer of progress and civilization; the progress of a nation can be seen from its level of education. It is not surprising that countries regulate and prioritize education as one of the most important issues that must be addressed properly. Nelson Mandela, in the foreword to a book written by Klaus Dieter Bieter, refers to education as a powerful force that shapes every human being, and all countries in the world consider education to be a fundamental right (Bali, M. M. E. I., and Hilya Banati Hajriyah, 2020), as stated by Allah SWT in QS al-Baqarah/2: 256.

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Translation:

There is no compulsion in (adhering to) religion (Islam), for indeed, the difference between the right path and the wrong path is clear. Whoever rejects Tagut and believes in Allah has grasped a strong rope that will never break. Allah is All-Hearing, All-Knowing.<sup>6</sup>

According to Tafsir al-Muyassar, it is explained that due to the perfection of this religion and the clarity of its verses, there is no need for coercion to embrace it, for those from whom jizyah is taken. The evidence of guidance is very clear, revealing what is true and what is false, guidance and misguidance. So whoever disbelieves in all deities other than Allah and believes in Allah, he has indeed been steadfast and steadfast on the best path and steadfast in religion by holding on to the strongest handle that will never break. And Allah is All-Hearing of the utterances of His servants, All-Knowing of their deeds and intentions, and will reward them according to their deeds.<sup>7</sup>

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<sup>6</sup>Lajnah Pentashihan Mushaf Al-Qur'an Kementerian Agama RI, *Al-Qur'an Al-Karim*, 2019.

<sup>7</sup>M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, Nucl. Phys., Cet. V (Jakarta: Lentera Hati, 2005), XIII.

This verse discusses one of the basic human rights, namely the right to freedom of religion. This verse emphasizes that the choice of religion must be made voluntarily without coercion. Thus, life in the community, including in the Sitra Samata Permai Gowa Housing Complex, can be harmonious and peaceful.

The Sitra Samata Permai Housing Complex, located on Jalan H. Muh. Yasin Limpo-Patalassang, was built around 1970, more than 45 years ago. This housing complex is considered old. Based on the initial observations of the prospective researcher, the physical condition of this housing complex is not well organized and poorly maintained, with irregular drainage or sewage systems, inadequate road infrastructure, insufficient trash bins, and poorly maintained public facilities. In general, the level of education among the residents of the Sitra Samata Permai Housing Complex is still low, with the majority being elementary school graduates and only a few high school graduates. Many residents have religious understandings that are influenced by the traditions of their ancestors and are not familiar with religious moderation. This has resulted in low participation in environmental development, including a lack of cooperation with the government to create a healthy environment and build an open and tolerant attitude based on religious moderation.

Based on these facts, synergy between the government and the Sitra Samata Housing community is needed to create change and civilization. This cooperation is important to address physical environmental issues, such as environmental management, provision of trash bins, drainage, and road repairs, as well as overcoming educational limitations by forming non-formal institutions based on religious moderation, such as majelis taklim and TPQ for children.

The educational conditions of the community in the Sitra Samata Permai Housing Complex are also a concern for prospective researchers to

gain an in-depth understanding of how the government and the community work together to create an educated community based on religious moderation in the Sitra Samata Permai Housing Complex.

An environment and education based on religious moderation are among the strengths for realizing a high-quality society, a society that is productive and beneficial to the life of the nation, state, and religion, as well as a tolerant and open society in accordance with the principles of religious moderation, which will be able to bring civilization to the Sitra Samata Permai Housing Complex. Therefore, the researcher will conduct this study by analyzing several problem formulations to be discussed thoroughly in the research implementation. The issues studied in this research are the environmental conditions, education based on religious moderation, and the form of synergy between the government and the community in creating an educational environment based on religious moderation.

### **B. Research Method**

This type of research is descriptive, qualitative field research. The location of this research is the Sitra Samata Permai Housing Complex in Gowa Regency, South Sulawesi. The researcher chose this location because he saw that the condition of the housing complex was very poor and needed special attention from the government and concern from the community. Furthermore, in terms of education, the community has not been exposed to religious moderation, so religious moderation is not understood and therefore not practiced. Therefore, the prospective researcher chose this location as the object of research.

Informants in qualitative research are all people, documents, and events that are observed or interviewed as sources of information that are considered to be related to the research problem.<sup>8</sup> The informants in this

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<sup>8</sup>Syafrida Hafni Sahir, *Metodologi Penelitian*, Cet. I (Yogyakarta: Kbm Indonesia, 2021), h.42.

study were the local government (RW 011, RT 001 RT 002), community leaders, religious leaders, and 30 members of the Khadijah Taklim Council of the Sitra Samata Permai Housing Complex in Gowa Regency, South Sulawesi, as well as several residents selected as informants based on their professional backgrounds, such as teachers.

The instruments used in this study were in-depth interview guidelines, voice recorders or cameras to support documentation, and observation guidelines. The data collection techniques used in this study were as follows:

Observation: The researcher conducted direct observations in the field and sought information related to environmental conditions and the implementation of religious moderation-based education. Interviews: the researcher conducted direct interviews to obtain information related to environmental conditions and the implementation of religious moderation-based education. Documentation: The researcher reviewed environmental standards or guidelines and examined the educational standards of the Khadijah Religious Council and the educational background of the residents.

The first stage of data analysis in this study is data reduction or summarizing information based on important points for discussion or conclusion. Data reduction can be done by abstracting or summarizing important points to be included in the study. In other words, this data reduction process is carried out continuously by researchers during the research to produce core notes from the data obtained from data collection. First, data reduction is the process of simplifying and summarizing information from the field by separating relevant data from data unrelated to the research theme. In this study, researchers performed a reduction to focus the data obtained for easier analysis.



Second, data presentation is the stage of organizing and compiling information systematically to facilitate concluding. In qualitative research, data that is usually narrative is simplified without reducing its meaning, so that the overall picture can be seen. Researchers group data based on the subject matter to facilitate analysis.

Third, conclusions or verification are the final steps in quantitative data analysis. Conclusions are drawn by comparing the statements of the research subjects with the basic concepts used.<sup>9</sup> Researchers draw conclusions based on data from informants regarding physical environmental conditions and understanding of religious moderation.

### ***C.Results and Discussion***

#### **1. Environmental Conditions of Sitra Samata Permai Romang Polong Gowa Housing Complex**

It appears to be disorderly and poorly maintained. To date, Sitra Samata housing has not met the standard or concept of a clean and healthy physical environment. The physical geography of the Romang Polong area has a relatively flat to slightly undulating topography. The soil in this area tends to consist of a mixture of clay and alluvial soil, which is commonly found in lowlands. The altitude of this area is around 10-50 meters above sea level on average, which supports the use of land for settlements and agriculture.

The climate in the Sitra Samata Permai Romang Polong housing complex, like other areas in Gowa Regency, is tropical with two main seasons, namely the rainy season and the dry season. Annual rainfall is quite high, reaching an average of 2000-3000 mm, with the peak rainy season occurring from December to March. The average air temperature ranges from 25°C to 32°C, with a fairly high level of humidity.

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<sup>9</sup>E. Octaviani, R., & Sutriani, *Analisis Data Dan Pengecekan Keabsahan Data.*, 2019.

The soil type in the Sitra Samata Permai housing complex, like many areas in Romang Polong, most likely consists of alluvial soil, which is formed from river deposits. This type of soil is generally fertile and suitable for agriculture, but because it has been used as residential land, its function has shifted more towards building use. Drainage is one of the common problems in housing complexes with this type of soil, as drainage is often less than optimal. Without a proper water drainage system, the soil can become muddy or even flooded, especially during the rainy season. Soil quality varies depending on the depth and level of compaction caused by construction. On the surface, the soil may be more compact and less fertile due to construction and paving activities.

Natural vegetation: Before becoming a residential area, this area was covered with natural vegetation such as shrubs, grass, and small trees typical of tropical lowlands. Current vegetation: After construction, the original vegetation has been replaced by ornamental plants and trees deliberately planted by residents or housing developers. Plants commonly found in the residential environment include mango trees, coconut trees, and various types of ornamental plants such as bougainvillea, palms, and lawn grass.

Land use in the Sitra Samata Permai housing complex does not include open green spaces or public facilities such as sports facilities, making it difficult for the local community to be active in sports activities because they do not have a place or space to explore their activities.

The settlement pattern of Sitra Samata Permai Housing Complex is irregular, especially in terms of street and block naming, making it difficult to find addresses. It is recommended to use a grid pattern (rectangular layout) to facilitate planning and accessibility. The main road is placed in the center with secondary roads accessing neatly arranged blocks of houses.

The building density is quite high, with houses close together to maximize land use.

The buildings and infrastructure in the Sitra Samata Permai Housing Complex are still inadequate, especially the condition of damaged roads and poor drainage. Potholes and uneven surfaces interfere with the mobility and comfort of residents. A poor sewage system causes waterlogging and unpleasant odors, potentially polluting the environment and threatening health. Clogged drainage also exacerbates waterlogging during rain. This condition requires serious attention for improvement and better environmental management.

Water management in the Sitra Samata Housing Complex uses supplies from PDAM and borehole wells in each house. PDAM water is generally treated and safe, but the supply is often unstable, especially during the dry season. Borehole water is partly suitable for bathing and washing, but the quality at some points does not meet drinking water standards because the physical, chemical, and biological parameters exceed the permissible limits. Air pollution in the Sitra Samata Permai Housing Complex increases during the dry season due to dust from damaged roads. Motor vehicle emissions are also a major source of pollution, producing carbon monoxide, nitrogen oxides, and dust particles. The lack of vegetation and green spaces worsens air quality because there are few plants to absorb CO<sup>2</sup> and lower the ambient temperature.

Transportation in the Sitra Samata Permai Housing Complex can be analyzed from various aspects, including road infrastructure, modes of transportation commonly used by residents, and the accessibility of this housing complex to surrounding areas. Road Quality: Roads within the Sitra Samata Permai housing complex, as mentioned earlier, may still need improvement. Poor road quality, such as uneven surfaces, cracks, or puddles during rain, can hinder smooth transportation within the housing

complex. Road Quality: Roads within the Sitra Samata Permai housing complex, as mentioned earlier, may still need improvement. Poor road quality, such as uneven surfaces, cracks, or puddles during rain, can hinder smooth transportation within the housing complex. Furthermore, street lighting in the Sitra Samata Permai housing complex is inadequate, even though street lighting is conceptually very important for transportation safety, especially at night. If street lighting is inadequate, this can be a challenge for drivers and pedestrians. Transportation in the Sitra Samata Permai housing complex is disrupted by poor road quality, such as uneven surfaces, cracks, and puddles during rain. In addition, inadequate street lighting also threatens the safety of drivers and pedestrians, especially at night, so immediate repairs are needed.

Environmental sustainability in the Sitra Samata Permai Housing Complex means managing the physical environment in a sustainable manner by paying attention to energy efficiency, waste reduction, and conservation of natural resources so that current needs are met without sacrificing future generations.

The accessibility of the Sitra Samata Permai Housing Complex is important for the mobility of residents, with the need for good and wide main roads to facilitate travel. Green Open Spaces (RTH) such as parks and playgrounds are essential for recreation and social interaction, but currently, there are no RTHs in this housing complex. The quality of RTHs is also important, including maintenance, cleanliness, and facilities to support residents' comfort.

Green Open Spaces (RTH) serve to maintain air quality, reduce urban heat, support biodiversity, and assist in rainwater management. RTH planning must comply with city standards and meet community needs. RTH is also important for physical and mental health and as a place for recreation and social interaction. However, the Sitra Samata Permai

Housing Complex does not yet provide adequate RTH, thereby affecting residents' quality of life.

Based on the physical conditions of the Sitra Samata Permai Housing Complex as described above, interviews with informants living in the complex provide further insight. According to H. Buhari Dg. Sirua, Head of RW 011 Romang Polong, said that:

“Since its construction, the roads and waste disposal sites in the Sitra Samata Housing Complex have been poorly maintained. However, changes are now beginning to take place as many new residents have settled in the area and started to take care of the environment. Road repairs have not yet been carried out because the developer has not handed over management to the government, so the government has not been able to follow up on requests for repairs”.<sup>10</sup>

In line with what was conveyed by Andi Mazrijal, head of RT 002 Romang Polong, during an interview, he said:

“The local government has sought approval for road repairs in the Sitra Samata Permai Housing Complex, even up to the level of the House of Representatives. However, the main obstacle lies in the transfer of the housing complex's status, which has not yet been handed over by the developer to the government.”<sup>11</sup>

Nurdin R., S.A.N., Dg.Ngewa, head of RT 01 Romang Polong, said:

“The Sitra Samata housing complex has been disorganized since the beginning because the area is still very isolated. The majority of the owners are from outside the area and bought the properties as assets, so there are no permanent residents, and the housing complex is not well-maintained.”<sup>12</sup>

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<sup>10</sup>H. Buhari Dg. Sirua, *Wawancara* (Gowa, , Rabu 10 Juli 2024).

<sup>11</sup>H. Buhari Dg. Sirua, *Wawancara* (Gowa, , Rabu 10 Juli 2024).

<sup>12</sup>Dg.Ngewa. Nurdin R., S.A.N., *Wawancara* (Gowa, Kamis 11 Juli 2024).

Information provided by one of the residents who has lived in the housing complex for about 17 years, Salmah, said that:

“The Sitra Samata housing complex has undergone almost no significant changes from the beginning until now. The changes that have occurred are minor, mainly in the buildings and the poorly maintained environment. This is because many of the residents are tenants or contractors, so they do not care much about the condition of the environment.”<sup>13</sup>

Furthermore, one of the religious leaders, Abdul Mannang, said that:

“The Sitra Samata housing complex is in a very poor condition and needs serious attention. As a religious leader who has lived here for 20 years, I have seen very little change. The main factor is the lack of concern from residents and the government. Although there are clean-ups and community work, they are not carried out regularly, so the impact does not last long.”<sup>14</sup>

Based on the physical condition of the Sitra Samata Permai housing complex as described above, which is related to the quality of life of residents, one resident, Nusuluddin Hadrawi M, also stated that:

“The road infrastructure needs to be improved because it greatly affects the mobility and activities of the community. In addition, the provision of public trash bins and sports facilities is also important to support community activities.”<sup>15</sup>

## 2. Religious Moderation-Based Education in the Sitra Samata Permai Housing Complex, Gowa

Religious moderation is an important concept to be applied in society, including among those with low levels of education. Understanding religious moderation among people with low levels of

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<sup>13</sup>Salmah, *Wawancara* (Gowa Kamis 11 Juli, 2024).

<sup>14</sup>Abdul Mannang, *Wawancara* (Gowa, Kamis 11 Juli 2024).

<sup>15</sup>Nusuluddin Hadrawi M, *Wawancara* (Gowa, 15 Juli 2024, 2024).

education often depends on how these values of moderation are conveyed and understood in the context of their daily lives.

If we refer to the general housing conditions in areas such as Romang Polong, which is part of Gowa, South Sulawesi, the people in this area are generally known to be quite religious, with the majority of the population being Muslim. The values of religious moderation are likely to be manifested through a harmonious social life, where religious practices are carried out with consideration for an inclusive social context.

Education based on religious moderation is important to be implemented in the Sitra Samata Permai Housing Complex to create a peaceful and harmonious life among residents. Although the majority are Muslim, there are also non-Muslim residents, as well as a diversity of cultures and ancestral traditions. Therefore, an understanding of religious moderation is necessary so that residents can live tolerantly, openly, and respect differences. This moderation includes religious views and attitudes that uphold human dignity, promote welfare, and adhere to the principles of justice, balance, and the constitution. Acceptance of local traditions is also an important part of strengthening religious moderation.

The Khadijah Taklim Council in the Sitra Samata Permai Housing Complex was founded in 2004 by Hj. Asriani Dg. Ingtang in response to the community's lack of religious understanding. This council has become a forum for non-formal education based on religious moderation, which aims to strengthen relationships, avoid social stratification, and embrace ancestral traditions in the spirit of peace and harmonious community life. One of the supporters of education based on religious moderation is also supported by religious education for children in the Sitra Samata Permai housing complex by forming a children's recitation house called the Al-Qur'an Recitation Park (TPA), which was established in 2022, also formed by Hj. Asriani Dg. Intang. The establishment of this TPA is expected to help

guide children in terms of attitude, morals, and dignity, as well as instill a love for the Qur'an in the souls of the children of the nation's next generation.

The Khadijah religious council has had a major influence on changing the attitudes and character of the community and its activities. This change can be seen in the community's attitude towards interfaith respect, respect for traditions, and the preservation of local wisdom, as well as respect for each other's opinions. Religious activities and activities in national events are also influenced by the majelis taklim, so it can be said that the Khadijah majelis taklim has a major influence on changes in society in terms of understanding the values of religious moderation.

The above analysis by the researcher can be confirmed in the results of interviews with members of the majelis taklim and local residents who feel that the presence of the majelis taklim has brought about changes in the attitudes and activities of the community, as follows.

The chairperson of the Khadjah religious assembly, Hj. Asriani Dg. Intang, said:

"I established this religious assembly because of the conditions of the community in the Citra Samata Housing Complex, where most people have a low level of education, and many have never even experienced formal education. This prompted me to form a religious gathering as a forum or learning space for the community so that they would have access to religious knowledge. Through the understanding gained from the religious gathering, it is hoped that the community can apply religious values in their daily lives, especially in upholding mutual respect among fellow human beings. After this religious gathering was formed, I observed positive changes in the religious understanding of the local community. This was reflected in the active involvement of residents in various religious activities, such as the commemoration of 1 Muharram (Islamic New Year), Isra' Mi'raj, and Maulid Nabi Muhammad SAW, which took place with great enthusiasm and a festive atmosphere. In addition, social changes in the community were also influenced by the large number of migrants who settled



in the Citra Samata Permai Housing Complex, most of whom had a bachelor's degree. These migrants play an active role in efforts to improve the education of the local community. Their presence has had a positive impact, enabling the indigenous community to adapt and begin to show improvement in education and social life.<sup>16</sup>

Information provided by one resident about education in the Sitra Samata Permai housing complex by Nur Lince, who has lived there for about 12 years, states that:

Most residents of Citra Samata Permai Housing Complex have not received formal education, but the presence of the Khadijah Majelis Taklim has brought about significant changes in the social life of the community. Residents have become more caring, helpful, respectful of one another, and actively participate in religious activities. Personally, I have benefited from understanding my role as a wife and mother, as well as having the opportunity to learn to recite the Quran and improve my household life.<sup>17</sup>

In line with what was conveyed by one of the members of the majelis taklim, Wahyuni, who has also lived in the Citra Samata Permai housing complex for about 8 years, said that:

"Since joining the Khadijah Majelis Taklim, thank God, I have experienced many changes, both in character, attitude, and ethics. The same thing is also felt by the mothers and other communities in the Citra Samata Permai housing complex. They are now more open to accepting differences in character and respecting cultural diversity. Although we come from different ethnic groups and backgrounds, through the majelis taklim, we are brought together in a forum that fosters mutual respect and strengthens our togetherness."<sup>18</sup>

Furthermore, the results of an interview with informant Syahriani, who is also a long-time resident of the Sitra Samata Permai housing complex who has lived there for about 30 years, stated that:

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<sup>16</sup>H. Asriani Dg. Ngintang, *Wawancara* (Gowa, 16 Juli 2024).

<sup>17</sup>Nur Lince, *Wawancara* (Gowa, Selasa 16 Juli, 2024).

<sup>18</sup>Yuyun Wahyuni, *Wawancara* (Gowa, Rabu 17 Juli, 2024).

"Many children in the Sitra Housing Complex are still not attending school, partly due to a lack of support from their parents or families. This is influenced by the educational background of the community, most of whom only completed elementary school, with only a small percentage completing junior high or high school. Therefore, children in this neighborhood desperately need to understand the importance of education as a means of shaping attitudes and character, and as a way to improve their family's circumstances."<sup>19</sup>

Similar information was conveyed by a resident named Sarlina, who is also a member of the Khadijah religious council, who said:

"As a resident of this complex, I actually really need an education. However, my fate was only to finish high school because I had to follow my parents' wishes to marry young. Even though I didn't have the chance to continue my studies, I am grateful that I still have the opportunity to learn through the Khadijah Religious Council. This council is very active, involving residents in various activities and fostering a sense of unity. I have learned a lot about life, especially about living in society, making peace, and adapting to the environment, especially since I am still young."<sup>20</sup>

The information was also revealed by Nurdiana, a member of the majelis taklim, who said:

"I have no formal education because I dropped out of school after graduating from elementary school and got married at a young age. At first, I felt overwhelmed in taking care of my family and often used inappropriate methods in educating my children. However, after joining the Khadijah Islamic Study Group, I learned a lot about the role of parents in children's education. I feel greatly helped, gaining insight through Islamic lectures, having a positive social environment, and being motivated to improve my character and personal life."<sup>21</sup>

In line with what Salmah said:

"I did not finish school, but I am very grateful for the presence of the Khadijah Majelis Taklim, which has become a place of learning for residents, especially mothers who do not yet have a deep understanding of religious knowledge. Alhamdulillah, I am now

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<sup>19</sup>Syahrani, *Wawancara* (Gowa, Rabu 17 Juli 2024).

<sup>20</sup>Sarlina, *Wawancara* (Gowa, Kamis 18 Juli, 2024).

<sup>21</sup>Nurdiana, *Wawancara* (Gowa, Jum'at 19 Juli, 2024).

able to worship correctly in accordance with Islamic law, be more open in socializing, and be able to accept differences of opinion without putting my ego first.”<sup>22</sup>

Regarding the change in understanding of the traditions or local wisdom of the Sitra Samata Permai housing community, as expressed by one of the residents with a professional background as a teacher who has also lived in this housing complex for about 20 years, Andi Suryani, S.Pd, said that:

Initially, the Sitra Samata Permai community still practiced the sorobaca culture and rituals at the ancestral graves that were not in accordance with Islamic law. Therefore, it is necessary to understand that cultures that are beneficial and in accordance with Islam may be preserved, while those that are contradictory must be abandoned.”<sup>23</sup>

Based on the interview results, the researcher concluded that the residents of the Sitra Samata Permai housing complex generally have a low educational background but are highly motivated to seek knowledge. Their awareness and concern for education emerged mainly in their later years, showing that it is never too late to learn, especially in the context of the obligations of Muslims. The community's desire to learn religious knowledge is supported by the government and some residents, resulting in the formation of the Khadijah Majelis Taklim in 2004 as a forum for religious learning. This Majelis Taklim has been running for about 20 years, successfully fostering brotherhood, creating a peaceful, harmonious society that respects and cares for one another. The community's practices and character reflect the values of religious moderation, which aim to create a tolerant, inclusive society that lives side by side without conflict. A. Form of Synergy between the Government and the Community in realizing an environmentally-friendly civilization and education based on religious moderation in the Sitra Samata Permai Gowa housing complex.

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<sup>22</sup>Salmah.

<sup>23</sup>Andi Suriani, *Wawancara* (Gowa. Sabtu 20 Juli, 2024).

### **3. The cooperation strategy implemented by the government with the community in realizing an environmentally friendly civilization and education**

#### **a. Development of infrastructure and facilities**

Collaboration in Facility Development: The government can provide facilities that support education and social activities, such as study rooms, playgrounds, and other public facilities. The community can participate by providing input or contributions in the planning and maintenance of these facilities. However, in Sitra Samata housing, the provision of these facilities has not been fulfilled.

#### **b. Environmental Quality Improvement Programs**

The government can implement infrastructure improvement programs, such as road repairs and waste disposal systems, while the community can be involved in mutual assistance and environmental maintenance activities. Road repairs are the responsibility of the government and the community, but in the Sitra Samata housing complex, road repairs have encountered obstacles because the status of the housing complex is still being taken over by the housing developer. The government has made efforts to cooperate, but these obstacles cannot be avoided.

#### **c. Education and Training**

Courses and workshops: The government can organize courses and workshops on religious moderation and tolerance values, while the community can participate as active participants or as resource persons. The government has not yet directly provided courses or workshops related to strengthening religious moderation, but there have been initiatives from the community to form the Khadijah majelis taklim, which provides a forum for the community to learn about religion and the values of religious moderation. However, this has also received the approval and support of the local government.

Improving the Quality of Teaching: The government can provide training for teachers at TPA on a curriculum based on religious moderation, and the community can support this by holding additional activities such as seminars or training for parents and children. A TPA has been established in the Sitra Smata Permai housing complex, but it is still relatively new, having been established only about two years ago. However, the community hopes that this TPA can become a place for children to learn about religion. As stated by one of the teachers, Safrani:

“The Sitra Samata Housing Complex TPA was only established in 2022. Initially, around 50 children enrolled, but over time, the number of students has decreased to around 20. One of the reasons for this is the monthly fee of IDR 50,000, which is a burden for some families.”<sup>24</sup>

d. Social and Community Activities

- 1) A social service program between the government and residents in the Sitra Samata Permai Housing Complex has been implemented as a form of cooperation. However, this activity is not yet routine and does not involve all elements of the government. According to religious leader Abdul Mannang, the lack of government involvement is one of the reasons why this activity is not sustainable.

“If the entire government is directly involved in social service activities, the community will also be motivated to participate because they respect the government as the authority.”<sup>25</sup>

- 2) Interfaith events have not been held, but activities commemorating historical days in the spirit of nationalism are carried out regularly. All residents, regardless of religion, race, and ethnicity, participate, reflecting a spirit of togetherness and tolerance.

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<sup>24</sup>Safrani, *Wawancara* (Gowa, Senin 22 Juli, 2024).

<sup>25</sup>Abdul Mannang.

e. Monitoring and Evaluating

Government supervision and evaluation of the program at Sitra Samata Permai Housing Complex is still minimal. In fact, evaluation is very important for future program improvements and refinements, especially in creating a civilized environment and education based on religious moderation. Collaboration between the government and the community is necessary for more effective supervision.

f. Strengthening Communication

Discussion forums between the government and the community should be held regularly to make residents feel involved in the development process. In reality, however, such forums are rare. Although community WhatsApp groups exist, they are not yet active in discussing important issues such as the environment and religious moderation. Strong synergy between the government and the community is essential to creating a harmonious and educated environment that supports religious moderation.

Government involvement is crucial to ensuring planned and sustainable growth in residential areas like Sitra Samata Permai.

Although the government has developed spatial plans and development regulations, their implementation has been suboptimal, and policy information has been poorly communicated to residents. Infrastructure, such as roads, drainage systems, and public facilities, has not been properly maintained. Additionally, green open spaces that support the community's quality of life are lacking. The government should improve accessibility and transportation and support social and economic programs. However, programs such as road repairs, skills training, and economic empowerment have not been implemented, leaving residents facing difficulties with mobility and employment. The government has improved residents' quality of life by providing health facilities, such as monthly

community health posts (Posyandu), which offer health checkups. In the education sector, the government supports non-formal institutions, such as Majelis Taklim (Islamic study groups), and community initiatives and activities that strengthen communities and improve the quality of life.

In order to create a civilized environment, it is necessary to implement greening programs, waste management systems, and air quality improvement initiatives. However, this housing complex faces challenges such as limited green space and inadequate waste management facilities. Improving community participation in the planning and decision-making process through public consultations, such as forums, surveys, and public meetings, is also necessary. Monitoring and evaluating projects is crucial to ensuring that implementation adheres to plans and standards. In this housing complex, however, the local government has not effectively implemented monitoring and evaluation. Consequently, there is no follow-up on environmental issues. For instance, a cleanup program that lasted only a few months was halted due to a lack of monitoring and evaluation. Collaborating with the private sector and non-governmental organizations is essential for supporting social, educational, and environmental programs. In the Sitra Samata Permai Housing Complex, however, there has been no direct collaboration with the government. Some private sector programs are implemented only through the facilitation of the Khadijah Islamic study group. Active government involvement can make regional development more sustainable and responsive to community needs.

In addition to the government's role, community awareness is crucial in the Sitra Samata Permai Housing Complex. Residents' environmental concerns impact the community's quality of life and sustainability, as well as opening up opportunities for collaboration in achieving an environmentally conscious society based on religious moderation. Although these activities are not routine and require government guidance,

residents of the Sitra Samata Permai Housing Complex can demonstrate their concern by participating in community cleanup activities and repairing public facilities. Regarding waste management, there is no landfill in the complex, so residents dispose of their waste outside the area. There is also no operational recycling program.

The community needs formal and non-formal education, such as religious study groups (Masyarakat Taklim), as well as environmental awareness education. Environmental education includes learning how to maintain a clean and healthy environment and participating in awareness campaigns, such as seminars and workshops. Residents also play a role in monitoring and reporting environmental issues, such as littering and damaged facilities, to the authorities. Currently, however, environmental awareness in this housing complex is very low.

To coordinate environmental protection and improvement, communities need to form neighborhood groups at the RT/RW level. In the Sitra Samata Permai housing complex, for example, there is already a community that provides non-formal education, such as the Khadijah Islamic Study Group (Majelis Taklim Khadijah), which offers short- and long-term programs. Additionally, a youth group has been formed at the mosque to empower and engage the youth in the complex. This aligns with Nusuluddin Hadrawi M.'s hopes. He is a resident who stated:

"It would be best to form a Mosque Youth Group so that the youth can be empowered. They have the potential to develop this housing complex through religious activities. The mosque youth group can collaborate with the Islamic study group (Majelis Taklim Khadijah) to strengthen the community in this complex."<sup>26</sup>

To create synergy, communities need to collaborate with the government and non-governmental organizations on environmental programs. Once they understand their roles and concerns, they should

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<sup>26</sup> Nusuluddin Hadrawi M.



implement daily environmentally friendly practices, such as conserving energy, using eco-friendly products, and reducing single-use plastics. Personal awareness is also crucial for reducing negative environmental impacts. Communication and collaboration are essential to realizing an environmental civilization and an education based on religious moderation. Discussion forums and regular meetings allow residents to discuss environmental issues, find joint solutions, share information, and report progress effectively. Social media is highly effective for disseminating information about environmental activities and encouraging community participation. Technology, such as WhatsApp groups, facilitates communication regardless of distance or time constraints. With active awareness and involvement, the residents of Sitra Samata Permai can create a clean, healthy, and comfortable environment that supports a sustainable community.

#### ***D. Conclusion***

The conclusions of this study indicate that: first, the environmental conditions in the Sitra Samata Permai Housing Complex remain inadequate and require major improvements. Many roads are damaged and poorly maintained, while drainage and waste management systems are ineffective, leading to clogged waterways and unmanaged household waste. The absence of green open spaces also reduces air quality, recreational options, and overall environmental aesthetics. Second, education based on religious moderation is essential for fostering social harmony, reducing conflict, and strengthening tolerance. Although theoretical understanding of religious moderation is still limited, residents generally display moderate attitudes, supported by the active involvement of the Khadijah Taklim Assembly as a non-formal educational institution. Third, collaboration between the government and the community in promoting environmental development and religious-moderation-based education is still weak. Both parties have

yet to fully carry out their responsibilities, hindering effective coordination in planning, monitoring, and evaluating environmental programs. The lack of discussion forums, routine meetings, and communication has also contributed to low public awareness regarding environmental issues.

In contrast, in the education sector, the government has shown initiative by forming a science council to deepen residents' religious knowledge and life skills. Overall, this study offers recommendations for local government policy in RW 011, Romang Polong, Gowa, to strengthen environmental management and community education grounded in religious moderation.

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