RELIGIOUS MODERATION

BADAN LITBANG DAN DIKLAT
KEMENTERIAN AGAMA RI
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SUMMARY

This book aims to explain the questions of what, why, and how in relation to religious moderation. What is religious moderation? Why does it matter? And how to implement it?

There are three main parts to answering the aforementioned three questions, namely: Conceptual Study of Religious Moderation; Empirical Experience of Religious Moderation; and the Strategy for Strengthening and Implementing Religious Moderation.

The first part contains conceptual explanations related to religious moderation, starting from its definition, basic values and principles, sources of references in various religious traditions, and indicators. In this section, the discussion of fair, balanced, accommodative, inclusive and tolerant principles will be an important part as an indicator of moderation.

The second part discusses the background and sociocultural context of the importance of religious moderation, as well as examples of its implementation in the empirical experience of Indonesian society. Moderation is used as a perspective in all religious life practices.

Lastly, the third part maps the steps required be taken in strengthening and implementing religious moderation.

This strengthening aims to structurally advocate religious moderation as a national program; thus it becomes a perspective for either individuals or institutions.

Strengthening religious moderation is carried out through three main strategies: firstly, disseminating the idea, knowledge, and comprehension of religious moderation to all levels of society; secondly, institutionalizing religious moderation into binding programs and policies; and thirdly, integrating the formulation of religious moderation into the National Medium-Term Development Plan (*Rencana Pembangunan Jangka Menengah Nasional* - RPJMN) year 2020-2024.

This structural strategy complements and strengthens other steps that have been taken so far, which increasingly require strenghtening by facilitating the meetings between groups of people to build up the values of inclusiveness and tolerance, for instance, in the form of interfaith dialogue.

The book is expected to be referenced by as many people as possible who desire a harmonious and peaceful life in diversity. This book of Religious Moderation must belong to everyone; not only to those of a certain religion. Hopefully!

REMARKS BY
THE MINISTER OF RELIGIOUS AFFAIRS
REPUBLIC OF INDONESIA

Indonesia is a high heterogeneity nation in terms of ethnicity, language and religion. As a big nation, Indonesia, which adheres to the Pancasila ideology, needs social asset from these differences. One sector that is highly expected to contribute is the religious sector. Indonesian society needs harmony in religious life as an important social asset for national development.

The Ministry of Religious Affairs, as the backbone of the government in managing religious communities, needs an accurate tool in creating religious harmony. One of the efforts of the Ministry of Religious Affairs to build a harmonious religious life is to raise the concept of Religious Moderation. Religious moderation is a shared commitment to maintain a balance where every member of society, regardless of tribe, ethnicity, religion, and political choices must be willing to respect each other, and learn to train themselves in managing and overcoming differences between them.

Religious moderation as a key word in religious life continues to be echoed by the Ministry of Religious Affairs.

The growing public awareness of religious moderation at the same time emphasizes that religious moderation is not just a theory and a utopia in a vacuum. In order to achieve this goal, this "Religious Moderation" book was published as an effort to clearly describe the concept of religious moderation to the community at all levels.

The socialization of religious moderation has been carried out at least in the last four years. Mainstreaming the religious moderation has also been and continues to be performed. Apart from having to make it the point of view of every religious community, this effort must become an integral part of the national development policy. Thankfully, our hard work paid off for that religious moderation has become the Direction of National Policy and Strategy in the RPJMN 2020-2024 which has become the mandate of the Ministry of Religious Affairs. We hope that religious moderation can become an integral part of the mental revolution strategy and cultural development in an effort to improve quality and competitive human resources.

This English version is expected to increase the reach of the international community with the concept of religious moderation. Apart from being a handbook for agents of religious moderation, this book is also expected to be able to become a discussion carried out by academics and social scientists in various parts of the world for the benefit of the world's religious communities.

Our gratitude goes to Bapak Lukman Hakim Saifuddin, the former Minister of Religious Affairs/initiator of Religious Moderation, the ranks of the Research, Development and Training Agency and related parties who have worked hard

to compile this book. Hopefully this book will be effective in promoting religious moderation and moderating society in religious life.

Jakarta, October 2021

**Minister of Religious Affairs
Republic of Indonesia**

H. Yaqut Cholil Qoumas

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INTRODUCTION
HEAD OF RESEARCH, DEVELOPMENT AND TRAINING AGENCY
MINISTRY OF RELIGIOUS AFFAIRS, REPUBLIC OF INDONESIA

Alhamdulillah, we are very thankful for the publication in English of the Religious Moderation book. The writing of this book is a sort of response by the Research, Development and Training Agency, Ministry of Religious Affairs, Republic of Indonesia to encourage religious moderation in various circles. It is expected that this book will provide the international community with an awareness of religious moderation, its context, and the reasons for its significance in religious life, as well as the measures taken to enforce it, particularly in the context of Indonesian community.

The translation of this book went through several stages. A translation team from PPIM carried out the first stage of translation, and then the second stage was carried out two times language reviews by a translator from the Ministry of Foreign Affairs and Aria Nakissa from Washington University, USA.

INTRODUCTION

We express our highest appreciation to the translator team for this book. They are Muhammad Adlin Sila, Yusti Priyantari (Ministry of Foreign Affairs), Aziz Awaludin (PPIM) and Abdul Haris. They were assisted by a technical team, namely Rizki Riyadu Topik and Haris Burhani.

We hope that this book can become a reference document for religious moderation as a cultural diplomacy strategy.

Jakarta,   October 2021
Head of Research, Development
and Training Agency
Ministry of Religious Affairs

Achmad Gunaryo

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T his book exist to explain religious moderation, and to answer the question, what is meant by religious moderation? Why is religious moderation important in the context of religious life in Indonesia in particular? And what is the possible approach or strategy in implementing religious moderation, so that religious communities become moderate?

Briefly, it can be explained here that the term moderate is an adjective, derived from the word moderation, which means not radical or excessively right- or left-wing. In Indonesian, it is then absorbed becoming the word moderasi, which is defined in the official Indonesian Dictionary (KBBI) as *reducing violence*, or *avoiding extremism*.

In KBBI, it is also explained that the word moderasi originates from the Latin *moderâtio*, which means within reasonable limits; not to excess (neither more nor *less*). So, when the word moderation is juxtaposed with the word religion, becoming religious moderation, the term means

to refer to the attitude of reducing violence, or avoiding extremes in religious practice.

Thus, this entire book will contain an explanation of the meaning of moderate and moderation in religious contexts, so that it can be well understood by all religious communities. This explanation is important because religious moderation is actually the essence of religion, and its implementation becomes a necessity in the context of a plural and multicultural society like Indonesia, for the sake of the creation of intra and inter-religious harmony.

Indonesian Diversity and Diversity

For the Indonesian people, diversity is believed to be fated. Diversity was not asked, but was given by God Who Created, not to be bargained but to be taken (taken for granted). Indonesia is a country with a diversity of ethnicities, cultures, languages and religions that is almost unmatched in the world. In addition to the six religions most widely embraced by the community, there are hundreds or even thousands of tribes, local languages and scripts, and local beliefs in Indonesia. Referring to the data of the Central Statistics Agency (BPS) in 2010, the total number of tribes and sub-tribes in Indonesia was 1331, although in 2013 this number was classified by BPS, in collaboration with the Institute of Southeast Asian Studies (ISEAS), becoming 633 large tribal groups.

Regarding the number of languages, the Language Board in 2017 has also been able to map and verify 652 regional languages in Indonesia, not including its dialect and subdialek. Some of these regional languages naturally

For the Indonesian people, diversity is believed to be fate. It was not asked, but was given by God Who Created, not to be bargained but to be taken (taken for granted). have their own script types, such as Javanese, Old Javanese, Sundanese, Old Sundanese, Pegon, Malay or Jawi Arabic, Bugis Makassar, Lampung, and others. Some of these scripts are used by more than one different language, such as the Jawi script which is also used to write Acehnese, Malay, Minangkabau, and Wolio languages.

Although the religions most widely embraced and practiced as a way of life by the Indonesian people number six religions, namely: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, but these religious beliefs of some Indonesian people are also expressed in hundreds of ancestral religions and adherents trust. The number of believers, or local religious groups in Indonesia can reach hundreds or even thousands.

Given the reality of the diversity of Indonesian society, the views, beliefs, and interests of each citizen of the nation is incredibly diverse, including in religion. Luckily Indonesians have one unifying language, Indonesian, so that diversity of beliefs can still be communicated, and fostering understanding between each other. Even so, friction due to mistakenly managing diversity does not always happen.

From a religious point of view, diversity is a gift and the will of God; if God had willed it, it would have certainly not been difficult to make His servants uniform and identical. But He apparently desires the human race to be diverse,

tribal, nationalistic, aiming for a dynamic life, to learn from each other, and to get to know one another. Therein lies the beauty of diversity. We ought to be grateful for the diversity of the Indonesian people.

In addition to diverse religions and beliefs, in each religion there are also diverse interpretations of religious teachings, especially with regards to religious practices and rituals. Generally, each interpretation of religious teachings has adherents who claim and believe in the truth of the interpretations that they practice.

In Islam, for example, there are a variety of *fiqh* schools of law which vary in *fatwa* on the law and orderly implementation of a ritual of worship, even though the ritual includes even basic teachings, such as the rituals of prayer, fasting, zakat, pilgrimage, and others. That diversity emerged along with the development of Islamic teachings in different times, eras, and contexts. Islamic tradition holds that there are universal teachings that are definite (*qaṭ'i*), do not change (*ṡawabit*), and there are teachings that are flexible, changing (*żanni*) according to the context of the time and era. Religions other than Islam also undoubtedly have different interpretations of their teachings and traditions.

Knowledge about things that cannot change and things that might change in the teachings of each religion is incredibly important for the adherents of their respective religions, because it is the knowledge of diversity that allows a religious adherent to take a middle path (moderate) if the available choice of truth and interpretation is not compatible. Extreme attitudes usually arise when a religious

adherent is not aware of any alternative interpretative truths. In this context religious moderation becomes very important to be used as a perspective in religion.

In Indonesia, in an era of open democracy, the differences in views and interests among the vastly diverse citizens are managed in such a way that all aspirations can be channeled accordingly. Likewise in religion, our constitution guarantees the freedom of religion to embrace and practice religious teachings in accordance with their respective beliefs and interpretation.

Our country's ideology, Pancasila, strongly emphasizes the creation and maintenance of harmony among religious communities. Indonesia has even become an example for many nations in world in terms of the successful management of the diversity of cultures and religions, and is considered successful in terms of harmonizing the ways of religious affairs and the state. Conflict and social friction on a small scale still often occurs, but we have always managed to peacefully resolve conflict, and return to the awareness of the importance of unity and integrity as a large nation, a nation that is endowed with diversity by the will of the Creator.

However, we must remain vigilant. One of the most severe threats that can divide us as a nation is religion-based conflict, especially those accompanied by acts of violence. Why? Because religion, whatever and wherever, has the nature of partiality which is loaded with emotional content, and high subjectivity, therefore it almost always results in an emotional bond to its adherents. Even for fanatics, religion is a sacred, valued, and revered "thing." Instead of leading to

a peaceful and reassuring life, extreme fanaticism towards the truth of religious interpretations often leads to hostility and quarrels between adherents.

Religion-based conflicts can befall various groups or schools of the same religion (sectarian or intra-religious), or occur in various groups in different religions (communal or interfaith). Usually, the beginning of a religious conflict is triggered by blaming each other's interpretations and understandings of the religion, feeling righteous, and resisting other people's religious interpretations and views.

We have to learn from the bitter experiences of some countries in which life is chaotic, and in some cases, threatened with dissolution of the state altogether, due to socio-political conflicts resulting from different religious interpretations. Diversity, in any context, does require differences, and differences everywhere always bring up potential conflicts. If not managed properly and responded wisely, the potential for these conflicts may lead to extreme attitudes in defending the interpretation of the truth of the different versions of each adherent group.

The destructive power of conflict that is based on the differences on the claims of religious interpretation will certainly be even more powerful, given the characteristic of religion that touches the deepest emotional recesses in every human soul. In fact, not infrequently the differences contested are actually restricted to the truth of religious interpretations produced by humans that are limited, not the ultimate truth which is the single most correct interpretation and only possessed by God Almighty.

To manage the aforementioned diverse religious situation in Indonesia, we need a vision and solution to create harmony and peace in carrying out religious life, namely by promoting religious moderation, respecting diversity of interpretations, and not being trapped in extremism, intolerance, and violence.

The spirit of religious moderation is to find the meeting point of two extreme poles in religion. On one hand, there are extreme religious adherents who believe in the absolute truth of one interpretation of a religious text, while assuming that any other interpretation is a misinterpretation. This group is usually called the ultraconservative. On the other hand, there are also religious people who go to the extreme in deifying reason and ignore the sanctity of religion, or sacrifice the basic beliefs of their religious teachings for the sake of tolerance that is not appropriate to adherents of other religions. They are usually called extreme liberals. Both need to be moderated.

Therefore, to make religious moderation as a solution, we need to have a correct understanding of the meaning of the word. And, for this reason, this book on religious moderation is written.

More than that, this book also emphasizes that the state is presently striving to internalize religious values on one hand, as well as efforts to appreciate the diversity of religions and interpretations of religious truth on the other. Internalization of religious values is intended so that religion is always the spiritual, moral and ethical foundation in the lives of individuals, society, nation and state, while respect for the diversity of religious understandings and practices is intended

to encourage moderate religious life, in order to strenghten our national commitment.

Why is Religious Moderation Important?

This is a question that is often asked: why do we, the Indonesian people in particular, need a perspective of moderation in religion?

In general, the answer is that diversity in religion is undoubtedly impossible to eliminate. The basic idea of moderation is to look for similarities and not sharpen differences. If elaborated further, there are at least three main reasons why we need religious moderation:

First, one of the essential features of religion is to maintain human dignity as a noble creature created by God, including guarding against taking the lives of His creations. Thus, every religion carries a mission of peace and prosperity.

To achieve that, religion always presents teachings about balance in various aspects of life; religion also teaches that protecting human lives must be a priority; taking away one life is the same as eliminating the whole of humanity. Religious moderation upholds human values.

Extremists often get caught up in religious practices in the name of God and only defend His majesty while ignoring human aspects. Extremists are willing to put down their fellow human beings "in the name of God," whereas maintenance of humanity itself is a part of the core teachings of religion.

Some people often exploit religious teachings to fulfill the interests of their passions, base instincts, and

not infrequently also to legitimize their political desires. Exploitative actions in the name of religion have caused religious life to be unbalanced, leaning towards the extreme and excessive. Therefore, in this case, religious moderation is important because it serves as a way to restore religious practices to their essence, and so that religion truly functions to maintain human dignity and values, not in opposition.

Secondly, thousands of years after religions were born, the human population has vastly increased and become varied, tribal, national, multi-colored, spread in various countries and regions. Along with the development and distribution of humanity, religion also develops and spreads. Previous scholarly works written in Arabic are no longer sufficient to accommodate all the complexities of humanitarian issues.

Religious texts also experience multiple interpretations, the truth has become branched; some religious adherents no longer hold fast to the essence and nature of their religious teachings, but rather are fanatical about the interpretation of the truth of the version they choose, and sometimes that interpretation is in accordance with their political interests. Thus, conflict is inevitable. The complexity of human life and religion occurs in various parts of the world, not only in Indonesia and Asia, but also in other parts of the world. Therein lies the importance of religious moderation, to prevent the destruction of human civilization due to religious conflicts.

Thirdly, specifically in the Indonesian context, religious moderation is needed as a strategy to maintain Indonesian values. As an incredibly heterogeneous nation, from the

beginning, the founders of the nation were successful in passing down one form of agreement for the nation and state, namely Pancasila in the Unitary State of the Republic of Indonesia, which was successful in uniting all religious, ethnic, linguistic and cultural groups. The founding fathers agreed that Indonesia is not a religious state, but does not separate religion from the daily lives of its citizens. Religious values are maintained, combined with the values of local wisdom and customs, some religious laws are institutionalized by the state, religious and cultural rituals intertwine with harmony and peace.

That is actually the identity of Indonesia, a country that is very religious, with a character that is polite, tolerant, and able to dialogue with diversity. Extremism and radicalism will undoubtedly damage the joints of our Indonesian values, if allowed to grow. Therefore, religious moderation is very important as a perspective.

Apart from the three aforementioned points, religious moderation is understood as a shared moral value that is relevant not only to individual behavior, but also to the community or institution.

Moderation has long been a prominent aspect in the history of civilization and the traditions of all religions in the world. The teaching of all religions tends to refer towards one singular point, namely, choosing the middle path between two extreme poles, and not exaggerating, as the most ideal view towards religion.

The similarity of the values of moderation is also likely the energy that drove the historic meeting of two major world religious leaders, Pope Francis with the High Priest

Al Azhar, Sheikh Ahmad elTayyeb, on February 4, 2019. The meeting produced a document on human fraternity, which among the main messages confirms that our common enemy today is actually acute extremism, the desire for mutual destruction, war, intolerance, and hateful attitudes among fellow human beings, all in the name of religion.

A number of violent incidents in various countries suggest that extremism and terrorism are not exclusive to one religion and have no place in any religion. The threat of terror and violence is often the result of the views, attitudes, and extreme actions of a person in the name of religion. At the same time, a moderate attitude that emphasizes justice and balance, can emerge from anyone, regardless of religious affiliation.

As a plural and multicultural country, Indonesia is prone to religion-based conflicts. Religious moderation is needed as a solution so that it can be an important key in creating a religious life that is harmonious, harmonious, peaceful, and emphasizes balance, both in personal life, family, community, and in the lives of fellow human beings as a whole.

More than that, the perspective and practice of moderation in religion are not only needed by the Indonesian people, but needed by the global community as well. Religious moderation invites the extreme right and the extreme left, the ultraconservative and the liberal religious groups, to both seek equality and common ground in the middle, and to become a moderate society.

Misunderstanding of Religious Moderation

Moderate is a word that is often misunderstood in the context of religion in Indonesia. Many think that someone who is moderate is not firm, whimsical, or not devoutly practicing the teachings of their religion. Moderate is misunderstood as a compromise of religious theological beliefs with followers of other religions.

A moderate person is often labeled as incomplete, because they are thought to be unwilling to incorporate the whole teachings of the religion as a way of life, and does mimic the behavior of his religious leaders in all aspects of life. Moderate religious people are also often considered insensitive, uncaring, or do not offer a defense when, for example, religious symbols are demeaned.

Another erroneous assumption that is common among the people is that siding with the values of moderation and tolerance in religion is the same as being liberal and ignoring the basic norms that are clearly written in religious texts,In religious life in Indonesia, moderates are often faced diametrically with people who are considered conservative and hold fast to the teachings of their religion.

The misunderstanding and stigma of moderation in religion is observed to result in the emergence of antipathy in communities andreluctance to be called a moderate, or even blaming moderation.

However, is it true that moderation truly is at odds with religion? And is it true that being moderate in religion means mortgaging the beliefs of our religious teachings in order to respect the beliefs of other faiths?

The answer is of course not! Moderation in religion does not mean compromising the basic principles or basic rituals of the religion in order to please others who have different religious understanding, or different religions. Religious moderation is also not a reason for someone not to take their religious teachings seriously. On the other hand, being moderate in religion means being confident in the essence of the teachings of the religion it embraces, which teaches the principles of justice and balance, but shares the truth as far as religious interpretations are concerned.

> **Being moderate in religion means being confident in the essence of the religious teachings that it embraces, which teaches the principles of justice and balance, but shares the truth as far as religious interpretations are concerned.**

The character of religious moderation necessitates openness, acceptance, and cooperation from each different group. Therefore, each individual number of a religion, regardless of ethnicity, culture, religion, and political affiliations must be willing to listen to one another, and learn to practice each other's ability to manage and overcome differences in religious understanding between them.

Thus, this book, besides being written for the purposes explained above, also aims to clarify the misunderstanding surrounding the meaning of moderation in religion.

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THE FIRST PART

CONCEPTUAL STUDY
OF RELIGIOUS MODERATION

A. Definition and Limitation of Moderation

The word "moderation" comes from Latin, *moderâtio*, which means justice (not over and not lacking). The word is also defined as self-control (from excess and depleted attitudes). *Kamus Besar Bahasa Indonesia* (Great Dictionary of Indonesian Language) provides two meanings of moderation, namely: 1) reducing violence, and 2) avoiding extremism. When one is described to be "moderate" the person described is behavi ng naturally, is usually normal, and is not extreme.

In English, the word moderation is often used interchangaebly with some words, such as "average," "core," "standard," or "non-aligned". In general, moderate means promoting balance in terms of beliefs, morals, and character, both when treating others as individuals and when dealing with state institutions.

Furthermore, in Arabic, moderation is known by the term *wasaṭ* or *wasathiyah*, which is equivalent to *tawassuth*

(middle), *i'tidal* (just), and *tawazun* (balanced). People who apply the principle of *wasathiyah* are called *wasiṭ*. Also, in Arabic, the word *wasathiyah* is interpreted as "the best choice." Whichever word is used, they all imply the same meaning, that is "just," which in this context means choosing the middle ground position among various extreme choices. The word *wasiṭ* has even been absorbed into Indonesian word *wasit* (referee) which has three meanings, namely: 1) mediator, intermediary (in trade, business, etc.), 2) conciliator between the disputes, and 3) the leader in a match.

According to Arabic language experts, the word *wasath* also means "everything that is good in accordance with its object." For example, "generous" is an attitude between miserly and wasteful, "brave" is an attitude between cowardly (*al-jubn*) and determined (*tahawur*), as seen in many other examples in Arabic.

The opposite of moderation is excess, or *tatharruf* in Arabic, which contains the meanings of extreme, radical, and excessive. The word extreme can also mean "going out of line, going from end to end, turning around, taking actions/the opposite way." In the Great Dictionary of the Indonesian language, the word extreme is defined as "the very end, the highest, and the loudest."

In Arabic, there are at least two words which meanings are the same as the word "extreme" or *al-guluw*, and *tasyaddud*. Although the word *tasyaddud* is not literally mentioned in the Koran, its derivatives can be found in other words, for example *syadid*, *syidad*, and *asyadd*. These three words are limited to the basic word, which means "hard" and

"firm." None of the three can be perceived as translations of extreme or *tasyaddud*. In the context of religion, the notion of "excessive" refers to people who are extreme and have transgressed the limits and provisions of religious law.

Analogically speaking, moderation is akin to moving from the edge toward the center or the axis (centripetal). Conversely, extremism is similar to moving away from the center or the axis, towards the outer and extreme sides (centrifugal). Like a pendulum, the existing movement is dynamic, does not stop on one side in on the outer edge, and moves toward the middle.

Borrowing this analogy, in the context of religion, moderate attitude is, thus, the choice to have a perspective, attitude, and behavior in the midst of existing extreme choices, while religious extremism is a perspective, attitude, and behavior beyond limits of moderation in religious understanding and practices. Therefore, religious moderation can be understood as perspectives, attitudes, and behaviors of always taking centered positions, always doing enough, and not being extreme in practicing a religion.

> **Religious moderation can be understood as a perspective, attitude, and behavior of continuously taking a position in the middle, acting justly, and not being extreme in religion**

Indeed, there is the need for measurements, limits, and indicators to determine whether a particular perspective, attitude and religious behavior is classified as moderate or extreme. Measurement may be made based on reliable sources, such as religious texts, the state constitution, local wisdom, and consensus and collective agreements.

Religious moderation needs to be understood as a balanced religious attitude between practicing one's own religion (exclusive) and respecting the religious practices of different faiths (inclusive). This balanced or middle ground in religious practices will inevitably prevent overreaction to extremism, fanatism, and revolutionary attitudes in practicing religious teachings. As indicated earlier, religious moderation is the solution to the presence of the two extreme poles in religion, an ultraconservative or extreme right pole on one side, and liberal or extreme left pole on the other.

Religious moderation is truly the key to creating tolerance and harmony, both at local, national, and global levels. Being moderate, by rejecting extremism and liberalism in religion, is the key to balance, for the sake of preserving civilization and creating peace. This way, religious communities are able to treat each other respectfully, accept differences, and live together in peace and harmony. In multicultural societies like Indonesia, religious moderation is not a choice, but a necessity.

B. Basic Principles of Moderation: Justice and Balance

One of the basic principles of religious moderation is to maintain a balance between two extremes, such as the balance between mind and revelation, between the physical and the spiritual, between rights and obligations, between individual interests and communal well-being, between obligations and voluntary acts, between religious texts and the jurisprudence of religious figures, between ideas and reality, and between the past and the future.

The essence of religious moderation is justice in viewing, adhering to, and promoting all of the aforementioned concepts. In the Great Dictionary of the Indonesian Language, the word "justice" means: 1) fairness/impartiality, 2) being in favor of the truth, and 3) just/should not be arbitrary. The word *wasit* (referee), which refers to someone who is leading a match, is therefore understood conceptually as one who is not biased and who is in favor of the truth.

The second principle, balance, is a term that describes ways of thinking, attitudes, and commitment to always be on the side of justice, humanity, and equality. The tendency towards balance is not the same as having no opinion. Balanced people are firm, but not harsh, because they are always on the side of justice, but their advantage is that they do not rob others' rights and, therefore, harm them. Balance is considered to be a way of doing things that is adequate, not excessive, and not lacking, neither conservative nor liberal.

Mohammad Hashim Kamali (2015) explained that the principle of balance and justice in the concept of moderation (*wasathiyah*) means that in practicing religion, one must not be extreme in his views, but must always look for common ground. For Kamali, *wasathiyah* is an important aspect of Islam that is often forgotten by Muslims, whereas, *wasathiyah* is the essence of Islamic teachings.

Moderation is not only taught by Islam, but also other religions. Furthermore, moderation is a virtue that encourages social harmony and balance in personal, family, and community life to broader human relations.

Both of these values, justice and balance, will be more easily formed when three main characteristics are present: wisdom, purity, and courage. In other words, moderate attitudes in religion, always choosing the middle path, will be more certainly realized when someone has a sufficient breadth of religious knowledge to be wise, resist temptation and therefore able to act sincerely without burden and not selfish with their own interpretation of the truth and therefore able to include the interpretations ofothers, and to convey their views based on knowledge.

In other formulations, there are three conditions for developing a moderate attitude in practicing religion, namely: having an extensive knowledge, being able to control one's emotions not to exceed the limits, and always being careful. To simplify, the formulation of these three conditions of religious moderation can be expressed in three words, i.e. knowledgeable, virtuous, and cautious.

To elaborate more deeply, we can identify several other characteristics that must be possessed as a prerequisite for religious moderation, such as: the need to have comprehensive knowledge on rituals of worship. Comprehensive knowledge of the law of worship in a religion will certainly make it easier for people to choose an alternative if one needs it, although, of course, the principle is to not underestimate the practice of religious rituals. This method merelyprioritizes the principle of simplicity in religion, as long as its implementation is possible. This condition is, indeed, quite difficult to achieve because it assumes that people understandreligious texts in a comprehensive and contextual manner.

For example, some time ago there was widespread opposition to the Measles Rubella (MR) vaccine from religious groups because of the religious uncertainty associated with it, even though the vaccine was needed to prevent the spread of measles and rubella. In addition, the MR vaccine was endorsed by the Indonesian Council of Ulama (MUI) fatwa No. 33 of 2018 which states its acceptability or permissibility and is based on the conditions of *syaria* documents, competent expert statements, and the absence of *halal* (lawful) and holy MR vaccine to date. Moderating health interests and religious considerations= certainly requires comprehensive knowledge derived from various opinions of religious leaders.

Through the provision of religious knowledge that meets the aforementioned criteria, a religious adherent will easily have an open nature, especially in dealing with diversity and differences. This is actually one of the essential features of religious moderation. For a plural and multicultural society like Indonesia, the perspective of religious moderation becomes very important so all members of society are able to talk aboutdiversity, with regards to religions, beliefs, philosophies of life, sciences, and various local traditions and customs.

Religious moderation requires religious people not to confine themselves, nor be exclusive (closed), but inclusive (open), fused (in a community), adaptable, associating with various communities, and be life-long learners—and in exchange, be teachers. Thus, religious moderation will encourage each religious community to not be extreme and excessive in dealing with diversity, including religious

diversity and religious interpretation, but always be just and balanced so that they can live in a mutual agreement.

With regards to the state, the principle of moderation can be traced to the early days of the independence in which the founding fathers of the nation were able to unite despite having a variety of ideas, political interests, religions, and beliefs. Everyone moved to the middle, finding common ground to jointly accept the formation of the Republic of Indonesia as a mutual agreement. The willingness to accept the Republic of Indonesia as the final form of governance can be categorized as a tolerant and moderate attitude.

A Muslim scholar, Ismail Raji al-Faruqi (d. 1986), elaborates the meaning of balance (*tawazun*) or "the golden mean" as an attitude to avoid the two unprofitable extreme poles, while trying to find a common ground to join them. Balancing means not being absolutely selfish on the one hand and not being absolutely sympathetic to other people on the other; rather it is pursuing personal happiness on the one hand, and maintaining shared happiness on the other, and so on and so forth. When balancing, one must always take a balanced middle ground (Kamali, 2015: 31).

In the era of technological and information disruption such as now, when every individual experiences a flood of information, the principle of just and balanced religious moderation can also be used as a value that is useful for managing information and minimizing hoaxes; religious moderation provides lessons for thinking and acting wisely, not fanatic or obsessed blindly with one religious view of one person or group, without considering the views of other people or groups.

C. The Foundation of Moderation in the Traditions of Various Religions

Every religion teaches total submission to God, the Creator. This submission is manifested in readiness to follow His guidance in life. Man becomes a servant only to God, does not worship others, and is not enslaved to others. That is the essence of the value of human justice as fellow beings of God.

Humans also become servants of God who are given the mandate to lead and manage the earth, as creatures that are created with the superiority of intelligence. The earth needs to be managed in order to create mutual benefits. This is one of the most important and most powerful visions of life taught by religions.

Due to human limitations, the context of the scope of this task is manifested by the nation and the sate: how to manage the earth on which humans live, so that a common benefit is achieved, a just, prosperous and peaceful nation and state. This framework can be found in every religion in the form of belief that loving one's nation is part of the faith. The balance between religion and nationality actually becomes a significant resource for the benefit of the nation.

Religious moderation is the most appropriate value and practice aimed at realizing the benefits for the land of Indonesia. Moderate, just, and balanced attitudes are the key to managing our diversity. In serving and developing the nation, every Indonesian citizen has equal rights and obligations to promote a peaceful and harmonious life. Should this goal be realized, every citizen can become a complete Indonesian man and woman, and, at the same

time, be a human who practices his or her own religion entirely.

As previously discussed, the doctrine of being moderate does not belong to only one particular religion, but it exists in the traditions of various religions and even in world civilization. Justice and balance, as previously discussed, are also highly upheld by all religious teachings. There is no religious teaching that promotes violence, or instills extremist behaviors.

The teaching of *wasathiyah*, as has been explained, is one of the characteristics and essential features of religious doctrine. The word has, at least, three meanings, namely: "middle," "just," and "best." These three meanings do not necessarily stand alone or are not related to each other, as the attitude toward the middle often reflects justice and the best alternative.

An example that is easy to comprehend in everyday life is the word *wasit* (referee). A *wasit is someone who* mediates a game which demands he or she to always be fair and to decide what is best for all parties. Another example is the virtue of philanthropy, because it sits in the middle of wastefulness and stinginess. Courage is also virtuous because it is in the middle of fear and stubbornness, and so on.

According to several interpretations, the term *wasatha* means "the chosen," "the best," "the just," "the humble," "the moderate," "the religious," "the extreme," "the good in matters of the world or the hereafter." Also, it means "not extreme in spiritual or physical matters, but keeping balanced between the two." Moreover, *wasathiyah* can be

defined as something good and is in between two extreme poles. Therefore, when the *wasathiyah* concept is practiced in daily life, people will not be inclined towards extremism.

In various studies, *wasathiyat Islam* is often translated as "justly, balanced Islam," "the middle path" or "the middle path" of Islam, in which Islam functions as a mediator and counterweight. These terms highlight the importance of justice and balance and a middle path in to avoid getting caught up in religious extremism. During this time, the concept of *wasathiyat* is also understood by reflecting the principles of being moderate (*tawassuth*), tolerant (*tasamuh*), balanced (*tawazun*), and just (*i`tidal*). Thus, the term *ummatan wasathan* is repeatedly referred to as "a just people" or "a just community," which is a society or community that is objective.

The word *wasath* is also commonly used by Arabs to show the meaning of *khiyar* (choice or chosen). If it is said, "he is a *wasath* person," it means he is the person who is chosen among his people. Thus, the designation of Muslims as *ummatan wasathan* is a prayer so such people may become the chosen people who are always mediating or just. Both in worship as individuals and in social interaction as members of society, Islam teaches to always be moderate. This teaching is so central in the two main sources of Islamic teachings, the Koran and the hadith of the Prophet. For instance, one verse in the Koran says:

> "And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you." (al-Baqarah, 2: 143).

The verse indicates that the attribute of *wasathiyah* attached to the Muslim community must be placed in the context of social relations with other communities. A person, or a Muslim community, can only be called a witness (*syahidan*) when they are committed to moderation and human values.

Therefore, when the word *wasath* is understood in the context of moderation, it demands Muslims to be witnesses and witnessed at once, in order to set an example for other people. Then, at the same time, they must make the Prophet Muhammad (PBUH) a role model and a witness to the truth of all their conduct.

It could be argued that the level of commitment of one person to moderation also marks the extent of his or her commitment to the values of justice. The more moderate and balanced a person is, the more opportunity he or she has to do justice. Conversely, the more extremely biased he or she is, the more likely they are to act unjustly.

This shows that in the Islamic tradition, the Prophet Muhammad (PBUH) had always encouraged the people to always take the middle path, which is believed to be the best way. In a *hadith*, the Prophet said:

"The best thing is the middle path."

In Indonesia, the *wasathiyah* or moderation discourse is often described through three pillars, namely: moderation of thought, moderation of movement, and moderation of deeds.

In the first pillar, moderation of thought is characterized by the ability to combine text and context, which is religious thought. That is not based solely on religious texts and

enforces the submission of reality and new contexts to the text, but is able to dialogue them dynamically. Therefore, such moderate religious thought is not merely textual, but at the same time also will not be too liberal and ignorant of the text.

The second pillar is moderation of movement. This means that the movement to spread religion, which aims to encourage goodness and keeping away from evil, must be based on the principles of making improvements. In doing so, the spread of religion must be done properly, rather than preventing evil by doing a new evil in the form of violence.

The third pillar is moderation of deeds related to religious traditions and practices. This can be realized by strengthening the relationship between religion and the traditions and culture of the local community. The presence of religion does not diametrically confront culture. Both of them must openly develop dialogues in producing new cultures.

The discourse of moderation certainly does not only belong to Islamic traditions, but also to other religions, such as Christianity. Especially in the Indonesian context, the Christian religious character also experiences an "adaptation" to the Indonesian atmosphere. With its various challenges and dynamics, the ideological interpretation of Christianity then has found its context in Indonesia and become rooted in being a part of Indonesia's multicultural society.

Christians believe that Pancasila is the best principles for Indonesia as it places Christians in line with the law and provides the same rights and obligations as citizens.

Pancasila nullifies discrimination with regards to ethnicity, religion, race, and political alignment. Christians believe that Pancasila and the 1945 Constitution have become a guideline for the nation which has provided a guarantee that every adherent of a religion is given the freedom to believe and practice their respective beliefs.

Indeed, religious moderation becomes pivotal not only for creating constructive relations between religions externally, but also internally becomes important for generating harmony between various streams within one religion. Internal conflicts in religion are not less severe than external conflicts. Therefore, in the internal context, religious moderation significantly needs to be developed through strategic steps by involving and maximizing the role of all parties.

In the Christian tradition, religious moderation is understood as a standpoint in mediating the extreme interpretations of certain Christian teachings understood by some of its adherents. One method to strengthen religious moderation is to do as much interaction as possible between one religion and another, between one tradition and another within the religious community.

In the Bible believed by Christians, Jesus was described as a peacemaker. None of the verses in the Bible ever indicates Jesus inviting people to cause damage, violence, and, moreover, wars. In the Bible, numerous verses teach the ideas to bring about peace on this earth. The keywords used in the Bible when talking about the context of peace include "freedom," "rights," "law," "peace," "forgiveness," "honesty," "justice," and "truth."

Religious moderation is also apparent in the perspective of the Catholic Church. The church calls itself "the fellowship of faith, hope, and love." These three virtues, which are basically one, are the basic attitude of the faithful. Faith that drives life provides the basis for hope and is expressed in love. All three are united, but not all the same.

The universal church has designed a new perspective in building relationships with other religions through the momentum of the Second Vatican Council. The Second Vatican Council became one of the important moments of the awakening of an inclusive religious spirit in building universal brotherhood in the modern age. An important decree at the Second Vatican Council which marked the Church's attitude towards other religions in the world was *Nostra Aetate*. This decree specifically addresses the relationship of the Church with other religions. The Church in the *Nostra Aetate* decree stressed that "the Catholic Church does not reject anything, everything in a religion is true and holy."

The Church sincerely and respectfully contemplates how to act and live, the rules and teachings which in many ways are different from what is believed and taught, but do not reflect the light of truth illuminating everyone. Through the decree of *Nostra Aetate* (NA) the Church has conceived a new chapter in the history of the recognition of the reality of religious pluralism and wishes to open itself to the truth contained in non-Christian religions. In the context of the Indonesian Church, the most urgent matter is building a solid bridge to connect the "differences" between religions to form a strong national brotherhood. One of the most

relevant ideas is through dialogues between religious believers. These dialogues are beneficial for the recovery and realization of relationships between religious groups which are often hit by conflicts.

Maps of religions in Indonesia highlight that there are encounters between various forms of religion. All live together in a harmony of tolerance and dialogue and all,, in whatever shape and form, experience the influence of one another. Religions in Indonesia live and develop in relationships (sometimes in confrontations) with one another. The influence is usually not direct, but runs through the same language and culture. Thus, many terms and formulations of one religion are also used in other religions, but often with different meanings. Therefore, we need to recognize and know the other religions, not only for the sake of dialogue and good relations between religions, but also in order for accurately identifying and realizing the uniqueness and identity of their own religion.

Through the Second Vatican Council, dialogues between the Catholic Church and other religions are strongly encouraged and developed. Catholics are advised "to act wisely and with all due regard, through dialogues and cooperation with fellow believers, acknowledging, preserving, and cherishing the spiritual and moral treasures and values of the sociocultural within them" (NA.2). The Council expects that "open dialogues invite us to faithfully welcome the Spirit and to obey it cheerfully" (GS.92). Thus, after the Second Vatican Council was promoted, many inter-religious dialogues were held everywhere.

In a 1991 official documentary, dialogues, and news, it was further stated that "Vatican Council II clearly recognizes the positive value, not only in the religious life of personal believers who adhere to other religious traditions, but also to the religious tradition itself." The Second Vatican Council explicitly stated that "outside the Church Federation there are many elements of sanctity and truth" (LG.8). Therefore, dialogues do not just mean a good relationship between people. In the dialogues of all the people, both Christian and non-Christian are invited to deepen the attitudes of faith before God. In encounters with other religions, instead of being different, people are moved from the daily grind of life to find the true direction of faith and belief.

In the Catholic Church the term "moderate" is unusual. What is used is "open" to "fundamentalists" and "traditionalists" (who reject the reform in the sense of the Catholic Church). The most important event in the Catholic Church is the Second Vatican Council (1962-1965; meeting of all—nearly 3,000—bishops in the Vatican). The Council endorsed the Catholic Church's long journey to self-understanding and to a more open, or more "moderate" Christianity.

As for the Hindu tradition, the root of the spirit of moderation in religion (the middle path) can be traced back from thousands of years ago. The period consists of a combination of four *yuga* starting from "Satya Yuga," "Treta Yuga," "Dwapara Yuga," and "Kali Yuga." In every Yuga, Hindus adapt their teachings as a form of moderation. To overcome the chaos of the times and to adjust the rhythm of religious

teachings to the character of the times, moderation is inevitable and a historical necessity.

The religious practices performed by Indonesian Hindus in modern times currently are Puja Tri Sandhya and Panca Sembah. Both became the main axis of development of Indonesian Hindu civilization since the formation of Parisadha in the 1960s. The practices of these two theologies are interconnected with many other Hindu practices. Art and rituals are the support andenliven Puja Tri Sandhya and Panca Sembah.

In Puja Tri Sandhya and Panca Sembah, God becomes the highest object of worship. Likewise, worship of ancestors has been maintained since prehistoric times. The main gods and the spirit of nature cannot be ruled out in the tradition of worship of Indonesian Hindus. Before the Parisadha era, what stood out in Hindu worship was the ancestors, after the Parisdha era, the search for truth found God as an object of worship. Nevertheless, worship of the ancestors practices the teachings of religion among Hindus, especially in overcoming modern times. At that time, a model of fostering Sa Dharma or six Dharma was established, which included: Dharma Tula, Dharma Sadhana, Dharma Yatra, Dharma Gita, and Dharma Shanti. In fact, the Dharma Gita became one of the models for nurturing Indonesian Hindus.

Religious moderation among Hindus is directed to strengthen individual awareness in practicing religious teachings. During this time, Hindus mostly carry out religious teachings communally (togetherness). Both individual and the community are needed in religious practices. Humans in modern times face complex problems. Religion must

provide solutions to social problems faced by humans. There must be a strengthening of individual religious practices because humans experience loneliness and social alienation in the midst of modern society. Chanting by uttering the holy name of God is a religious practice that should be expanded because it is directly proportional to the needs of the individual.

Individual religious practices usually prioritize the implementation of more constructive religious teachings. In Kali's time, which is identical with modern times, all bad qualities were entrenched in individual humans. Therefore, in this day and age, people are generally not interested in religion, but are more interested in wealth, power, and women. In accordance with the character (nature) of the times of Kali, those who are introverted (closed) will choose a contemplative religious practice. Whereas for extroverted people, communal religious practices have been provided. All of these paths together provide an enormous inner satisfaction.

The practice of religion has repeatedly experienced moderation since the Satya Yuga era. Parisadha seems not to be satisfied with the implementation of religious teachings carried out at the grassroots, or not satisfied with the implementation of religious teachings that have accumulated since the implementation of the Tri Sandhya Puja and Panca Sembah. Then, a new program was created: a "grand design" as an effort to prepare Hindus to face the social dynamics of society in the future. Included is a moderation program.

Obviously, the moderation initiated in the grand design is more complex than previously attempted. This moderation follows the framework of the development of Hindu civilization in political, social, cultural and security defense aspects. This moderation is more complex because it applies the implementation of religious teachings to modernity. Unfortunately, there is no Hindu political agenda going forward, because moderation demands political involvement. As Mahatma Ghandi mentioned, politics and religion act as one unit.

Regarding religious moderation, the most important teaching of Hinduism is morality, which is how to maintain a harmonious relationship between human beings as one of the three causes of prosperity. Affection is the main matter in moderation in all religions. We can manifest love in all things/aspects. In essence, Hindus fully support the Four Pillars of Nationality (Pancasila, Bhineka Tunggal Ika, NKRI, and the 1945 Constitution) which have become the provisions of the Indonesian People's Consultative Assembly (MPR RI).

We can also find the essence of religious moderation in the Buddhist tradition. The Buddha's enlightenment comes from Sidharta Gautama. He was a Buddhist teacher and founder. He was the son of a king. Sidharta Gautama pledged four commitments, namely to seek to help all beings, to reject all the desires of the world, to learn, appreciate, and practice the Dharma, and to strive for the Perfect Enlightenment.

God in Buddhism is called by several names, i.e. Tathagatagarba version of the Mahayana sect, Thian version of

Tridarma, Nammyohorengekyo version of Nichiren sect, and Sang Hyang Adi Buddhist version of Mahayana sect, Aisvarika (the name commonly used by Buddhists in Indonesia). God in Buddhism is the perfect emptiness. Bodhisattava are responsiblefor the sustenance, control of nature, and other duties . These gods are ordinary human beings who also suffer afflictions but posses powers, and endowed with longetivity yet still mortal (The composer Team of *Ensklopedia Mengenal Lebih Dekat Ragam Agama dan Kepercayaan di Indonesia*, 2018: 40).

This unending technological advancement should be regarded as the wisdom that occurs to promote the happiness of all mankind, as the Buddhist myth states, "*Isyo Jobutsu dan kosenrufu*" (the happiness of all beings and rejoicing all beings). Therefore, these advances are not the goal, they are just tools or media that must be utilized for the greater happiness of mankind and even the universe.

The Buddhist treatise also teaches that the spirit of religion is *Metta*, a teaching which holds fast without favoritism based on human values: tolerance, solidarity, equality and non-violence. The lives of Buddhists run on human values that are set forth in compassion, tolerance and equality. Buddhadharma is the "middle path" which is an important aspect of Buddhist spirituality which avoids the extreme of two poles: self-torture (*attakilamathanuyoga*) and indulgence (*kamalu-sukhambatuyoga*). Buddhadharma is the path of spirituality to purity that leads to true happiness and wisdom.

The middle path of Buddhadharma is a way to eliminate *dukkha* that relies on lust and selfishness to achieve the

ultimate goal of Nirvana's ultimate happiness. The concept of *ahimsa* which is a Hindu religious spirit that teaches—as it was used as the basis for the struggle of Mahatma Gandhi (1869-1948)—principles without using violence. At this point, all treatises of religious teachings lead to one point: the middle or moderate way.

Religious moderation is also rooted in the Confucian religious tradition. Confucius community who are *junzi* (faithful and noble) view this life in the eyes of the *yin yang* because *yin yang* is the philosophy, thought and spirituality of a Confucian people who want to live in *dao* (Sendana 2018: 129132). *Yin Yang* is a Centrist attitude, not an extreme attitude. Something less is as bad as something excessive. Religious moderation is also rooted in the Confucian religious tradition. Less is as bad as excess,

"Middle" here is not an attitude without a principle, rather a middle attitude that is fixed in nature. The principles that are on the side of love-humanity (*ren*) and justice-truth (*yi*). In adherence to these principles, believers and virtuous men are always acting good (*li*) and wise (*zhi*) to become trustworthy (*xin*) and courageous (*yong*).

Mengzi said, "One who can be balanced (in the middle), should guide those who cannot. The wise should guide the unwise. Thus, people will feel happy to have a wise father or brother/sister. If one who is able to act in the middle is ignorant to another who is not able to be in the middle, the smart is ignorant to that who is not, then between the wise and the unwise there is no difference in even an inch." (Mengzi IVB: 7).

The middle attitude of the Confucius religion is the balanced attitude which was taught and exemplified by the holy kings, the ancient prophets, and other holy characters—which then were perfected by the Kongzi Prophet. The middle attitude is not just a one-way stance, but it requires the ability to consider the situation.

Dialogues and cooperation arise when the people involved in it want to be balanced, not extreme. In dialogues and cooperation, we always need a middle path. The middle path does not mean one must reach a deal, the agreement to disagree is also a middle path. The middle path is built with a balanced attitude.

Being moderate is strenghtened because of our ability to keep trying to accept differences, promote virtue, and control lust, ego, strong attitude and desire to override or control others.

> "Joyful, angry, sad, happy, before arising, being named "Middle"; after arising but still within the Middle boundary, being named Harmonious; Middle is the big point of the world and harmony is the way to take the Dao (Holy Way) on the world. "(Zhong Yong Main Chapter: 4).

As humans, we are not just individual beings, but also social beings. Humans are not merely biological beings, but also spiritual beings. They have a time limit to do something because humans are not eternal creatures. Humans are limited by age. They are also limited by their place and environment. Humans are not just rational creatures, but also emotional creatures. Humans cannot be separated from the law of *yin yang*, because *yin yang* is God's law.

As humans we need to know the limits because humans have boundaries, an awareness of the limitations that will lead to mutual cooperation. Then the will to dominate other human beings is not an attitude that reflects our humanity, it exceeds the limits of our humanity. In harmony with God's law, as humans, we must keep it within the Middle boundary, because by staying within the Middle boundary, we can be harmonious. Harmony is how humans take the *Dao* (Holy Way) in the world. Thus, in the end, welfare will encompass heaven and earth, all creatures and objects will be preserved.

> "When it is possible to maintain the Middle and Harmony, then prosperity will cover the heavens and the earth, and all beings and things will be preserved" (Zhong Yong Main Chapter 5: 5).

War, occupation, climate change, extremism, suicide bombing, trade wars, greed, desire to rule over other people and nations, flood, closed dialogue, blasphemy, hate speech, negating and hating others, feeling righteous and condemning others, hoaxes, not knowing the goodness in the things we hate and not knowing the necessity of the things we like and other matters is the result of our failure to be centrist and harmonious as well as taking the middle ground that keeps us away from social justice (prosperity), harmony and world peace.Knowing the beginning and the end, the start and the destination, and what is the first and what is later is a telltale sign that someone is close to dao. "Each object has a base and an end, each case has a beginning and an end. When one who knows what is first and what is then, he is near the dao (Holy Way). " (Zhong Yong Main Chapter:

3) Centrist behavior is a manifestation of such principles. Trying to understand and comprehend the desires of others, of course, requires sacrifice that is sometimes not insignificant, but such sacrifice must be done for the sake of establishing a harmonious relationship. The Prophet Kongzi said: "Those who can be invited to learn together may not necessarily able to travel towards dao (the Holy Way), those who can be invited to take the holy path may not be invited to stand firm together, and those that can be invited to stand firm together may not necessarily be in agreement. " (Lunyu. IX: 30).

Indonesia, which is originally pluralistic, has quite strong cultural roots and also has social capital as a foundation for religious moderation.

In the Confucian tradition, harmony can be produced because of differences. But, to be harmonious, each of the different things must be precisely in the right proportion (*proportional*). *Zhong* or Middle is everything that is right, in terms of amount, time, temperature, distance, speed, and so on. *Zhong* can also be interpreted as something that is not too fast and not too slow, not too long and not too short (time), not too much or not too little (amount), not too high and not too low (position), not too far and not too close (distance), not too thick and not too thin (shape), not too hot and not too cold (temperature), and so forth.

Therefore, *Zhong* is defined as everything that is right, in regards to time, place, or size. *Zhong* is closely related to factors of time, place, and size, like a proverb saying "in the right time." In that sense, *Zhong* functions to

achieve harmony. In other words, it is to harmonize what is contradictory because of differences.

That is all the foundation of moderation in the religious traditions of religion that exist in Indonesia. At this point, Indonesia is naturally plural with strong cultural roots and social capital as a basis for religious moderation.

D.   Religious Moderation Indicators

As stated earlier, moderation is like a pendulum moving from the edge and always inclined toward the center or axis (centripetal). It is never motionlessly static. Moderate attitude is basically a dynamic state, always moving, because moderation is a continuous process carried out in people's lives. Moderation and moderate attitudes in religion always contest with the values that are on the right and left. Therefore, when measuring religious moderation, we must visualize the occurrence of contestation and the struggle over values.

The pendulum analogy can be further explained as follows, "A person's religious attitude is strongly influenced by two things, namely: mind and revelation. The partiality on minds can be considered as leftist extremism, which often results in the ignorance of the text. Conversely, a literal understanding of religious texts can also lead to a conservative attitude—where he or she only accept the absolute truth of a religious interpretation."

A moderate will try to compromise both sides. He or she can move to the left by utilizing his or her mind— but not being extreme by staying in there. Also, he or she

can swing to the right to be guided by the text, while still understanding the context.

Then, what are the indicators of religious moderation? We can formulate as many measurements, limitations, and indicators as possible to determine whether a particular perspective, attitude and religious behavior is moderate or extreme. However, for the sake of this book, four indicators of religious moderation will be used, namely: 1) national commitment, 2) tolerance, 3) non-violence, and 4) accommodating local culture. These four indicators can be used to identify how strong religious moderation is practiced by Indonesian people, and how much vulnerable they are. These vulnerabilities need to be acknowledged so that we can identify and take appropriate steps to strengthen religious moderation.

National commitment is a very important indicator to determine the extent to which one's perspective, attitude, and religious practices have an impact on loyalty to the basic consensus of nationality. It especially relates to the acceptance of Pancasila as a state ideology, one's attitudes towards ideological challenges that are opposed to Pancasila and nationalism. Acceptance of the principles of the nation set out in the 1945 Constitution and the regulations below is also a part of the national commitment.

This national commitment is critical to be used as an indicator of religious moderation because, as the Minister of Religious Affairs, H.E. Lukman Hakim Saifuddin, repeatedly expressed, "In the perspective of religious moderation, practicing religious teachings is the same as carrying out

obligations as citizens. That fulfilling obligations as citizens is a manifestation of religious teachings."

Tolerance is an attitude to provide space and not interfere with the rights of others to believe, express their beliefs, and convey ideas, even though different from what is commonly believed. Thus, tolerance refers to openness, grace, voluntary, and acceptance of differences. Tolerance is always accompanied by an attitude of respect, accepting different people, and positive thinking.

As an attitude in dealing with differences, tolerance becomes the most important foundation in democracy, because democracy can only work when someone is able to hold his or her opinion and then accept the opinions of others. Therefore, the maturity of a nation's democracy can be measured by the extent of the nation's tolerance. The higher tolerance for differences is, the more democratic a nation tends to be, and vice versa. The aspect of tolerance is actually not only related to religious beliefs, but can to differences in race, gender, sexual orientation, ethnicity, culture, and so on.

In the context of this book, the emphasis of religious tolerance is interfaith tolerance and intra-religious tolerance, both related to social and political tolerance. This does not mean that tolerance outside the issue of religion is unimportant, but this book only focuses on religious moderation, where religious tolerance is at its core.

Through interreligious relations, we can see attitudes towards followers of other religions, such as willingness to dialogue, cooperate, establish places of worship, and experience in interacting withothers. Meanwhile,

intra-religious tolerance can be used to respond to minority sects that are considered deviant from the mainstream belief of the religion.

While radicalism, or violence, in the context of religious moderation is defined as an ideology and understanding that desire to make changes to the social and political system by using violent/extreme ways in the name of religion, verbally, physically, and mentally. The essence of radicalism is the attitude and actions of a person or group of people that use violence to bring about the desired change. Radical groups generally want these changes in a short time and in drastic ways which are contradictory to the prevailing social system. Radicalism is often associated with terrorism, because radical groups will do anything they want to achieve their wishes, including terrorizing those who are different from them. Although many associate radicalism with a certain religion, basically it is not only related to a certain religion. But, radicalism can be inherent to all religions.

Radicalism may arise because of perceptions of injustice and threat experienced by a person or group of people. Perceptions of injustice and feelings of being threatened do not necessarily give birth to radicalism. However, radicalism will be born if it is managed ideologically by generating hatred towards certain groups, who are considered as sources of injustice, and parties who threaten their identity.

Injustice has broad dimensions, such as social injustice, economic injustice, political injustice, and so on. Perceptions of injustice and feelings of being threatened can emerge together, but they can also be separated. The perceptions

of injustice and feelings of being threatened lend support for radicalism, even terrorism. However, the person is not always willing to commit radical acts and terror.

On the other hand, religious practices and behaviors that are adaptive to local culture can be used to determine the extent of the willingness to accept religious practices that accommodate local culture and traditions. Moderate people have a tendency to be friendlier in accepting local traditions and culture in their religious behavior, as long as it does not conflict with the subject of religious teachings. The religious tradition that is not rigid is, one of them, characterized by a willingness to accept other religious practices and behavior. That does not merely emphasize normative truth, but also accepts religious practices based on virtue, insofar the practice does not conflict with the principle in religious teachings. Conversely, there are also groups which tend not to be accommodative of tradition and culture, because practicing tradition and culture in religion will be considered as actions that pollute the purity of religion.

However, this religious practice cannot necessarily determine the moderation of the individual. This can only be used to simply highlight general trends. The view that someone who is more accommodating to local traditions will be more moderate in religion must still be proven. It may be that there is no positive correlation between moderate attitudes in religion and accommodation with local traditions in religion.

E. Moderation Between the Leftist Extremism and Rightist Extremism

Some writings on religious moderation often focus solely on placing the moderation movement as a solution to addressing the problem of religious conservatism or what is often referred to as rightist extremism. This illustrates an incomplete understanding of religious moderation, because in fact religious moderation does not only aim to mediate those who tend to have ultraconservative religious understandings, but also groups who have a liberal perspective and behavior, or what is often referred to as leftist extremism.

Both leftist extremism and rightist extremism are like centrifugal motion which moves from the center axis to one of the most extreme sides. On the one hand, those who stop at liberal religious perspectives, attitudes, and behaviors will tend to commit the extremism of thoughts in interpreting religious teachings. They are deprived of the religious texts. On the other hand, those who stop at the opposite side (of the rightists) will extremely understand religious texts without considering the contexts. Religious moderation aims to mediate these two extremes, emphasizing the importance of substantive internalization of religious teachings on the one hand, and contextualization of religious texts on the other.

The religious views of some Muslim scholars who justify sex outside marriage, for example, are cases of liberal interpretations that can be categorized as leftist extremism. Although this interpretation is also based on the Qur'anic

text on *milk al-yamin* (slavery), but its application in the today's context is considered by most religious leaders to be too far out of the meaning of the text. In other words, it is too extreme because culturally slavery tradition has been eliminated.

On the other hand, black and white (simplistic) religious views in understanding Divine texts are also often trapped at the other extreme for some people feel they are in the right and the others are wrong. In the context of religion, this kind of views, attitudes, and extreme behavior will encourage adherents to refuse to accept the views of others and to insist on their own interpretation of truth. From this comes the term "hardliners," "extreme," or "extremism," which is associated with ultra-conservative religious practices.

One of the initial features of one's conservatism in religion is that he or she has fanatical views, attitudes, and behaviors towards one religious interpretation. He or she often rejects other's different views, even though he or she recognizes the existence of that view. In worse cases, an ultra-conservative person will even further criticize and try to eliminate the presence of other people's different views. For them, the black and white perspective (simplicity) in religion gives more confidence than accepting the diversity of interpretations that are considered to cause confusion.

That is why, despite being a minority, an extreme ultra-conservative is generally 'louder' and more able to

> **Religious moderation not only aims to mediate those who tend to have ultraconservative religious understandings, but also groups who have liberal religious perspectives, attitudes, and behaviors.**

attract the attention of the public, rather than a moderate, who tends to be silent and reflective (silent majority).

Conceptually speaking, ultra-conservative views, attitudes, and practices often emerge from an extreme theocentric perspective in religion; they ignore the anthropocentric dimension. Theocentrism indoctrinates its followers to interpret worship as an effort to "delight" God, through a number of rituals of worship, in their narrow understanding. Imagination "for the sake of defending God" that is embedded in the way of thinking, makes this group interpret worship and religion only in the perspective of "satisfying the lordship"; while they ignore the values and functions of religion for humanity (Masdar Hilmy, "Antroposentrisme Beragama," *Kompas* 4/7/2018).

There are many reasons for certain groups to spread extreme and "hard" ideologies in religion. Some of them claim that their actions are justified in order to encourage goodness and prevent evil (*amar ma'ruf nahyi munkar*); they also often claim that they are correcting the understanding, attitudes, and behavior of people who according to them are heretical; they resist a state leadership which is considered unjust and violating religious teachings (*thogut*). In some cases, they also feel threatened by the expansion of the others (*liyan*); this includes feeling threatened by the emergence of extremist liberal movements.

Extremism and violence certainly are not part of the essence of any religious teaching. That is why such an extreme ideological logic will never be able to influence religious people in large numbers, because the essence of true religion is to care for the dignity of humanity whose

values are necessarily accepted by most people. Those who campaign for extreme religious views and ideologies usually are small groups which avoid debates or academic discussions and are more likely to choose radical movements and actions.

What makes radical extreme groups look 'bigger' than they really are is simply because their voices and religious views are 'noisy' in the public sphere. They often seek attention by taking action outside of the ordinary, whose purpose is also to gain sympathy. Initially, with this strategy, these groups may succeed in making the people afraid and uneasy, but, in the end, they actually will never succeed. The Prophet's teachings and calls are always carried out with great affection.

To prevent this, the consolidation of moderate religious groups must be fostered and partisan egoism must be avoided for the sake of greater harmony. Thus, religious extremism cannot grow. In the context of Indonesia's sociopolitical order, for almost two decades, religious extremism has become the attention of all parties, both nationally and globally. Acts of violence in the name of religion that have occurred in a number of countries have caused tension for all people. This phenomenon can, at some extent, give rise to symptoms of mutual suspicion of certain religious groups which, then, are considered as a cause of violence.

The phenomenon of extremism is also a bitter experience for Indonesia. A number of acts of terrorism havetaken the lives of hundreds of innocent people. Religious extremism accompanied by violence gives a

gloomy image to a peaceful religious order for the face of universe. This is also very alarming when viewed in a naturally pluralistic national frame.

Thus, by taking into account the adverse effects of extremism (both leftist extremism and rightist extremism), the vision of religious moderation whose conceptual understanding has been described above becomes a necessity.

In the context of nationhood and statehood, the vision of religious moderation is also undoubtedly obligatory, because, as already stated, one indicator of religious moderation is the existence of the national commitment. This means that it is not to force one religion into the state ideology, but at the same time not to uproot the spirit and religious spiritual values of the whole state ideology.

Religious moderation, which emphasizes religious practices in the middle path, can be a way out, both to strengthen efforts in internalizing religious moral values and to create non-violent religious life.

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THE SECOND PART

EMPIRICAL EXPERIENCES OF RELIGIOUS MODERATION

Socially and politically, Indonesia has a strong foundation to develop the idea of religious moderation. There are at least 3 (three) basic principles of the state adopted by Indonesia. These three principles greatly enable the growth of the moderate character of Indonesian citizens as nation, state, and religion people, namely:

First, Indonesia is neither a secular state, nor a theocratic (religious state), but it is a nation state based on religion. A country is called a religious state if it enforces the law of one religion as national law. The religiousness of Indonesian state does not lie in enforcing certain state. Indonesia is also not a secular state, because Indonesia does not completely separate state affairs from religious matters.

Second, the state is obliged to guarantee and protection of religious freedom in a broad and responsible manner. By practicing religion, one transforms a religious teaching as a way of life based on the belief that the chosen way is the right path. Because it comes from self-confidence, the most decisive of one's religiousness is conscience. Therefore,

religion is the most private matter. Whether a person believes and practices a religion or not is determined by personal beliefs and motivations; the consequences are borne personally.

Third, the State protects diversity or heterogeneity in religion, culture, and ethnicity. The internal guarantee of pluralism in society is a good medium for the growth of religious moderation. Every believer can express his or her religion without having to worry about pressure from other adherents. In addition, every believer will respect the expression of other adherents' religions. This is a concrete expression of religious moderation in society.

This section will explain several empirical experiences of the application of religious moderation in the Indonesian context, wherein the people are pluralistic and multicultural, and have basic principles of being state citizens as previously discussed.

A.   The Context of Multicultural Community

One of the important arguments for religious moderation, especially in Indonesia, is the fact that Indonesian society is incredibly plural and multicultural. Our nation consists of various ethnic, ethnic, religious, linguistic and cultural backgrounds. Naturally, diversity results in differences, and every difference potentially breeds friction or conflict for that may result in imbalances.

Religious moderation aims to create balance in religious life. Balance is crucial because God creates everything in this world in pairs. Religious moderation maintains that, in

practicing religious teachings, a religious adherent is not trapped in extremism of both sides.

As a plural and multicultural nation, Indonesia has shown balance that is exemplary. Although Islam is the majority religion, the state has balanced the interests of other religious communities. This is apparent in the fact that Indonesia is the country that places the most national day offs based on the holidays of all religions, ranging from Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Various cultural rituals that are rooted in tradition, customs, and local wisdom are also widely preserved in order to maintain harmony and balance. The role of the state in maintaining this balance is crucial because it determines the creation of moderation which is one of the pillars of justice.

Plentiful historical records, artifacts, and local sources have shown that the spread of one religion in Indonesia was carried out through the help of different ethnic and religious communities. There

God created everything in this world in pairs. Religious moderation maintains that, in practicing religious teachings, a religious adherent is not trapped in extremism of both sides.

is no major conflict or war in the name of spreading religion. They lived side by side; peace is the main message. The architecture of houses of worship of one religion has never been in opposition to architectural patterns and motifs influenced by other religions. They can stand together with harmony.

Every religious community believes and obeys the main teachings of their religion, but is still able to dialogue

and cooperate with those who are different. We have learned that leaders of different religions were united against colonialism, and stoodin a joint agreement not to separate religion from the state ideology, Pancasila. Such is the valuable social capital of Indonesia.

Although there are occasional conflictsand friction, but, generally speaking, every religious adherent in Indonesia has basic social capital in the form of relationships based on mutual trust, positive thinking, and overriding negative prejudices against different groups. This positive basic social capital is very important as the foundation for creating empathy, loving one another, and communal cooperation. Relations between these diverse groups usually experience increased tension when other triggering factors are present, such as political contestation, local elections, or presidential elections.

Indonesia is indeed a nation that is religiously plural and has a expansivepopulation. Referring to the latest data from the 2010 Population Census, the total population of Indonesia was 237,641,326 people. Based on the census, Islam is the most widely practiced religion by the Indonesian citizens. A total of 207.2 million people (87.18 percent) of Indonesia's population claim to be Muslim. It is followed by Christians at16.5 million people (6.96 percent), Catholics at 6.9 million people (2.91 percent), Hindus at 4 million people (1.69 percent) Buddhists with 1.7 million (0.72 percent), Confucians at 0.11 million (0.05 percent), and other religionsat 0.13 percent (2010 Population Census, BPS).

Diversity in religions is compounded by diversity in religious interpretation, so it is not surprising that there

are many schools and sects in each religion. All this is due to differences in people's capacity and ability to think, perceive, and approach. In addition, religious texts in one religion are indeed open to various interpretations that can lead to diverse and even conflicting religious sects and groups.

Diversity is a necessity because God has commanded the people to greet, know, communicate, and stand in solidarity with each other. However, diversity in terms of religions and their internal conflictss may also potentially cause religion-based conflicts. In the multi-religious context of Indonesia, adherents tends to be trapped in a situation wherein they believe that their religion is the most righteous and the others are wrong. This situation is highly likely to produce conflicts in the name of religion.

Luc Reychler (2006: 7) explains the theory of Peace Architecture which states, in the management of religious differences, a number of conditions are needed. *First*, there is an effective and harmonious communication channel. This allows the process of discussion, clarification, and correction of the dissemination of information or rumors that have the potential to cause tension between social groups. *Second*, peace and conflict management organization activities can be also one condition. It can be formal institutions, like courts, and also can be informal institutions, like traditional and religious organizations. *Third*, there must be pro-peace figures who have influence, resources, and strategies in preventing mass mobilization by pro-conflict figures. *Fourth*, another condition is social political structure that supports the realization of justice among the people. *Fifth,*

the existence of a just social political structure for the survival of social integration.

This demonstrates that religious groups have a mechanism to overcome the failure of the state in anticipating and preventing the emergence of violent conflicts in the name of religion. The management of religious harmony cannot rely only on the top down method initiated by the government, but also using a bottom up method initiated by society.

In the context of Indonesia as a multicultural country, problems in religious communities continue to happen. The Research and Development Center for Religious Society Guidance and Religious Services of the Ministry of Religious Affairs of Religion has reported several dynamics and conflicts of religious cases in the Annual Report on Religious Life in Indonesia. The Annual Report has been conducted since 2010 and is published annually.

According to the Annual Report on Religious Life, in general, the actual religious issues that emerge and are prone to conflict are those related to religious sects, understanding, and movements, construction of places of worship, as well as issues of radicalism, extremism, and terrorism.

The emergence of various religious issues shows that this nation still struggles to instill diversity unto itself. Plurality is still considered a threat. When tracked carefully, the roots of conflicts between one another are not the same. Some are triggered by economic inequality and political feud, and some others are by religious contestation itself. However, the conflicts that occurred in the last few years

indicate that the people's understandingof religion is one of the reoccuring triggers for the creation of the conflicts. Regrettably, religion that should have been a social unifier is in fact a part of the triggering factor for various conflicts.

Those conflict resolutions require strategies and approaches based on inclusive attitudes in addressing differences, accommodating (flexibility) to culture, and being able to contextualize religious values without losing the principles and essence of the teachings. In this case, the perspective of religious moderation is important to respond to the issue of religion. For this, Indonesia is incredibly fortunate because it has a strong socio-cultural capital to implement religious moderation.

Indonesia is known as one of the largest multicultural and diverse countries in the world—the United States and India are the other two. This is apparent from Indonesia's diverse and complex geographical and sociocultural conditions. Regarding its complexity, experts claim it is very difficult to describe the exact anatomy of Indonesia. The diversity of the Indonesian people is apparent both horizontally and vertically.

Horizontally, the diversity of the Indonesian people is apparent from differences in ethnicity, religion, food, clothing, local languages, and culture. Vertically, diversity of the Indonesian people is apparent from differences in socio-cultural, economic, and educational levels. This country not only has become influenced by various ethnicities, but also by philosophical influences (such as Europe, China, India, Portuguese, Buddhism, Hinduism, Islam, Christianity,

and others). This is a a trove of wealth and uniqueness for Indonesian people.

The founders of the nation were well aware of the diversity of such multicultural societies. Diversity is considered to be invaluable wealth when preparing for the Republic of Indonesia which then is based on Pancasila. Therefore, maintaining diversity in the unity and integrity of the nation is critical. Diversity has grown and developed since hundreds of years ago as a form of inheritance from the ancestors. Various studies concluded that cultural pluralism in the Southeast Asian region, especially in Indonesia, Singapore and Malaysia, is very striking. Only a few places in the world are as diverse as this region. Therefore, in Western political theory in the 1930s and 1940s, Southeast Asia, especially Indonesia, is considered as a "classic locus" (best place/reference) for the concept of a plural society.

The perception that Indonesia is the best place to describe a plural society is not an exaggeration considering the diversity of this nation. Research on Indonesian diversity has evolved to be a multicultural concept, which refers to the concept of harmony that is nurtured in cultural differences wherein everyone has to value and respect for the diversity of other people's cultures in a community.

Multicultural society is also defined as a society consisting of various kinds of culture, with a slightly different conception of the world, history, values, forms of social organization, customs, and habits. Multiculturalism also refers to the wisdom to view cultural diversity as a fundamental reality in social life. This wisdom will be

nurtured well if each individual is willing to open up to live together.

Thus, one must be aware that diversity in life is something that cannot be avoided, denied, and rejected. In political perspective, multiculturalism exists and grows in the context of national and ethnic differences. Multiculturalism is part of a greater struggle for a more inclusive and tolerant democracy.

Multiculturalism and pluralism reflected in Indonesia are bound together as the principle of national unity which is then known as *Bhinneka Tunggal Ika* (Unity in Diversity). That motto written under the auspices of the Republic of Indonesia means "Even though we are different in religion, race, ethnicity, language, and culture, but we are integrated in unity under the Republic of Indonesia." As words of wisdom, *Bhinneka Tunggal Ika* has a enormous power to unite the differences of the Indonesian people. This sentence was taken from the "Sutasoma Book" of the 14th century written by Empu Tantular. This demonstrates that Indonesian people have always been aware of their diversity and differences, both ethnically and religiously.

During the colonial period, this spirit of diversity was created to foster Indonesian people's zeal of the unity. The Youth Pledge Congress on October 28, 1928, also illustrated the enthusiasm of Indonesian people to unite with each other without problematizing diversity. In this context, tolerance was essential because it acted as the key and mediation to realize the spirit of unity.

However, as a blessing from the Almighty, diversity is not free from challenges that often arise in the midst of

social life in Indonesia. If not accepted as a blessing and the treasure of the nation, differences can lead to strife and conflict in a multicultural society. This will happen if diversity is considered as a space that is born from the attitude of "togetherness" by considing that other people are not part of the group.

For Indonesia, the multicultural context of its society is like fertile ground to sow seeds of moderation and democracy. This land is a blessed by an expensive social and cultural capital which we must protect together.

B. Socio-Cultural Capital of Religious Moderation

Religion plays an important role in the life of Indonesian people, especially in developing social norms. Religion, on the one hand, requires its adherents to be exclusive. But, on the other hand, it also teaches an inclusive and open attitude. Religion exists as an effort to defend the right to life of the people and protect the livelihood of human life. Religion has a very important position and role in the life of Indonesian citizens.

Recognition of the position and the significance role of religion is reflected in the establishment of the principle of *Ketuhanan Yang Maha Esa,* the God Almighty, as the first principle of the state philosophy, "Pancasila" (the Five Principles). It is also understood as the principle that animates the other four principles. Therefore, the religious development in Indonesia is not only an integral part of the national development, but also a part that should underlie and inspire the overall direction and objectives of the National Long-term Development Plan. The long-term plan

is set for the period 2005-2025 to realize the vision of an "Independent, Advanced, Just, and Prosperous Indonesia."

Compared to other countries, Indonesia is very fortunate to have a number of religious non-government organizations that are able to make a significant contribution in strengthening harmony and

The establishment of the Republic of Indonesia to the present date is proof that this country still has strong social capital to overcome existing conflicts.

democracy. This has received wide recognition internationally, especially from countries that are also plural and multicultural but do not have religious masses. Democratic figures, religious leaders, and intellectuals in Indonesia also believe that the religious organizations in Indonesia have made an infinite contribution to the survival of the life of the nation and religion.

This situation can happen because almost all religious organizations in Indonesia have entrancedly grown among their followers. The followers believe that they have a joint obligation, as well as a contribution, to build a model of typical religious practices which are not uprooted from cultural and social roots. And, at the same time, they continuously receive, adapt new cultures, and innovate to progress developments in various fields.

In addition to being strong on religious values, the religious organizations in Indonesia also have a great commitment to nationality, the Unitary of the Republic of Indonesia, democracy, and noble values of tradition and culture that have long been developing. Thus, it has formed a national character as a religious and moderate nation.

This further proves that the religiosity that is more inclined between the two extreme poles, either the rightist or the leftist, is not suitable for a sustainable life of the nation and state. Our nation has chosen a moderate path which is embodied in the Five Principles (Pancasila) which are then agreed to become public moral values.

From the perspective of any religion in Indonesia, Pancasila is indeed in tune and in harmony with the goal of religious teachings being revealed. That is reflected in the first principle in which it holds a spirit to realize common good by relying on religious values. Furthermore, the second principle emphasizes the protection of life which is fundamental for humans. In the third principle, there is a guarantee for the nation unity. The fourth principle reflects the protection of reasoning and wisdom. Finally, the fifth principle is a guarantee for securing people's wealth.

With all these considerations, Indonesia is an ideal pot for national life, because it places religious relations in harmony with the state. This good practice must be advocated and campaigned massively to the public—that the moderate religious understanding is the nature of our nation. This is a legacy that we must preserve together.

Besides having a very important portion, religion also occupies a unique position in the life of the statehood. This is reflected in a well-known formula of the relationship between religion and the state in Indonesia, stating "Indonesia is not a theocratic state, but not a secular state." This formula means that the national and state life structure is not based on one particular religious understanding or belief, but on the values of nobility, virtues, and

righteousness; the values which are contained in religion are recognized as sources and spiritual, moral and ethical foundation for the statehood.

We are in the most diverse country in the world, Indonesia. This very high diversity also holds the very high potential for disintegration. Pluralism is a positive potential when properly maintained and managed. On the contrary, it can be a source of conflict if it is not accompanied by a strong cultural understanding and commitment to maintaining diversity. So far, Indonesian people have shown a lot of their local wisdom in maintaining unity and integrity. Such a local wisdom is a valuable social capital to build moderate religious perspectives, attitudes, and practices.

With the diversity of religions, Indonesia is indeed not free from conflicts in the name of religion. Some cases occurred in a number of regions in Indonesia have shown that there are still certain individuals and groups that have a low level of tolerance. This also confirms that the condition of Indonesian people who have lived for hundreds of years in diversity does not guarantee immunity from conflict and disputes, including those related to religious issues. However, we are quite sure that Indonesia can face these challenges and this optimism must be nurtured. The establishment of the Republic of Indonesia until now is the clear proof that this country still has strong social capital to overcome the existing conflicts.

One of the social capitals characterizing Indonesia is "gotong royong" habits (mutual cooperation) which have long been attached to every level of society. The word "gotong" has the meaning of lifting or bearing, and the word

"royong" means together. Gotong royong can simply be defined as raising or doing something together. It is a real manifestation of the spirit of unity of Indonesia. This habit has high moral values, such as togetherness, empathy, mutual assistance, and prioritizing the common interests. It can be found in the daily activities of the Indonesian people, such as in celebrations, social services, agricultural activities, disasters, death, and even social and religious activities. Gotong royong illustrates how the Indonesian people prioritize humanity and equality over differences.

Take this as an instance; the togetherness shown by the residents of Cempaka Baru, Kemayoran, Central Jakarta, on August 26, 2019, is one form of mutual cooperation related to social-religious activity for that event does not irritate each other's beliefs.

At that time, the closing casket ceremony service for a Christian who died had to be carried out in front of the Darussalam Mosque. That ceremony was led by a priest and attended by families and Christians around the mosque. It was carried out after the family requested permission from the Mosque Prosperity Council in order to use the mosque's yard for the ceremony service. The reason is that the alley leading to the funeral home is too narrow, so it complicated the coffin coming out to the house. The board of the council permitted them to use the mosque yard for that ceremony with the intention of doing good to help each other, even though they were different in religious beliefs.

Regarding the event, the Minister of Religious Affairs, H.E. H.E. Lukman Hakim Saifuddin, gave a high appreciation to the mosque council. He explained that the event may be

just an ordinary event for the council and local residents—that it is just a *gotong royong* (mutual cooperation)—but for the wider community and the eyes of the world it is an example and evidence that tolerance among religious believers in Indonesia is very high. In Indonesia, each religious community believes that religion is essentially revealed to always spread peace and grace for others.

In addition, another social capital owned by the Indonesian people is a culture of "musyawarah" (deliberation). It has been implemented by the Indonesian people since a long time ago. Indonesian people are very aware of the importance of deliberation in solving all kinds of problems in social life. This method is a way for every citizen to be able to give and listen opinions to each other. In *musyawarah*, no person or group can dominate and force their will. This culture is practiced by the Indonesian people to reach a mutual agreement (consensus) in realizing the common good.

Thanks to the experience of the Indonesian people who are able to face the challenges of differences by always promoting shared interests. Indonesia often plays a role as an intermediary and initiator of peace over conflicts in the Southeast Asian region. For example, Indonesia was once the mediator of the conflict that occurred when Vietnam occupied Cambodia. By holding the Jakarta Informal Meeting (JIM) in 1988-1989, the mediation bore positive results in which Vietnam finally withdrew its troops from Cambodia.

Indonesia also succeeded in mediating conflicts in Mindanao between the Philippine government and the

Moro National Liberation Front (MNLF). With the assistance of Indonesia, a peace agreement can finally be realized by the signing of an agreement to create the Autonomous Region for Muslim Mindanao. In addition, Indonesia is also a peace initiator who actively provides input on the Rohingya conflict in Myanmar. The cultures of mutual cooperation, deliberation, and always prioritizing the common interests owned by the Indonesian people have become an important capital in the application of religious moderation.

Moreover, another important capital is that Indonesian people have empirical experience implementing religious moderation in solving the number of religious problems that arise. One example of a case that can be raised here is the construction of the Nur Musafir Mosque in Batuplat Village, Alak District, Kupang City, East Nusa Tenggara. The mosque was built in the middle of a majority Christian settlement. The mosque construction initiative was from the need for mosques in the region for Muslims in there reach 279 people. To worship, they must go to the city of Kupang and it is relatively far away from their place.

The construction of the Nur Musafir Mosque was not free from problems. In 2011, the first phase of the construction was carried out. It was told that the development could begin after the mosque construction committee completed all the required documents such as a permit from RT/RW and *lurah* (the head village), recommendations from the Kupang City Religious Harmony Forum (FKUB), the Mayor's decision letter, the approval letter from the Kupang City Parliament, and the letter support from the local non-Muslim community.

The conflict arose after the Christian community and youth of the local Karang Taruna protested and refused the construction of the Nur Musafir Mosque because they thought there was a fraud in the completion of the building permit files. According to them, the signature (agreement) data of support from 65 Christians who were used as requirements were data for receiving meat, not for building mosques. In 2002, a citizen donated land for the construction of a mosque, but was also rejected by residents. To avoid the escalation of the conflict, the Kupang City Parliament recommended that the mosque construction be temporarily stopped.

To investigate and follow up on this conflict, the regional government formed a Team of Nine led by the Kupang City Regional Police. This conflict was distracted because the city of Kupang held a mayoral election. After the election, the meetings to resolve the conflict were then continued. The new elected mayor, Jonas Salean, gave the fact-finding team consisting of MUI, FKUB, and the Kupang Kasatintel Police, and the Team of Nine to investigate the conflict. On June 27, 2013, the Kupang National Political Unity and Community Protection Agency (Kesbang Polinmas) held a meeting with all components of the Batuplat community, sub-district, village, religious leaders, youth organizations, and the Regional Leadership Forum. This meeting resulted that Christians in Batuplat strongly supported the construction of the Nur Musafir Mosque, but demanded that all administrations be equipped according to applicable regulations.

In April 2015, the National Commission on Human Rights (Komnas HAM) conducted a mediation by involving the mayor and his staff, the Ministry of Religious Affairs, FKUB, Chair of the Synod of the Evangelical Christian Church of Timor, and youth leaders. The purpose of this mediation is to obtain a peaceful and non-violent reconciliation. On August 31, 2015, a traditional ceremony was also held so that people could forget each other's mistakes and forgive each other. After these meetings are held, the construction of the Nur Musafir mosque could be continued.

On April 11, 2016, the start of the construction of the Nur Musafir Mosque was held. The event was led by the Mayor of Kupang together with the Director General of Islamic Community Guidance of the Ministry of Religious Affairs, and the Director General of Christian Community Guidance. Interfaith harmony could be seen in this event because it was attended by all levels of society, such as the Chairperson of the Indonesian Ulema Council of East Nusa Tenggara, the Kupang City Police Headquarters, the Kupang City Ansor Youth Movement, the Kupang City Interfaith Youth, and the Regional Coordinating Forum. The construction of the Nur Musafir Mosque confirms that the Indonesian people prioritize deliberation with a non-militaristic approach to religion-based conflict resolution.

Another empirical experience that illustrates moderation as a way to solve problems is the case of the rejection of Slamet Jumiarto and his family who want to live in RT 8, Dusun Karet, Pleret Village, Pleret District, Bantul. The reason was that they have different faith from the community's. After learning about an ad offering a house at

a suitable price, Slamet contacted the broker and the owner of the house. Long story short, he immediately lived in the house. When he asked about his status as a non-Muslim, the broker and homeowner ensured that the neighborhood which was Muslim community would not object to that status.

On the following day, Slamet met with the head of the local Neighborhood Association (RT) for permission and provided a photocopy of the National Identity Card, Family Card, and marriage certificate. However, when the RT head learned that Slamet and his family were Catholic, he refused Slamet and his family to stay in Karet Village. According to the head of RT 8, the refusal was based on the Decree No. 03/POKGIAT/Krt/Plt/X/2015 which prohibited non-Muslims from living in Pleret Village. Slamet then met with the local Village Head, but he and his family were still not granted a residence permit. The head of the Dukuh (Hamlet) explained that a regulation prohibiting non-Muslims from living in the village of Pleret was made by around 30 community and religious leaders with the intention of anticipating a mixed funeral between Muslims and other religions.

The Bantul Regency Government together with the Ministry of Religious Affairs of Jogjakarta Regional Office then initiated a meeting for mediation at the Bantul Regency Regional Secretary office. This meeting also was attended not only by Slamet, but also by the head of the hamlet, RT and local lurah. This meeting also agreed to the regulation prohibiting non-Muslims living and settling in the Pleret area from being revoked. The village officials who made the regulation apologized. The forum considered the decree

was not based on the Republic's principle and contradicted the diversity. It did not allow meetings between different identities and raised concerns, suspicions, fears and threats in seeing different identities. Such a regulation would encourage social exclusion, legalize intolerance, violate rights and result in moral injury to minorities.

Another story that can be a reference for best practice in solving religious problems is the story of the Jakarta Cathedral Church changing the Mass schedule on Muslim holidays. On Sunday June 25 2017, Muslims in Indonesia celebrated Eid al-Fitr. Many Muslims in Jakarta used the Istiqlal Mosque (located in front of the cathedral) to perform Eid prayers in the morning. At the same time, Christians also held mass at the Cathedral Church which was usually held for six times, namely at 6am, 7.30am, 9am, 11am, 5pm, and 7pm.

Because the location of the Istiqlal Mosque and the Cathedral Church is close, the Church Parish Council decided to change the Mass schedule to be held only four times, at 10am, 12pm, 5pm, and 7pm. The management of the Cathedral Church invited Muslims to use the church yard for parking as their support for the implementation of the Eid prayer. The story of tolerance among religious believers was apparently repeated at the Eid Al-Adha prayer on August 11, 2019 at the Istiqlal Mosque.

Those all empirical practices to knit tolerance and diversity in this country continue to grow. The practices not only occur in forums—space for people to meet different religions, ethnicities, and races—but also occur in the form of solidarity of fellow humans (as told above). In many regions,

people have initiated building monuments as symbols of peace, such as the Merpati Peace Monument in the Padang City, the Peace Monument in Sampit City, the Love Peace Monument in Tanjung Selor, North Kalimantan, and many others. More specifically, the Love Hill in Minahasa, North Sulawesi, is inspired by the attitude of the tolerant Minahasa and Tomohon people. Various peace monuments and even murals are silent reminders of the importance of knitting and maintaining tolerance.

From all corners of the country, every form of tolerance flows to knit harmony. We know, Hindus and Muslims in Keramas Village, Blahbatu District, Gianyar, Bali, live in harmony. To strengthen harmony, an active tolerance must be built and must be carried out by both groups. When Hindus carry out religious activities in *Nyepi*, Muslims participate in parading *Ogohogoh* and donating drinks and food to Hindus.

Conversely, when Muslims practice fasting, Hindu neighbors honor it by issuing a ban on not eating, drinking and smoking cigarettes in front of fasting Muslims. When Muslims celebrate the Prophet's Birthday, Hindus will give donations in the form of food. Also, when Eid al-Fitr, Hindus come to stay in touch. This indicates that mutual respect is a meeting point for harmony and is a social foundation that can be utilized as a space for dialogue when social problems occur between two parties.

Indeed, such a tolerance (like a case found in Keramas Village) is also easily found elsewhere. On religious festivals, like Eid al-Fitr, Javanese people normally use the term "*ujung*." *Ujung* is gathering activity to neighbors and

relatives for forgiving each other. The activity is practiced by all levels of society, tearing down religious boundaries. Other activities are patrolling together, guarding each other's place of worship, and mingling with each other for grieving for deaths.

Furthermore, a tolerance model was also reflected in the case of Balun Village, Lamongan (Huda, 2015). Balun Village is the most unique village in Lamongan Regency, maybe even in Indonesia. In this village there are three religions that are embraced by its citizens, namely Islam, Hinduism, and Christianity. The relation of socio-cultural and socio-religious life is relatively peaceful and full of tolerance in the midst of religious differences. For this this village is known as "Pancasila Village" or "Inclusive Kampung." Of course, this phenomenon is interesting because, though different, the people can build a peaceful and harmonious socio-cultural life order—In other areas, differences can be legitimacy or trigger of conflicts and violence.

The tolerance model patterned in Balun Village is as follows. *First*, the pluralistic village apparatus comes from all elements of society of different religions, such as Islam, Hinduism, Christianity. *Second*, a multicultural family consisting of various religions (Islam, Hinduism, Christianity) lives under one roof of the house together. *Third*, *kenduri*/ regulating multiculturalism is an activity to respond to the life cycle (i.e. pregnancy, birth, getting fortune, death) or to some important moments in the society (i.e. Indonesian Independence Day, fasting, holiday). It is done by holding a celebration led by religious leaders, with rituals prayers

and food, and by inviting all citizens regardless of religious background.

Fourth, inclusive *da'wah* (Islamic call) is a way to encourage people to do good and to warn people not to do evil by being polite, tolerant, respectful to different cultural groups and religions. It is hoped that the tolerance model built in Balun Village can be an inspiration and reflection for other Indonesian people who are prone to conflicts. Therefore, our hopes of building a united, tolerant, advanced, peaceful, and harmonious Indonesia can be realized.

Not far from the capital city of Jakarta, about 20 kilometers away, there is Kampung Sawah (a region in Bekasi City) which has a very unique model of tolerance, because harmony has transformed into customs. The people of Kampung Sawah, which are dominated by Betawi ethnicity (Betawi is usually identical with Islam) and are trained to live in religious differences between them. Lessons of safeguarding togetherness can be learned from Muslims, Protestant Christians, and Catholic Christians at this region. For the Betawi people in there, tolerance is not only a slogan but has become a custom. Every new citizen who comes can easily feel the harmony here, simply by accepting the differences shared among the people.

In Kampung Sawah, three places of worship are located close to each other. All are located on Kampung Sawah Street, Jatimurni Village, and Jatimelati Village (Bekasi, West Java). The three places of worship are the Great Mosque of Al-Jauhar Yayasan Pendidikan Fisabilillah (Yasfi), Pasundan

Christian Church (GKP) Kampung Sawah Congregation, and the Catholic Church of Saint Servatius.

That good tradition in Kampung Sawah can also be applied in other communities to maintain harmony among religious believers. *First*, their ancestors taught tolerance since childhood. Learning harmony not from school, but starting from the family. *Second*, interfaith communities visit each other during the religious holidays. This is not an activity to join in worshiping other religions, but friendship as fellow citizens.

With practices like that, tolerance does not just stop as mere advice, but becomes practice. A practice becomes a custom which is then passed on from generation to generation. This is also the reason why the atmosphere of the new year is always lively in Kampung Sawah in which the residents shake hands, travel around, and mingle with each other.

If a potential for conflict between religious believers is detected, it will immediately be discussed by the management of worship places in the village. Conflicts can be directly suppressed early on. When Christmas arrives, Muslims will help secure the situation. When Eid Al-Fitr and Eid al-Adha prayers, Christians also secure the situation. If there is an event at the church but the parking lot is limited, the congregation is welcomed to park in the courtyard of the mosque. To maintain mutual peace, the mosque council as well as church administrators will prohibit religious lectures that spark an atmosphere of animosity between religious believers.

The religious experience of the community above reflects a religious moderation rooted in the values of goodness in the community. Thus, it become a social institution that can called "local wisdom." This model of religious moderation can be promoted and developed elsewhere and is a social modality as a source of harmony. Initiation that has been carried out by the community referred to as local wisdom should be applied as a model in every place.

Some of the tolerance models above are undoubtedly a reflection of behavior rooted in moderate religious views. Responding to this, it is time for this country to take the role of promoting religious moderation models as social capital to develop a harmonious frame of the nation. A number of small examples of the above experience are instances of how Indonesian people are skilled at responding to differences by always prioritizing deliberation, humanity, tolerance, and local wisdom.

The Indonesian people actually have strong social capital to face the challenges of diversity and religiosity that emerge. Conflicts and tensions that arise in society do not always reflect the acute intolerance and conservatism in religion. Such a conflict sometimes happens due to the absence of data in which that causes miscommunication and misunderstanding leading to tension.

Responding to diversity is like "five fingers" as an analogy. Each finger has its functions and characteristics. When the five fingers are united, a great force will be built and, then, that can accomplish any kind of heavy work.

C.   Religious Moderation for Strengthening Active Tolerance

Religious moderation cannot be separated from tolerance. From various previous discussions it can be stated that religious moderation is a process and tolerance is the result or fruit (outcome) when moderation is applied.

The word "tolerance" can be interpreted as being spacious in the sense of loving anyone, letting people have (different) opinions, and not willing to interfere with the freedom of thinking and beliefs of other people. Tolerance in this context can be formulated as an attitude of openness to hear different views. Tolerance functions in two directions; they are expressing views and accepting others' views within certain limits in that it does not interfere each other's religious beliefs.

The nature of tolerance towards other religious believers is a major prerequisite for the realization of national harmony. Meanwhile national harmony is a pillar for the realization of national development. Through substantive tolerance and mutual respect between religious adherents, there will be good interaction and understanding among religious communities so that safe, peaceful, and harmonious living arrangements can be realized.

> **Religious moderation is a process and tolerance is the result or outcome when moderation is applied.**

In the Index of Religious Harmony (published by the Research and Development Center for Religious Guidance and Religious Services, 2019), tolerance is one of the most significant indicators for creating harmony among religions. It is a condition of the life of religious people who interact

harmoniously, tolerantly, peacefully, respectfully to each other—respecting the differences in religion and freedom of worship among the society.

Indonesia has experienced various social and religious violence conflicts. These conflicts have resulted in invaluable losses, both property and lives. Many worship places, houses, and even social facilities were damaged, burned and destroyed, causing fatalities. Violence often occurs and is reported by the media (both print and electronic). The actors involved in these events do not seem to realize that diversity or religiosity is a gift of God for that must be thanked and managed properly.

These violent conflicts do not actually depict the life of the Indonesian people as a whole, because historically this plural nation for centuries has practiced the principle of living together in harmony. When the Indonesian archipelago was not yet politically called a country, the people in there held fast to the motto "Bhinneka Tunggal Ika" which means unity in diversity.

Bhinnekaan (diversity) can only last for a long time when we can develop a culture of true tolerance, not forced or fake tolerance. True tolerance meant here is tolerance that is not passive by simply respecting different faiths, but also actively communicating, building togetherness and cooperation in social and cultural life. The Indonesian people must be able to maintain diversity through an active attitude of tolerance. Without it, a nation with many different beliefs and hundreds of types of ethnicity can be destroyed because of dissension.

A lot of efforts in increasing harmony and tolerance among religious believers have long been carried out by the government through the Ministry of Religious Affairs. In the era of the 1970s, for example, the concept of "agree in disagreement" was translated into the Harmony Between Religious Adherent Project. This project contains a number of interfaith dialogue activities. The concept, which was originally conceived by the Minister of Religious Affairs, H.E. A. Mukti Ali. It invited religious people to be more aware that Indonesian citizens' lives are not only one, but many and different. The government sees harmony as an important factor for national integration and the realization of stability in supporting the development. National harmony is the main capital for the realization of unity and integrity in order to achieve the development goals and dreams.

The most serious religious dilemma is when dealing with people outside the community. Almost all religions view other parties as inferior, even they tend to discredit when talking about communion outside of themselves. This is inseparable from the belief of every religious believer that the truth or salvation is only in the religion they profess (truth claim). While, differences in religious understanding and even religious differences are an inseparable part of the reality of life. Difference can be a potential (for goodness), but it can also be a problem. It is potential if it is well understood and managed constructively to further enrich the meaning of life, and becomes a problem if it is addressed exclusively and intolerantly.

An exclusive religious attitude that only recognizes truth and safety unilaterally can lead to friction between

religious groups. Conflicts to religions that occur in Indonesia are generally triggered by exclusive religious attitudes, as well as contestation between religious groups in gaining the support of people who are not tolerant. The face of religion that, originally, is peaceful and calm (oasis of hope for happiness) becomes full of disputes, hostility, and even slaughter.

From this description, efforts to build harmony are not simple things. Various policies, strategies, and approaches, both sociologically and theologically, are needed. Also, the efforts require social capital. Many experts have explained that social capital can help people create a peaceful situation.

Some mentioned that the stronger the network of citizens in a community, the less likely there was communal violence between them. This network of citizen involvement that is able to foster mutual trust among fellow citizens is valuable social capital. The stronger the civic network in the community, the more likely it is for its citizens to work together in achieving common goals, including coordination in reducing potential conflicts.

The citizenship network includes both formal and informal citizenship networks. Formal citizenship networks can be in the form of associations, while informal community involvement can be in the forms of, for example, dinner together, visiting each other, meeting in a stall or on the road, and so on. The more citizenship networks in a society, the more it has the potentials to become social capital that can help the community in creating a peaceful situation.

In addition, inter-community citizenship networks in the form of citizen participation in joint activities can prevent latent conflicts. Informal and everyday citizenship communication may be strong enough to maintain social cohesion in rural areas, but is inadequate in large cities. Formal associational citizenship ties are needed to create peace between ethnic groups in urban areas.

Suprapto (2013: 19) who examined Hindu and Muslim relations in Indonesia, especially in Lombok, which took place in a harmonious atmosphere concluded that the process of harmony and social integration would be formed if there were three things, namely: *First*, an understanding of inclusive religion; *Second*, obedience to the law; *Third*, forgiving the past, trust, and bonds between citizens. Suprapto also added that the communal conflict that occurred was due to the fading of local wisdom and the lack of public space. The two things can weaken the bonds of citizens. The weakening of the ties of citizens who are interconnected with other factors, such as history, politics, economics, and culture, causes various conflicts between citizens and easily shifts from personal tensions to communal conflicts. Hence, that leads to ethnic and religious conflicts.

Therefore, active tolerance of religious adherents is needed in realizing social harmony. In building harmony between religious adherents can not only by looking at differences as a fragmented social fact, but also by considering the need for active involvement. The active involvement means that each religious follower is required not only to recognize the existence and rights of other

religions, but also to engage in understanding differences and similarities through intensive social interaction, in order to achieve harmony in diversity as told.

The long history of the Indonesian people shows that many religions came to Indonesia and were accepted by the people who at that time already had their own religion. In the long span of history, they interact with each other. The process of interaction takes place almost without significant turmoil. This is because of the existence of an active tolerance of every religious adherent in that they can live in mutual acceptance and live together side by side. This is inseparable from the presence of moderate attitudes held by each religion. Moderate groups view other religious communities as God's creatures who must also be protected and respected. In the view of the moderate people, it is called *sunnatullah* (God's will). Tolerance and respect for plurality are always put forward, so that social harmony is realized.

D.   Religious Moderation for Nonviolence

Historically, the vision of moderation (middle path) in religion is not new in Indonesian history. From the policy point of view, for example, the substance of the vision for religious moderation is apparent from the breakthroughs made by the Ministry of Religious Affairs in relation to the harmony of religious community livelihood, as stated earlier.

Relying on the idea of "agreeing in disagreement," for example, the Ministry of Religious Affairs implemented a policy of inviting religious believers to believe that the

religion they embraced was the best. Nevertheless, every religious community recognizes that between one religion with another has two sides, differences and similarities. This recognition will lead to mutual respect between each other religious group.

In addition, there was also the concept of harmony by the Ministry of Religious Affairs. It sought the creation of three kinds of harmony, namely: internal harmony between religious communities, inter-religious harmony, and inter-religious harmony with the government. The harmony trilogy echoed by the Minister of Religious Affairs, H.E. Alamsjah Ratu Perwiranegara. The idea was intended to create tolerance, mutual understanding, and mutual respect among inter- and intra-religious believers. Thus, it could foster cooperation in social life, nationhood, and statehood under the umbrella of the Republic of Indonesia in which that is based on Pancasila and the Constitution of 1945.

There was also the concept of "the middle path" in the 1990s. the concept was translated into programs related to religious harmony. The Minister of Religious Affairs, H.E. Tarmizi Taher, for example, established the Institute for Religious Harmony Studies (LPKUB) in 1993. This institution functioned as a forum for conducting religious thought studies that viewed harmonious relations between religious believers. Then, from the results of its study, the institute was expected to contribute to the government. LPKUB was also projected to be a barometer related to religious harmony on a national, regional, and international scale. Tarmizi had the perspective that the religious monarch's

life was a portrait of the "middle path" religious belief by referring to the moderate religious universe.

The policy track record above shows that the religious middle path, based on the spirit of moderate religious teachings, has substantively been the heart of the Ministry of Religious Affairs for a long time and received the attention of almost all ministers. However, those policies had not been formulated systematically and structurally as a main vision like the religious moderation initiative echoed by the Minister of Religious Affairs, H.E. H.E. Lukman Hakim Saifuddin, since 2014.

In addition to religious moderation, there are also intense efforts to counter radicalism through the deradicalization approach. However, this approach alone has weaknesses because it tends to neglect some works on internalizing religious teachings which are actually the basic needs of every human being. As noted, religious moderation has two main aims: *first*, internalizing substantive religious teachings, and, *second*, overcoming the violence in the name of religion.

As a praxis guide, moderation or middle path—if agreed as part of a non-violence strategy—can be advocated and campaigned in three ways (Panggabean & AliFauzi in Abu Nimer, 2010); they are:

First, the middle path of religiosity can be campaigned using intra-religious mechanisms by looking at the internal aspects of religion itself and the development of new ethics and spirituality supporting peace without violence. This can be done by using interpretations of religious texts which

emphasize tolerance and inclusiveness based on human values. In addition to the reinterpretation of religious texts, the internal mechanism of religion can also be done by using the authority of religious leaders and figures to invite their followers to prioritize peace.

Secondly, the middle path of religiosity can be carried out using the interfaith mechanism. At this stage, the emphasis is more on action. In the multicultural Indonesian context, this can be practiced by fostering peace, through dialogues between individuals, groups, and interfaith communities, and by building harmonious relationships through cooperation in community activities, visiting celebrations of religious days, and associating without the burden of differences.

This interfaith cooperation needs to be practiced in associations based on shared interests, for example, in the fields of health, education, economics, politics, and culture. One best practice in the Indonesian context is the existence of a community that embraces all religious adherents, viz. the Forum for Religious Harmony (FKUB) which has now been established in 34 provinces. This forum is an important capital for the agenda of harmony in the future.

Third, the middle path of religiosity can also be done using an extra-religious approach. Practically speaking, this approach places more emphasis on systemic mechanisms in international level. In today's global context, this can be done

Various Indonesian empirical experiences show that extremism and violence in the name of religion are not sufficiently overcome by the de-radicalization movement, rather it must also be synergized with the moderation movement.

by creating a trans-national association that is bound by a common mission of world peace.

Various Indonesian empirical experiences show that extremism and violence in the name of religion are not sufficiently overcome by the de-radicalization movement, rather it must also be synergized with the moderation movement. Thus, the pendulum from the rightist extremism can be pulled to the center, together with the one on the left.

As long as religious extremism is on one side and religious moderation is absent, religious intolerance and conflicts will continue to become "embers in chaff" which can explode at any time, especially when it is ignited with a political axis.

E.   Religious Moderation in the Digital Disruption Era

Nowadays, the complexity of religious life faces very extreme challenges and changes. Compared to previous societies, the world is now entering the era of disruption. Even in terms of religious life, we can also admit that there is a religious disruption.

In the Major Indonesian Dictionary, the word "disrupsi" (disruption) is defined as "uprooting from its roots." Usually, disruption is associated with the rapid development of communication and information technology in which we are now entering the digital industry 4.0 revolution. The era of disruption has resulted in radical changes in all aspects of life, including the field of religion. The term disruptive technology is characterized by advances in the information technology, computing, automation, and robotization. This condition gives birth to a radical change that was very

fast and resulted in an extremely massive domino effect, especially in religious behavior. The internet also changes patterns of religious behavior.

The results of the 2017's national survey by the Center for the Study of Islam and Society (PPIM) UIN Jakarta showed that the Internet had a major influence on increasing intolerance among millennial generation (generation Z). Secondary and university students who did not have the Internet access had more moderate attitudes than those who had the Internet access. Even though the numbers of the students who had access to the Internet were very large with 84.94%, the remaining 15.06% of them did not have access to the Internet. Apparently, the millennial generation relied more on the virtual world as a source of religious learning. There were 54.37% of secondary and university students learned about religion from the Internet, whether through social media, blogs, or websites.

Why has the development of digital information and communication technology been so influential on one's social behavior, especially the religious one? The reason can be that the digital media creates network, impartiality, inter-action (involving the active role of humans), and even manipulation. The ease of access to the Internet that does not have standard rules is like a free market in which anyone can write any information. Even, personal records can be published and become widely consumed by other people. Also, the abundance of information sources has become a learning medium that is increasingly favored by generation Z.

The transformation in preferences for religious information sources like this certainly has impacts on understanding the concept of "piety" in religion. For the conventional generation, "piety" can be attached to religious people who are diligent in coming to worship places, for instance, praying at mosques or churches.

The problem is that even though contents on social media are more easily accessed and presented in attractive forms, true and false information is increasingly uncontrolled. This has a serious impact when it comes to religious contents. More unfortunately, that is also supported by an instant change in community attitudes. The instant and practical cultures created by the digital revolution have made people tend to prefer news through social media over mass media.

In addition, the digital revolution also has influenced people's reading behavior. Today's people tend to like provocative and excited news headlines. Most people immediately trust the contents in the news without verifying in the first place. This is what causes the many hoaxes (fake news) circulate everywhere.

Hoax can be defined as lies made to deceive its readers. Hoax is very dangerous, especially when used as religious masks, so they can create conflict and warfare full of militancy because the nature of religion can really touch the emotional side of every human being. Hoax will also be very destructive when delivered by people who claim to be religious preachers because their words will undoubtedly be heard by their followers. It can reduce the noble values of religion. Considering its evil effects, hoax can be viler than

murder can be (Komaruddin Hidayat, "Hoaks dan Agama," *Kompas*, 8/1/2019).

In addition to the hoax outbreak, the foker face of the Internet also gives space for spreading hateful contents in the name of religion. In fact, this kind of content has infiltrated religious education. In today's the social media boom, many people are tempted to make various information and opinions that spread across the Internet as a shortcut for religious references without any verification. Many have good intentions to study Islam through the Internet (especially, social media), but they are careless or guidance-less in choosing and selecting contents that should have been avoided.

Therefore, the development of technology has changed the conventional learning space, especially, for those who are familiar with technology. Previously, learning religion had been carried out with the instruction of *kiai* (religious leader and teacher) at *pesantren* (Islamic boarding school), but now there is a so-called "*kiai* Google." Digital people have become accustomed to finding a single truth, without explanation and enrichment. When facing digital people with these characteristics, we can see how important the perspective of religious moderation has become. It can be used as a framing, especially, as Indonesian society is very plural and multicultural.

The discussion on the impact of the disruption era on religious life in Indonesia was once one of the concerns arose among religious leaders, cultural figures, academics, and millennials. They had a joint dialogue at the end of December 2018 in Ancol, Jakarta. The meeting resulted

in Risalah Jakarta (Jakarta's Message) which agreed that the disruption era had brought changes in religious life in Indonesia. The excesses of this era have created intellectual and cultural dislocations, as well as encouraging exclusion and strengthening racial abuses. Information and communication technology as a disruptive media become game changers because it brings a new culture that is instantaneous.

Then, the Ancol Forum proposed a strategy for developing programs dedicated to interpreting substantive materials and contents delivered by the religious leaders, cultural figures and academics. It was interpreted into contents that are easier for the younger generation to understand without losing substances of their contents.

Like it or not, the digital disruption era has indeed produced the complexity of society in practicing religion. Due to the lack of religious knowledge, some people are too textual in understanding the holy verses. It is then deteriorated by excessive fanaticism that leads to exclusivism, extremism, and even terrorism. Even some go too far in interpreting a holy book. They are not able to distinguish between God's verses and those that are not. Some manipulate God's messages into personal messages full of interest. All the cases are prone to create conflicts that can tear the harmony of life together. In this position, religious moderation is no longer merely mandatory but has become a necessity to be implemented for a better religious life.

Unfortunately, those who are considered to have the authority of religious knowledge, both from religious clerics

and academics, in this disruption era tend to be less active to fill the thirst for public religiosity through social media spaces. In fact, they have deep knowledge and are very capable of presenting the noble moral and spiritual values of religion.

In this era, the development of religious literacy that contains moderate teachings is very urgent to do to balance social media-based conservatism. Why? Because at this time the factors that can contribute to the flourishing of narrow religious understanding are increasingly complex, not only arising from the family environment, friendship, or learning at school, but also unstoppably from the information available on the Internet.

Therefore, in this era, everyone needs to rethink the religious practice he or she has been upholding. Customs which have become old *habitus* are challenged by new habits that lose their relevance to the current era.

Disruption is an innovation that has the potential to replace old players with new ones and is considered a threat to old players or incumbents. This change is sometimes a concern because it will kill old habits that are at the core of the beliefs. In short, disruption is an innovation that will replace the entire old system with new one. Disruption has the potential to replace old players in new ways and replace old physical technologies with digital technology that produces something completely new and more efficient and also more useful.

In the disruption era, the presence of millennial generation has its momentum. With the Internet and social media facilities, millennials tend not to regard religious

authority (clerics or religious teachers) as an important part of their daily lives. Unlike the previous generation, millennials often focus on individual needs and are very critical of traditional values and religions. They have been taught to question religious authority when moral ideals are at stake. As a result, they become more independent when consulting with various sources for their religious guidance. Often, we witness the objective explanation of a religious belief being defeated by personal choices obtained from non-authoritative sources. Then, truth is not single, but multiple.

Religious contents conveying radicalism and extremism are easy for them to consume. They neglect consultation with the existing traditional religious authorities. As a result, perspectives of some millennial groups tend to be radical and extreme. This condition, where the source of truth is no longer singular, but diverse, are also called post-truth. It is a condition that describes our current era in which objective factual situations have less influence than those that affect emotions and personal trust when forming public opinion.

The formation of religious authority in this social group can be built based on the formation of non-traditional religious authority. This increasingly important role of individual experience in practicing religion is a new way of creating religious authority. This new religious authority has challenged the conventional structure of religious authority. In the context of religion, the truth related to religious issues is usually based on the teachings given by a teacher. Learning in mosques, Islamic boarding schools, and places alike is a way to seek religious knowledge. The

community will study in these places to find a religion-related understanding. Even, many of them have to come all the way just to study with a teacher.

The community's need for a good and correct understanding of religion is also required in the current disruption era (or also known as the industrial revolution 4.0). Because religion occupies a strong position and role in the life of a multi-religious Indonesian society, its implementation in public life must obey the state and constitution. Lately, religious life in Indonesia faces a serious challenge in the form of the strengthening of religious exclusionism and extremism. This phenomenon is symptomatic in various spheres of life in a society, nation, and state. The disruption era has brought about changes in religious life in Indonesia.

Then, is there a connection between the disruption era and religious challenges? Surely, there is. The excesses of the disruption era have created intellectual and cultural dislocations, and encouraged the exclusion and strengthening of racial abuses. Information and communication technology are becoming a game changing media because they bring a new culture that is instantaneous. Millennial young people no longer study religion with religious leaders who are experts in their respective expertise, but instead they study through the Internet. They ask online on digital-based sites that their admin may not have the proper religious scientific authority and they surf to trace religious interpretations through the google search engine. If this keeps going, it will become a threat to traditional religious authorities.

From the background of these conditions, we need to develop a communication strategy for millennials so that they avoid stuttering in the face of disruption and build cultural movements to strengthen collective common sense. Measures are needed to translate the subjects or the fundamental contents from religious leaders, humanists, and academics, into materials that are more easily understood by millennial young generation without losing their real meanings.

We need to take concrete steps to lead the religious literacy movement in millennial circles, so that they are religiously literate. All of which aim to strengthen moderate religious diversity. Religion needs to be returned to its role as a guide to spirituality and morals, not just to its ritual and

Religion needs to be returned to its role as a guide to spirituality and morals, not just to its ritual and formal aspects.

formal aspects which are easily accessible to all people. If it is not responded, the disruption era will cause a domino effect to damage the order of religious life.

Responding to the domino effect of the disruption era in the field of religion has served as the background of the Ministry of Religious Affairs. It was carried out through the Center for Religious Harmony (PKUB) at the end of December 2018 to facilitate interfaith dialogue between religious, cultural, academic, millennial generation, and media practitioners, and to discuss together to find solutions, keeping the people together. Then, the discussion produced a collective agreement known as the "Jakarta's

Message" which was used as the spirit to formulate Ministry of Religious Affairs programs in 2019.

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THE THIRD PART

STRATEGY IN STRENGTHENING AND IMPLEMENTATING RELIGIOUS MODERATION

I n the previous sections, it has been stated in depth about what is meant of religious moderation, and why religious moderation is important in the context of religious life in Indonesia. This last part will explore how the strategy of strengthening, institutionalizing, and implementing religious moderation, both in the lives of individuals, families, and in society, nation and state.

As the smallest unit of society and the first and foremost place of education for every citizen of the nation, the family has enormous potential to instil and cultivate the practice of religious moderation. The practice of religious moderation with all its traditions cannot be assumed to occur naturally, but must be sown since the values of each individual citizen of the nation are formed.

As the authority of the state mandate for religious affairs as well as the supervisor for the Marriage Law No. 1/1974, the Ministry of Religious Affairs is obliged to strengthen these moderate religious practices through family systems.

The concept of the 'Sakinah Family "Ministry of Religious Affairs illustrates that the sakinah family is a peaceful family that reassures family members and provides enormous benefits to society, nation and state. Such a family, of course, is built on the foundation of the values of justice, neglect and balance. This is a form which is in harmony with the principles of religious moderation.

These noble values can be instilled by the Ministry of Religious Affairs through various family development programs on all fronts, ranging from counseling and guidance at the Office of the Ministry of Religious Affairs up to the service level of the sub-district Office of Religious Affairs (KUA). The Ministry of Religious Affairs develops a framework of think and frameworks from valid religious sources.

The belief that the task of the Ministry of Religious Affairs is to realize welfare in Indonesia, as a derivative of the creature's mandate to realize welfare in the earth, one of which is elaborated through humility service to Indonesian families through community education.

The Ministry of Religious Affairs is optimistic to implement this humanitarian humility because basically people in this ministry have very expensive initial capital in the form of a very good understanding of the key concepts of religious moderation such as the value of justice, balance, tolerance, non-violence, and respect for the wisdom of tradition local. This understanding is strengthened into a valuable content of public education.

In a module test of strengthening the perspective of family-based religious moderation involving people of the

Ministry of Religious Affairs, the following framework was obtained.

As religious beings, humans believe he is a servant of God who accepts the task as a manager of the earth to realize the benefit of the planet through the benefit of the nation. For the Ministry of Religious Affairs, this task is carried out with maximum service for Indonesian people through a good educational strategy of family of Sakinah will be formed, which will lead to the birth of a fully Indonesian religious human being, which maintains a balance in religion.

The Ministry of Religious Affairs will continue to strive to be the spearhead in caring for and strengthening religious moderation through the family so that the smallest units of Indonesian society produce citizens who love and have a strong commitment to uphold their nation's dignity, behave and behave tolerantly to anyone in a fair and balanced manner, promoting an attitude of peace and far from violence, as well as actively caring for indigenous traditions and customs.

Every religion teaches complete surrender to God Almighty, the Creator. This servitude to God is manifested in the form of readiness to follow all of His instructions. Humans become servants only to God, do not slave to others, nor are slaves to other humans. Here is clearly visible the essence of the value of justice between humans as fellow creatures of God.

Religion must be able to become a spiritual, moral and ethical foundation national and state life because Indonesia is indeed inseparable from religious values.

As creatures created with excellence of thought, humans also become God's servants who are given the mandate to lead and

manage the earth. In the Catholic religious tradition, for example, humans are called the image of God in the world.

Buddhism asserts that the duty of humans is to do good, spread goodness, so that they get good. In the teachings of Islam, humans are assigned to be the Caliph Fil Ard or God's representative on earth. This means that the earth needs to be managed in order to create mutual benefit. This is one of the most important and most powerful visions of life taught by religion.

Because of human limitations, the nation and state then become the context of the scope of this task: how humans manage fragments of the earth where he lives, in order to achieve mutual benefit, prosperity of the nation and state that is just and prosperous. This paradigm of thinking can be found in every religion in the form of the belief that loving the country is part of the faith.

Our predecessor religious figures generally teach that nationalism and religion are like a pair of mutually reinforcing wings. The balance between religion and nationality actually becomes a big capital for the benefit of the nation.

Religious moderation is the most appropriate value and practice to practice in order to realize the benefit of the Indonesian earth. A moderate, fair and balanced mental attitude is the key to managing the diversity of the Indonesian nation. In serving to develop the nation and state, every Indonesian citizen has equal rights and obligations to develop a peaceful and peaceful life together. If this can be realized, every citizen can undoubtedly become a fully

Indonesian person and at the same time be a person who practices religion completely.

As for the implementation at the country level, in the initial discussions, the nomenclature used was actually the "mainstreaming" of religious moderation. After some deliberation, this word has been replaced by "reinforcement," without completely eliminating the substance of the process it does. Mainstreaming itself is understood as an effort to make something (ideas) that were initially on the margins, only known by a limited circle, and less considered important, become common property, are known publicly, treated equally, and become the center of attention.

Gender mainstreaming can be used as an example and analogy. Gender mainstreaming is defined as a strategy that is carried out rationally and systematically to achieve and realize gender equality and justice in a number of aspects of human life (household, community and country), through policies and programs that pay attention to the experiences, aspirations, needs and problems of women and men. men into the planning, implementation, monitoring and evaluation of all policies and programs in various fields of life and development.

Borrowing the same logic, the mainstreaming of religious moderation is a strategy that is carried out rationally and systematically to make moderate religious perspectives, attitudes, and behaviors as perspectives and thinking platforms that are mutually accepted in building Indonesia's human resources (HR).

The use of the "mainstreaming" diction is not to show that so far the ideas and practices of moderation in religion

have not been widely known, or have not been practiced by most religious people. Moderate nomenclature, or *wasathiyah* in the context of Islam, has long been a public discourse, it's just that it is still individual and has never been part of the macro policy of human resource development (HR) of the Government of Indonesia. So, in the context of religious moderation, the mainstreaming of this mainstream is then intended as an effort to strengthen so that moderate perspectives, attitudes, and behaviors in religion become an inseparable part of state policy.

In the future state projections, the development of human resources is crucial. The state may give birth to technocrats, scientists, and professionals who are experts in their fields. Scholarships were also disbursed for them. But their contribution will be meaningless if they have extreme and exclusive religious perspectives, attitudes, and behaviors, because this can have a destructive effect on the state.

Just to illustrate, based on Ministry of Finance data as of 31 January 2019, the number of recipients of the Education Fund Management Institution (LPDP) scholarship program reached 20,255 people. Of this total, 9,882 people are still studying and 7,108 people have graduated. They are smart people whose education is funded by the state from taxes paid by Indonesian citizens regardless of ethnicity or religion. If they were destructive to the country because of their exclusive religious beliefs, it would certainly be ironic.

Thus, the strengthening of religious moderation is intended to improve Indonesia's human development index with a unique value. Religion, with the values contained

in it, should be one of the main variables in building the moderate character of the nation. Religion must be able to become a spiritual, moral and ethical foundation in the life of the nation and state because Indonesia is indeed inseparable from religious values.

Strengthening the vision of religious moderation can be an entry point for Indonesia to lead and inspire global religious communities that practicing religious teachings is the same as carrying out state obligations, as fulfilling state obligations is a form of practicing religious teachings. If achieved, this will be a significant contribution of Indonesia to world peace. There is no need for rejection of the state in the name of fighting for religious teachings.

It is hard to deny that the face of Indonesian religiosity will also determine the face of world peace. Based on the results of a Pew Research Center study of projections per plant global population in 2010-2050, the Muslim population in the world as a whole will increase rapidly from 23.2% to 29.7%. In the same period, Indonesia received a demographic bonus—that is, when the general population of the world is aging, Indonesia has an abundance of people of productive age and a majority of Muslims. This does not include the Indonesian diaspora spread all over the world.

It can be imagined, if Indonesian citizens of productive age and religion are not qualified Muslims and also have moderate religious views, demographic bonus will turn into a demographic disaster and the Republic of Indonesia is threatened with fragmentation. More than that, because Indonesia's fourth largest population in the world, will certainly affect the condition of the world. As a result, there

is no choice. We must intervene in shaping the perspectives, attitudes, and religious behaviors of our society so that this nation contributes positively to the world.

Does this mean that religious moderation targets Muslims only? Certainly not. As discussed earlier, religious moderation applies to all adherents of other religions. The solution to religious extremism is not enough to be voiced by Muslim groups alone. All religions, all countries, academics, cultural figures, politicians and all walks of life must speak it too.

The Ministry of Religious Affairs itself has a great interest in creating Indonesian human resource development accompanied by internalization of moderate, essential, inclusive, tolerant, harmonious, non-violent religious values and respect for diversity and diversity.

Therefore, the Ministry of Religious Affairs became the leading sector in its main mainstreaming efforts. Although in terms of nomenclature the words of religious moderation are only known now, but the substantive mission to maintain harmony has actually been carried out by the Ministry of Religious Affairs since the beginning of its birth, and continues to take place until now gaining momentum to strengthen religious moderation in a more systematic and structured manner.

A.   Religious Moderation in the Ministry of Religious Affairs

The history of the founding of the Ministry of Religious Affairs, formerly the Department of Religion, was related to Japanese policy during the occupation. During the three-and-a-half-year occupation (1942-1945) Japan

introduced the Office of Religious Affairs (Shumubu), as well as the Indonesian Muslim Syuro Council (Masyumi), and thereby gave Muslims the opportunity to realize the first institutionalization of their aspirations. The Ministry of Religious Affairs, which was established on 3 January 1946, is a result of the insistence of Muslim political parties.

In practice, the Ministry of Religious Affairs sets limits on guaranteeing religious freedom by defining religion. From this point of view, Indonesia provides a valuable lesson in the matter of religious freedom that the definitions of what can be called "religion" differ in various traditions of faith and ethical views.

In 1952, the Ministry of Religious Affairs established a special body to fight new religious movements, what is known as a flow of faith. Because this flow of belief is not "religion" at all, a body is known as PAKEM (Supervisor of Community Trust Flow). Until now the agency is still working as a state-specific bureau to oversee and suppress religious groups that are deemed to deviate from the official teachings of religion.

During the time of the Minister of Religious Affairs Alamsjah Ratu Perwiranegara, the Indonesian government formed a communication forum between religious communities on 30 June 1980 which was given the name: Interfaith Forum for Religious Affairs (WMAUB). This forum carries out a series of activities such as: dialogue, discussion, seminars, discussions, both at the international, national, regional and regional levels up to the district level.

In addition, in some areas communication forums were formed between religious communities from various

The Ministry of Religious Affairs seeks to make religious moderation a part from the perspective of the government in planning national development, and in building its human resources.

religious backgrounds. For example, in North Sumatra known as the Interfaith Cooperation Agency (BKSAUA North Sumatra). This body was formed in 1969 and is still functioning well. The agency, which receives regular funding from the local government, is formed at the provincial, district, sub-district and village levels. Still in North Sumatra, there is also what is called the Interfaith Communication Forum (FKPA). FKPA was established at the sub-district level and was supported by funds from the APBD. While in South Sumatra there is the South Sumatra People's Communication Forum or FOKUSS (Sila, 2017: 122).

While three institutions for the study of religious harmony were formed in three cities, namely Yogyakarta, Medan and Ambon. This institution is called the Institute for Religious Harmony Studies (LPKUB). In essence, throughout the New Order government, several policies were produced aimed at building harmony in the midst of a pluralistic Indonesian society. All of them aim to realize the concept of the Harmony Trilogy proposed by Alamsjah Ratu Perwiranegara as explained earlier.

It is clear that from time to time the Ministry of Religious Affairs seeks to invite religious communities to be more aware that the people in the life of this nation are not only one, but many and different. In addition, the government is actively facilitating the existence of laws and regulations

that encourage the creation of religious harmony and socializing it.

Some of the laws and regulations that have been set include: First, in the framework of regulating religious broadcasting procedures, the Government issued the Minister of Religious Affairs and Minister of Home Affairs Decree No. 1 of 1979 concerning Procedures for the Implementation of Religion Broadcasting and Foreign Aid to Religious Institutions in Indonesia, dated 2 January 1979; Second, to provide protection for religion, Republic of Indonesia Presidential Decree No. 1 of 1965 concerning Prevention of Misuse and/or Blasphemy of Religion and the Criminal Code Article 156a which stipulates criminal penalties for blasphemy; Third, responding to the many conflicts over the construction of places of worship, the government has issued PBM No 9 and 8 of 2006 concerning the Duties of Regional Heads in Maintaining Religious Harmony, Empowerment of FKUB and Establishing Worship Houses.

The emergence of various religious policies, it must be admitted, does not fully enhance the moderate attitude in religion and avoid conflict. However, if the religious regulation is eliminated, religious conflicts will occur more frequently. The birth of a policy is indeed not a single variable or panacea that can prevent religious conflict. But many other elements are needed to sustain the management of religious pluralism and avoid friction between culturally and religiously diverse groups of Indonesian society.

During the leadership of Lukman Hakim Saifuddin as Minister of Religious Affairs, efforts to strengthen religious moderation were carried out systematically and

continuously, at least through 3 (three) strategies, namely: a) socialization and dissemination of the idea of religious moderation; b) institutionalization of religious moderation into binding programs and policies; and c) the integration of religious moderation perspectives into the National Medium-Term Development Plan (RPJMN) 2020-2024.

B.   Socialization on Religious Moderation Narration

The socialization of religious moderation ideas and narratives to as many audiences as possible is carried out to build awareness among Indonesians of the importance of having a middle path of thinking, attitude and religious behavior. These various forms of socialization are directed at explaining what is meant by religious moderation, why religious moderation is necessary, and how to implement it in personal, community, national and state life.

In the context of Indonesia, especially within the scope of the Ministry of Religious Affairs, the socialization of religious moderation began systematically, at least from the beginning Lukman Hakim Saifuddin served again as Minister of Religious Affairs during the JokowiJusuf Kalla administration.

In a positive way, the idea of "the middle path" in religion has indeed been put forward by previous Ministers of Religion, such as Tarmizi Taher, who published the book Aspiring for the Middle Path: Religious Harmony in Indonesia (1997). The book, which was originally a collection of texts from Tarmizi Taher's speech during his tenure as Minister of Religious Affairs (1993-1998), reflects four major themes, namely: the relationship between Pancasila and religion, the

position and contribution of Indonesian Muslims in a global context, the concept of Muslims as a people of the middle path (*ummatan wasathan*), as well as Islamic views on science and technology.

So, in this book the idea of moderation is only mentioned as one of the themes raised by Tarmizi Taher, even then only in the context of Islam. Until the leadership of Suryadharma Ali as Minister of Religious Affairs, the idea of moderation had indeed not been used as the main vision of the Ministry of Religious Affairs, and there had been no efforts to strengthen it at the national level, so it was still very partially echoed in the context of maintaining harmony and harmony among religious communities.

In the era of Lukman Hakim Saifuddin's leadership, religious moderation was formulated as a perspective, attitude, and behavior by always taking a position in the middle, always acting justly, and not being extreme in religious understanding and practice. Since then, the Ministry of Religious Affairs has sought to make religious moderation a part of the government's perspective in planning national development, and in building its human resources.

Why is this done? One consideration is due to the uniqueness of Indonesia as a nation. It is not a religious state, but all aspects of daily life, community and state cannot be separated from religious values, so that in general Indonesian people are very religious. Therefore, even though it is not a religious state, the Indonesian government, particularly through the Ministry of Religious Affairs, seeks to instill the noble values contained in religion, so that it becomes

the main inspiration in shaping the character of the nation of Indonesia who is noble, moral, ethical, cultured, and civilized based on the Pancasila philosophy.

The government has a vision to balance the physical and mental development of Indonesian people, based on knowledge and religion together. The internalization of religious values is expected to strengthen national commitment, not otherwise undermine it, so that the values implanted must be inclusive, tolerant, harmonious, non-violent, willing to accept differences, and respect for diversity. This is actually the message contained in religious moderation, namely returning to the essence of religion to uphold human dignity.

In religious moderation there are principles of balance, simplicity, politeness, and brotherhood. Religious expressions are politely expressed, and religion emphasizes brotherhood. Different, but still polite, empathetic with each other. The substance of religious moderation has long been practiced by communities throughout the archipelago and has become a local wisdom that functions as a mechanism in managing diversity (Sila, 2017). In essence, local wisdom is derived from religious values as a treasure of the heritage of the ancestors and has also been proven capable of resolving religious conflicts since time immemorial. Religious moderation is the fundamental values that form the foundation and philosophy of the people of the archipelago. This value exists in all religions, because all religions basically teach the same human values.

As Minister of Religious Affairs, with a vision of religious moderation, Lukman Hakim Saifuddin not only inserted

it in each of his speeches but instructed his entire staff to translate it into various programs. He also initiated an intense dialogue of religious figures, cultural figures, academics, and millennial in order to create harmony and mutual understanding.

In November 2018, for example, the Ministry of Religious Affairs held religious gatherings and cultural observers in Yogyakarta to moderate the interests of religious and cultural development. The meeting produced "Yogyakarta Agreement," which called for in the context of nation and state, culture and religion not to be contested. Cultural development in Indonesia must respect the principle values in religion, and conversely the development of religion must also not result in the destruction of cultural diversity, traditions, and customs in Indonesia.

In responding to the agreement of cultural and religious figures, the Minister of Religious Affairs, Lukman Hakim Saifuddin, conveyed his response specifically (Kompas, 6/11/2018), one of the main points of which was an appeal that in the context of nation and state, culture and religion were not disputed. Cultural development should respect religious values, and religious development also does not destroy the diversity of customs and culture.

To further strengthen the harmony and harmony of religious communities, towards the close of 2018, the Ministry of Religious Affairs held another interfaith and intergenerational dialogue in Ancol, Jakarta. No less than 50 religious leaders, cultural figures, academics, millennials, and the media were present discussing the phenomenon of religious life behavior which shows a tendency to reduce

the noble values of religion to be limited to highlighting aspects of birth, legal and political formalism, while ignoring aspects moral and spiritual aspects of religion.

The Ancol Dialogue produced the document "Jakarta's Minutes of Religious Life in Indonesia," which for the most part reinforced the argument for the importance of strengthening religious moderation. The participants, for example, agreed that in the context of national and community life in Indonesia, religion is believed to be a very important source of values and cannot be separated from everyday life.

Religious life in the present context also shows the phenomenon of the silting of knowledge due to indoctrination and the availability of instantaneous and fast-paced reading on social media, so that it puts forward emotions rather than taste. As a result, the phenomenon gave birth to a conservative attitude in religion. Indeed, conservatism as a basic character of religion, is not problematic insofar as it is understood as an effort to preserve religious teachings and traditions. However, conservatism can be a serious threat when it turns into religious exclusion and extremism, and becomes a tool for political interests. Religious exclusivity and extremism actually move away the main role of religion which is not only a moral moral guide, but even a source of cultural creation and inspiration.

Moreover, exclusiveism and religious extremism have reduced and denied the essence of the teachings of religion itself, and in the present context have curbed creativity as well as eliminated the sense of security of the younger

generation who have been creative in inserting the contents of religious values in digital spaces.

Conservatism that leads to religious exclusion and extremism is often triggered by factors that are not always religious but are insecure due to injustice (political or economic), legal formalism, politicization of religion, and the way of culture. The battle in the cultural sphere becomes a strategic battle. Therefore, religion cannot be separated from culture. This last point is a strong reason to make the spirit of moderation re-glue religious and cultural relations.

Strengthening religious and cultural relations is very important to be pursued together because thanks to the diversity and social capital it has, Indonesia inherits many cultural rituals, festivals, and various religious ceremonies that can be managed into a cultural medium that can be a means of spreading national values based on tolerance, national solidarity and equality. Just for example, in Hok Tek Bio Temple in Ciampea, Bogor, West Java, for example. Every year, this temple organizes the Festival of Conquest or the Chinese Prayer, which is very illustrative of encounters and dialogues across groups, ethnicities and religions. The encounter of Chinese identity, Christianity, Catholicism, and Buddhism with Islamic identity unites religious people in a frame into inclusive citizens.

The Jakarta Minutes document also paid special attention to the strengthening of the religious views of several groups to fight for an ideology of religion replacing the state ideology. This is apparent for example in strengthening the formalization of religion in state policies in a number of regions, or in policies that regulate public services and citizenship.

Because it strongly illustrates the essence of religious moderation, the spirit and spirit of the Jakarta Minutes was then agreed to be translated into the overall Ministry of Religious Affairs program in 2019, namely to internalize the essential values of religion on the one hand, and maintain harmony and harmony of religious communities on the other.

2019 can be considered as the peak of momentum for strengthening religious moderation. In the National Working Meeting (Rakernas) of the Ministry of Religious Affairs which took place on January 23 25, 2019 in Jakarta, Minister of Religious Affairs Lukman Hakim Saifuddin delivered a briefing speech entitled "Moderation for Togetherness of the People: Interpreting the 2019 Ministry of Religious Affairs National Work Meeting."

In the speech, the Minister of Religious Affairs socialized three mantras to all leaders of the Ministry of Religious Affairs officials to be understood, socialized, embodied in the program, and of course implemented. The three mantras are: religious moderation, community togetherness, and data integration. In its explanation, the Minister of Religious Affairs requested that religious moderation become a spirit that animates the entire Ministry of Religious Affairs program in 2019. He then declared 2019 as the Year of Religious Moderation. This is in line with the establishment of the United Nations which made 2019 as "The International Year of Moderation."

The Minister of Religious Affairs explained that one of the outcomes that the Ministry of Religious Affairs intends to achieve through the vision of religious moderation is

togetherness and perfect service to the people. And, in the digital era that is now engulfing, it is almost impossible to be realized, without integrating religious data owned the Ministry of Religious Affairs.

Since then, the socialization of religious moderation has intensified, various workshops, Focus Group Discussions (FGD), and other activities have been carried out to finalize the conceptual formulation of religious moderation. This book on Religious Moderation is one of the products produced, besides there is also a book on the Religious Moderation Question and Answer. The climax, as will be discussed specifically below, the promotion of religious moderation to strengthening efforts by including it in the 2020-2024 National Medium-Term Development Plan (RPJMN).

C. Institutionalization and Implementation of Religious Moderation

Institutionalization of religious moderation means translating religious moderation into institutions, institutions, structures, or units that specifically think of strategies to implement this concept in order to translate into measurable and sustainable programs and activities.

The implementation of religious moderation can be done through several things, such as internalizing the essential values of religious teachings, strengthening the commitment to state, affirming tolerance, and rejecting all types of violence in the name of religion, as stated in the religious moderation indicators.

Specifically related to the internalization of religious essential values, this is a very important thing to be implemented both in personal life, in society, as well as in the nation and state. The keyword "essential" needs to be underlined because religious moderation places emphasis on strengthening substantive, not harfiyah or formalistic religious understanding. Internalization of the essential values of religion is also a distinguishing feature of religious moderation from the de-radicalization movement which tends to only try to restore ultra-conservative religious understanding, or the right line, to be moderate, without giving sufficient portion to internalize religious values.

Commitment to the essence of religious teachings is very important in the context of religious moderation. Moderating religious views, attitudes and behaviors emphasize the essence of religious teachings. For example, one of the essence of the presence of religious teachings is to maintain human dignity as a noble creature created by God. If there are views, attitudes, and behaviors in the name of religion that result in the loss of human dignity and dignity, then that is actually contrary to the value of religious moderation.

The essence of religion is surely present in every ritual of religious teachings. Although the formal forms of religious rituals are different, the essential message can be the same. Knowledge of the essence of religious teachings is important to be able to find a meeting point for each difference. This formula applies, both in the context of the relationship between religious believers and intra-religious believers. Religious moderation can be more easily created when every

religious community understands the essence of his religious teachings.

As stated, state commitment is also a very important indicator to see the extent of one's loyalty to the basic consensus of nationality, especially related to the acceptance of Pancasila as the state ideology, and its attitude towards ideological challenges that threaten Pancasila. As part of the commitment to state is the acceptance of the principles of the nation contained in the constitution and regulations below. If a person loses his commitment to national agreements, it can be assumed that the person loses his moderate character, because he has come out of an extreme agreement.

As understood, Pancasila as the basis of the state is the culmination of an agreement that can be interpreted as the sublime agreement of the founders of the nation who have various religious backgrounds and schools of thought. To ensure that the noble national agreement is to be sustainable, all elements of the nation must keep it as strong as possible. As a number of surveys have shown, recently more and more community groups have questioned the ideology of Pancasila, not only among the general public, but also among ASNs and employees of BUMN, students, students and so on. Groups that destroy the ideology of Pancasila get a very broad social space to continuously market their ideology, even to do decay through institutions and facilities that are owned by the state.

State commitment must be seen as an outcome as well as a foundation for religious moderation in Indonesia. If the founders of the Indonesian people put forward

their sectoral egoism, then there will be no ideological compromise. The Islamic group will desperately defend the ideology of Islamism which wants to make Islam the basis of the state, as well as the "secular nationalist" groups who fiercely reject religion into the realm of the state.

This state commitment will be the foundation as well as the endurance to fight various problems. If the commitment is strong, then he will be able to neutralize ideological problems. Conversely, if the commitment of the state is weak, various ideological viruses will easily attack and paralyze. Therefore, state commitment is apparent as a power of immunity that will affect the strength of Indonesia's state ideology. Efforts to care for the state ideology are the universal obligations of all citizens and state organs.

One form of that effort is to attach the terms of the perspective of religious moderation in the recruitment of the State Civil Apparatus (ASN), both within the civil and military apparatus (TNI). Why ASN? Because they are people who are paid by the state to ensure the mandate of the constitution is implemented. They must be the guardians of the country's existence. If state guards actually weaken the foundations of religious moderation, this will further accelerate the fragility of national commitment.

A number of surveys confirm the number of ASNs who still question Pancasila, and act intolerant. Therefore, the government needs to create a system of recruitment of state civil servants—including the TNI and Polri—which includes insights on religious moderation as one of the criteria. During this time, the recruitment of ASN, career diversification, and promotion of positions has not put

strong pressure on this issue, so there is a lot of irony when the ASN itself has undermined the country's ideology.

Implementation of tolerance can be interpreted as mental readiness of a person or group of people to live side by side with different groups, both different ethnicities, races, cultures, religions, even different sexual orientation. Therefore, tolerance is an attitude to give space and not interfere with the rights of others to believe, express their beliefs, express opinions, even though it is different from what we believe.

We have talked about tolerance in the previous section, emphasizing that tolerance means being open, generous, voluntary and gentle in accepting differences. Here it needs to be emphasized that tolerance is not enough just to let others enjoy the difference, although this attitude can be said to be tolerant, but this type of tolerance is vulnerable if one day problems arise with different groups. Therefore, tolerance must be followed by opening up to dialogue, mutual learning and understanding so that social cohesiveness is built up from these different groups. More than that, if tolerance continues to be built, then an attitude will be built that different people or groups are also part of the self whose existence must be protected. Therefore, if there is a group that is hurt, it basically also hurts us.

The Indonesian people have strong social capital to become a tolerant nation. In fact, this character is an important capital of Indonesia in international diplomacy. Although Indonesian society has a very high diversity, both in terms of religion, culture and other social aspects, Indonesian people can live in harmony. This was formed

through a very long social process. Moderate and tolerant is not a sudden character, but is constructed through a long historical process.

Although Indonesia is known as a tolerant nation, but this can be damaged if the seeds of intolerance are allowed to develop damage. Various differences that are considered normal, can suddenly be questioned and used as a means to execute the other party. The unequal majority majority relation influences the growth of intolerance. As a result, the space for social tolerance has narrowed. This needs to be watched out for by continuing to develop a horizon of tolerance, accepting differences as they are by continuing to build dialogue for mutual understanding between different groups.

Tolerance can be related to many aspects, not just a matter of religion, but also social and political tolerance. In fact, in the midst of strengthening political identity, the issue of political tolerance and religion is becoming increasingly important to become agents and reinforcement. Likewise, religious tolerance, both interfaith tolerance as well as the tolerance of different sects and streams in one religion, is important to get attention.

The subsequent implementation of religious moderation is apparent from the perspective of non-violence, or radicalism, which in the previous section has been explained as an understanding that wants to make changes to the social and political system using violent/extreme methods, both physical and verbal violence.

The implementation of religious moderation is apparent in these interrelated aspects. In this case, state

commitment can be placed as a strength of endurance that can be an antidote to the risk of intolerance and radicalism in the name of religion. If someone has a strong endurance, then he will tend to be able to withstand the effects of intolerance and radicalism. Conversely, people with low commitment will be vulnerable to the influence of intolerance and radicalism. That is where the importance of strengthening the commitment to state by strengthening the national consensus: Pancasila, the 1945 Constitution, Unity in Diversity and the Republic of Indonesia. Religious moderation must have a mission to equalize religious perceptions that practicing religious teachings is an inseparable part of the commitment to safeguard Indonesia, just as fulfilling the obligations as citizens is a manifestation of practicing religious teachings.

This effort is not easy, because first there needs to be an agreement and mutual acceptance of the idea of religious moderation, especially from state authorities, and then the community. That is why the first strengthening strategy, namely the socialization and dissemination of the concept of religious moderation as explained above, is very important to be carried out consistently and continuously, so that all related parties can understand the urgency and significance. The thousand steps always start with the first step. If the perception and frequency are the same, then we can step in the next effort, namely the institutionalization of religious constellation modes, to be more structured and planned.

It is indeed not easy to find the precedent for institutionalizing religious moderation in other countries, even though it is not nonexistent. The Kuwaiti government,

for example, once formed The International Center for Moderation (al-Markaz al-amiAlami Iil *Wasathiyah*), a think tank formed under the supervision of the Ministry of Awqaf and Islamic Affairs, Kuwait. This institution not only conducts research and academic activities, but also advocates, training, and developing moderation networks.

In addition to mainstreaming discourse, the institutionalization of religious moderation in the Ministry of Religious Affairs is also carried out by the establishment of a Religious Moderation Working Group (Pokja) at the Directorate General of Islamic Education (Pendis). The Religious Moderation Working Group is tasked with overseeing the implementation of the vision for religious moderation in the programs and activities of the Ministry of Religion, particularly those under the auspices of the Directorate of Education.

The integration of religious moderation in the RPJMN is very important because this document serves to guide ministries and institutions in preparing strategic plans.

In June 2019, Lukman Hakim Saifuddin, as Minister of Religious Affairs, again conveyed the direction of the institutionalization of religious moderation, this time in the context of Islamic higher education. Lukman said that on the occasion of inaugurating Komaruddin Hidayat, as the first Chancellor of the International Islamic University of Indonesia (UIII).

In the inauguration speech, Lukman recalled that the establishment of UIII, which became the National Strategic Program (PSN) during the Jokowi-Jusuf Kalla administration (2014-2019), was essentially a manifestation of 3 (three)

interrelated things, namely: Indonesian-ness, Islam and humanity . Therefore Lukman hopes that UIII is able to function as a "House of Moderation" in the context of Islam, which is a place to gather, study, and disseminate Islamic values rahmatan lil 'alamin. More than that, UIII, whose construction was granted the status of a National Strategic Project (PSN) through Presidential Regulation Number 57 of 2016, is indeed expected to become a center for the study of moderate Islamic civilization in Indonesia, so that it can become an inspiration for the world.

Lukman is of the view that the "House of Moderation" at UIII in turn can strengthen the vision and implementation of "Religious Moderation" which so far continues to be strengthened, including striving to be integrated in the National Medium-Term Development Plan (RPJMN) 2020-2024. This is indeed a long process that needs to be followed with patience. In accordance with Law Number 17 of 2007 concerning the National Long-Term Development Plan of 2005-2025, the 2020-2024 RPJMN itself is the final phase of the long-planned National Long-Term Development Plan (RPJPN). The implementation of the National RPJP 2005-2025 is indeed divided into stages of development planning in the periodization of the RPJMN.

The integration of religious moderation in the RPJMN is very important because this document serves as a guideline for ministries or institutions in preparing strategic plans, preparation and adjustment materials for the Regional RPJM, being a government guideline in preparing the Government Work Plan (RKP), and being a basic reference in monitoring and evaluating the RPJM National. In addition, the RPJMN can

also be a reference for the community to participate in the implementation and supervision of national development.

In the context of ministerial governance, we must also understand that the institutionalization of religious moderation means that it is also necessary to draw up regulations as its legal umbrella, including through the Minister of Religious Affairs's Regulation on religious moderation. Referring to the Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 40 Year 2016 concerning Procedures for Establishing Ministerial Regulations at the Ministry of Religious Affairs, the Minister of Religious Affairs Regulation (PMA) concerning religious moderation needs to be prepared. Referring to article 5 of PMA Number 40 2016, regulations on strengthening religious moderation can be made on the grounds of one of them that this is a requirement in accordance with the authority of the Minister of Religious Affairs. Furthermore, the stages that must be passed are planning, compilation, stipulation and enactment (article 3).

To facilitate the reading of the framework for institutionalizing the strengthening of religious moderation, it is necessary to create a scheme in the form of a chart containing the principles of moderation, programs/ activities, strategies, achievement targets, indicators, sectors involved and timing of implementation. This scheme will facilitate all units/work units within the Ministry of Religious Affairs in "operating" the policy to strengthen religious moderation at the grassroots level.

Finally, religious communities must become a target benefit for the issuance of policies to strengthen religious

moderation, namely the recognition of diversity, and the fulfillment of services as citizens. The policy must eliminate the practice of discrimination in any name, especially in the name of religion.

D. Religious Moderation Integration in RPJMN 2020-2024

The third strategy in efforts to strengthen religious moderation is to work towards the integration of the formulation of religious moderation in the National Medium-Term Development Plan (RPJMN) 2020-2024.

This structural strategy is also part of the message of the Jakarta Minutes which was formulated by religious leaders, cultural figures, academics, and millennial generation representatives, where the Ministry of Religious Affairs is required to take concrete steps to lead the movement to strengthen moderate religious diversity as the mainstream. This mission is to return religion to its role as a guide to spirituality and morals, not only to the ritual and formal aspects, especially those that are exclusive both in the realm of society and the State.

This structural strategy is carried out to complement and strengthen other steps that have been taken so far, and increasingly need to be strengthened, namely facilitating meeting spaces between groups of people to strengthen inclusive values and tolerance, for example in the form of interfaith dialogue, especially among young generation.

The integration of religious moderation into RPJMN 2020 2024 will strengthen the position of the Ministry of Religious Affairs in carrying out its main mission of maintaining religious harmony. If religious moderation has

become part of the direction of State policy, the Ministry of Religious Affairs has a political and legal basis to mobilize its resources in internalizing and disseminating moderate, substantive, inclusive and tolerant religious values.

Of course these efforts need to be done synergistically with a well-planned and mature cultural strategy, both through strengthening literacy, increasing the capacity of educators and education personnel, strengthening the curriculum of religious and religious education institutions, and by explaining more religion through universal cultural media , creative, and technology friendly. The role of the Ministry of Religious Affairs, in particular, is very important to emphasize the presence of the state in providing guarantees of constitutional enforcement related to freedom of religious life.

To realize the strengthening efforts through the integration of religious moderation in the 2020-2024 RPJMN, since January 2019, the Ministry of Religious Affairs has held several Focus Group Discussions (FGD) to finalize the formulation of the concept of religious moderation which will be proposed as part of the 2020-2024 RPJMN. The formulation made must be harmonized with the RPJMN Technocratic Draft 20202024 compiled by the Ministry of National Development Planning/National Development Planning Agency (PPN/Bappenas) RI.

In the Bappenas draft, the main theme of RPJMN 2020 2024 is "High, High-Income Indonesia that is Prosperous, Fair, and Sustainable. To realize the vision of the big theme, there are 5 (five) aspects of mainstreaming in the 2020-2024 RPJMN, namely: 1) gender equality, 2) governance, 3)

sustainable development, 4) socio-cultural capital, and 5) development of digital transformation. The five aspects of mainstreaming will be realized with the principle of 3 (three) development principles, namely: building independence, ensuring justice, and maintaining sustainability.

Then, where is the position of religious moderation in the five aspects of mainstreaming in the 2020-2024 RPJMN? Initially, the Ministry of Religious Affairs proposed that religious moderation be added to be the sixth of the mainstreamed aspects, because in the context of Indonesian development, religion was inseparable from any aspect of community life, so moderation in religion became very significant to serve as the main perspective in Indonesian human development.

However, because the process to incorporate an idea so that it becomes one of the mainstreaming in the RPJMN must involve ministries and other institutions, while the stipulation of the RPJMN 2020-2024 is already urgent, then for this period religious moderation is included in one strengthening program first first. However, this does not mean that the movement for mainstreaming religious moderation stops, because substantively efforts to mainstream religious moderation continue, only in the context of the RPJMN Technocratic Draft, where it is not yet one of the mainstreaming aspects, but rather reinforced.

Then, to answer where the position of religious moderation in RPJMN 20202024, we need to know in advance that the 5 (five) priority priorities above are lowered again into 7 (seven) National Priorities (PN), namely:

1. Strengthening economic resilience for quality growth;
2. Develop areas to reduce inequalities and ensure equity;
3. Improving quality and competitive human resources;
4. Mental revolution and cultural development;
5. Strengthening infrastructure to support economic development and basic services;
6. Building the environment, increasing disaster resilience and climate change; and
7. Strengthening Polhukhankam stability and public service transformation.

In this context, religious moderation is placed as one of the policy directions for realizing the fourth National Priority, namely the Mental Revolution and Cultural Development. In discussions involving the parties of the Ministry of Religious Affairs and Bappenas, strengthening religious moderation in the 2020-2024 RPJMN was considered very important considering one of the strategic issues that emerged in the 2015-2019 RPJMN evaluation previously was "still a lack of understanding and practice of moderate, substantive religious values, inclusive, and tolerant to strengthen religious harmony."

In total, there are six strategic issues that serve as the framework for the Mental Revolution and Cultural Development program, namely:

1. Weakening of cultural resilience and low protection of cultural rights;

2. Insufficient character education, character, citizenship, and nationality;
3. Not yet optimal promotion of Indonesian culture;
4. The still low understanding and practice of moderate, substantive, inclusive and tolerant religious values to strengthen religious harmony;
5. Not yet optimal role of family role in nation's character building; and
6. The culture of literacy, innovation and creativity is still low.

This strategic framework or background will be taken into consideration by all ministries and institutions in formulating their direction and policies in the field of Mental Revolution and Cultural Development in the next 5 (five) years, starting 2020-2024. Of course, in accordance with its duties and functions, the Ministry of Religious Affairs will be the foremost (leading sector) in responding to strategic issues in the religious field.

The strategic issues formulated above will in turn be considered to determine the direction of Government policy, at least in the next five years. When explained and discussed with Bappenas and other ministries/institutions on June 25, 2019, there were four directions of Government policy that would be taken to realize the National Priority Program for Mental Revolution and Cultural Development, namely:

1. Mental revolution and fostering the ideology of Pancasila to strengthen the resilience of the culture, mentality of an advanced, modern and characterized nation;

2. Promotion and preservation of culture to strengthen identity, improve people's welfare, and influence the direction of the development of world civilization;

3. Strengthening religious moderation as a foundation for religious perspectives, attitudes and practices in the middle path to strengthen tolerance, harmony and social harmony; and

4. Enhancing literacy, innovation and creativity culture to create knowledgeable, innovative, creative and character-building society.

By paying attention to the formulation of the framework and policy directions above, it can be ensured that religious moderation has a strategic place in the Technocratic Draft of RPJMN 2020-2024, because it is one of the Priority Programs (PP). This means that religious moderation becomes a priority program that is structurally and systematically carried out by the Government in order to support, directly or indirectly, the achievement of the National Priority (PN), to realize the development of the character of a virtuous Indonesian person, self-identity, mutual cooperation, tolerant and prosperous.

Of course, a Priority Program formulation will be meaningless if it is not lowered into the Priority Activity (KP) formulation. Likewise with religious moderation. Even though the vision of religious moderation has become one of the Priority Programs in the

> **The vision of religious moderation becomes very relevant because it emphasizes the balance of economic goals, not only for religious purposes but also for social benefit.**

Technocratic Design of the RPJMN 2020-2024, ministries and institutions, especially the Ministry of Religious Affairs, will have difficulty formulating their strategic plans if there is no Priority Activity Strengthening religious moderation as a "home" that can cover all derivative programs and the nomenclature of the budget.

Therefore, in the Technocratic Draft of RP 2020-2024, the implementation plan and strengthening of religious moderation as a Priority Program in more detail have been reduced to five Priority Activities (KP), namely:

1. Strengthening the perspective, attitude and practice of religious middle ground;
2. Strengthening harmony and harmony of religious communities;
3. Strengthening religious and cultural relations;
4. Improving the quality of religious life services; and
5. Economic development and religious resources.

Then, the five 'houses' of the religious moderation Priority Activities above are further elaborated into a number of National Priority Projects (ProPN) which are considered to be very important and significant. In the Technocratic Draft RPJMN 2020-2024, the National Priority Projects for each of the five Priority Activities that have been formulated are as follows:

KP.1: Strengthening the perspective, attitude and practice of middle ground religion, was reduced to four ProPNs, namely:

1. Development of religious broadcasting for the peace and benefit of the people;

2. Strengthening education systems with a moderate perspective such as curriculum development, teaching materials and processes, teacher and education staff education, and teacher recruitment;

3. Management of houses of worship as centers of religious tolerance that are tolerant; and

4. Utilization of public space for the exchange of ideas and ideas among students, students, and youth across cultures, across religions, and across ethnic groups.

KP.2: Strengthening harmony and harmony among religions is reduced to three ProPNs, namely:

1. Protection of religious communities to guarantee civil and religious rights;

2. Strengthening the role of religious institutions, religious social organizations, religious leaders, and community leaders as the glue of national unity and integrity;

3. Strengthening the Forum of Religious Harmony (FKUB) to build social solidarity, tolerance, and mutual cooperation.

KP.3: Strengthening religious and cultural relations; reduced to three ProPN, namely:

1. Respect for local culture;

2. Development of cultural treasures to breathe religion;

3. Promotion of religious tourism.

KP.4: Improving the quality of religious life services; reduced to four ProPN, namely:

1. Strengthening the implementation of halal product guarantees;
2. Improving the quality of the implementation of Hajj and Umrah;
3. Increasing facilitation of religious services;
4. Improvement of marriage and family counseling services.

KP.5: Economic development and religious resources; reduced to three ProPN, namely:

1. Empowerment of religious social funds;
2. Community economic institutional development;
3. Hajj fund management in a professional, transparent and accountable manner.

In the context of the development of religious economic institutions, the vision of religious moderation is very strategic to be integrated with the Government's economic projections in the next 5 (five) years. In this regard, the Government has inaugurated the 2019-2024 Indonesian Sharia Economic Masterplan (MESI) to encourage increased national economic growth. This MESI implementation must of course be reduced to an implementative work program by involving various other sectors as an integration of sharia-based economic systems so that the ongoing growth in the sharia financial sector has a direct and significant impact on growth in the real sector. In this case, the vision of religious moderation becomes very relevant because it emphasizes the balance of economic goals, not only for religious purposes but also for social benefit.

Still related to the development of the economic institutions of the people, in addition to inaugurating

MESI 2019-2024, the President has also signed the PP Halal Product Guarantee (JPH). That means the development of the halal industry has become an inseparable part of efforts to increase Islamic economic shares. The government wants Indonesia to be able to emerge as the biggest player in the halal industry, which is now becoming a world trend, as well as eroding the irony that Indonesia has the world's largest Muslim population, but its share of the Islamic economy is small.

Considering the future economic projections of the Government as described above, the strengthening of religious moderation becomes very significant, because the Government's seriousness in developing the economy of the people will be counterproductive if the economic actors are not moderate, inclusive and open. The economy will indeed grow, but it will pile up in certain groups and not oriented towards the welfare of the people in general.

In addition, other priority activities (KP) which are also very important to continue to strengthen are those related to managing the hajj funds in a professional, transparent and accountable manner. The government has begun this effort with the operation of the Hajj Financial Management Agency (BPKH). Hajj funds are optimized through instruments that are safe and productive so that their values are not eroded by inflation and are able to provide greater value benefits. The results are useful to improve services in the implementation of the pilgrimage without burdening financially pilgrims.

Optimization of such hajj funds is a form of middle path religious commitment (*wasathiyah*), which emphasizes the

balance between the desire to increase the productivity of hajj funds on the one hand with the attitude of prudence in order to maintain the trust fund of the people on the other.

Thus, it is important to understand together that the elaboration of the National Priority (PN) in the field of "Mental Revolution and Cultural Development," one of which is then strengthening religious moderation as a Priority Program (PP), and elaborated into five Priority Activities (KP), as well as Finally, three National Priority Projects (ProPN) were selected, all of which were intended to maintain continuity between planning and budgeting documents, as well as being an effort to control the achievement of National Priority targets. That is, strengthening religious moderation into an absolute strategy needs to be done as an effort to achieve national goals.

Thus, in its implementation, the Strategic Plan (Renstra) of ministries and institutions, especially the Ministry of Religious Affairs, which is related to religious moderation, must not get out of the logic of the PN, PP, KP, and ProPN that have been formulated in the 2020-2024 RPJMN. As of the end of this article, Strategic Plan of the Ministry of Religious Affairs 2020-2024 itself has been formulated and discussed several times, with the formulation of the vision: "Indonesian People Who are Devout, Moderate, Smart, and Excellent."

E.   Strategic Plan of the Ministry of Religious Affairs

One consequence of the integration of the vision of religious constellation mode into the 2020-2024 RPJMN is the need for the Ministry of Religious Affairs to prepare a

Strategic Plan (Renstra) 2020-2024, which is in line and can facilitate the translation of program houses and priority activities that have been formulated in the Preliminary Draft of RPJMN. This is of course in accordance with the provisions in Law No. 25 of 2004 concerning the National Development Planning System, which mandates that the leadership of ministries and institutions prepare a draft Strategic Plan in accordance with their duties and functions.

The preparation of the Ministry of Religious Affairs Strategic Plan 2020-2024 will be crucial in overseeing the implementation of the religious moderation vision for the next five years, because the Strategic Plan is an official planning document that forms the basis for ministries and agencies in using the State Budget (APBN).

Previously, the Ministry of Religious Affairs Strategic Plan had never included the word "moderation" directly. The last strategic plan vision in 2014-2019 reads: "The realization of a religious, harmonious, intelligent and prosperous Indonesian society born inward within the framework of realizing an Indonesia that is sovereign, independent and has a personality based on mutual cooperation."

The success of integrating the vision of religious moderation into the 2020-2024 RPJMN will be void if the 2020-2024 Ministry of Religious Affairs Strategic Plan does not reflect its derivative program, because the Strategic Plan is an elaboration of the ministry's vision that is complemented by national target plans to be achieved in order to achieve the president's priority program targets.

When this book was written, the Drafting Team of the Ministry of Religious Affairs's Strategic Plan had come to the

conclusion that the Vision of the Ministry of Religious Affairs's Strategic Plan 2020-2024 was "Indonesian People Who are Devout, Moderate, Smart, and Excellent." As stipulated in Article 3 of PPN/Bappenas Regulation No. 5 of 2014, the process of preparing the K/L Strategic Plan does require 4 (four) stages, namely: preparation, study, adjustment, and then determination. In the preparation stage, the draft Strategic Plan has been made although it is still indicative, with the formulation of the vision.

From the formulation of this vision, the spirit of religious moderation is clearly visible by making the word "moderate" as one of the four key words, in addition to being religious, intelligent, and superior. In turn, the four visions need to be lowered again into programs and activities that are in accordance with the duties and functions of the Ministry of Religious Affairs in organizing government affairs in the field of religion to assist the President in organizing state government. Although the form of programs and activities in each year will inevitably change, overall programs and activities in the Ministry of Religious Affairs must cover aspects of service, education, research, advocacy, literacy, people's economy, governance, and integration of religious and religious data.

Just for example, the vision of religious observance, for example, can be reduced to programs that are projected to achieve several goals, such as: increasing literacy, education, advocacy, and internalizing understanding and practice of moderate, essential, inclusive and tolerant religious teachings, such as those targeted by the Technocratic Draft RPJMN 2020-2024. Devouting with a moderation perspective can also be lowered into programs

or policies related to houses of worship, both in terms of their development and management.

With a moderation perspective, which emphasizes religious obedience in an essential and substantive way, the increasing number of houses of worship should not disrupt religious harmony, certainly with the note that the construction has followed all applicable procedures and provisions.

Likewise with the management of worship activities, the perspective of moderation can be a limitation so that religious preachers do not offside violate the norms and ethics of religious life. Related to this, the nine calls of the Minister of Religious Affairs at the beginning of 2017 about lectures in places of worship became very relevant for further implementation. The nine appeals with the perspective of religious moderation are a kind of guide so that religious lectures in places of worship should meet the following conditions:

1. Delivered by lecturers who have an understanding and commitment to the main purpose of religious descent, namely protecting human dignity and dignity, as well as maintaining the survival and peace of mankind;

2. Delivered based on adequate religious knowledge and sourced from the principal teachings of religion.

3. Delivered in good and polite sentences in terms of propriety and appropriateness, free from curses, insults, and hate speech that is prohibited by any religion;

4. Nuance to educate and contain enlightenment material which includes spiritual, intellectual, emotional, and multicultural enlightenment. Material is prioritized in the form of advice, motivation and knowledge that leads to goodness, self-capacity building, community empowerment, moral improvement, improvement of worship quality, environmental preservation, national unity, and social welfare and justice;

5. The material presented does not contradict the four consensus of the Indonesian people, namely: Pancasila, the 1945 Constitution of the Republic of Indonesia, the Republic of Indonesia, and Unity in Diversity;

6. The material presented does not contradict SARA elements (ethnicity, religion, race, intergroup) which can cause conflict, disturb harmony or damage nationalties;

7. The material presented does not contain insult, defamation, and/or harassment of the views, beliefs and practices of worship between/within religious communities, and does not contain provocation to commit discriminatory, intimidative, anarchist, and destructive acts;

8. The material presented does not contain practical political campaigns and/or business promotions;

9. Subject to applicable legal provisions relating to religious broadcasting and use of houses of worship.

Religious observance is one of the main mission and performance indexes carried out by the Directorate General (Ditjen) of Community Guidance (Bimas) of Religion in accordance with the main tasks and functions of the unit. In the Ministry of Religious Affairs there are five Directorate General of Religious Community Guidance, namely: Islam, Christianity, Catholicism, Hindhu and Buddhism. The Directorate General is an echelon one unit that oversees several directorates. Of the 5 (five) DGs, there is one similarity in the name of the directorate, namely the Directorate of Religious Information with almost the same main task and function of improving the quality of religious guidance and services.

Inclusive and moderate religion is very important for building a harmonious Indonesia, caring for diversity and giving appreciation to social plurality. Therefore, including the perspective of religious moderation in efforts to improve the quality of religious guidance and services must be scheduled in the Directorate General of Religious Community Guidance.

The vision of religious moderation will be achieved through the mission stated in the work program. The work program will also be translated into the Budget Work Plan of the Ministry of Religious Affairs/Institution (RKAKL). Thus the RKAKL is a planning and budgeting document containing the programs and activities of a ministry/agency and work unit in its environment, which is a translation of the Government Work Plan and the Ministry of Religious Affairs's Strategic Plan within one fiscal year, as well as the budget needed to implement it.

Technically, the RKAKL document includes the name of the activity, the amount of budget needed, the stages

of work, and the output to be achieved by the religious moderation program. Therefore, in the RKAKL of the Directorate General of Community Guidance, there is a clear read that there is a religious moderation program in religious guidance and services which is then revealed to be an activity aimed at providing moderate religious diversity. Thus approximately the vision of religious devotion can be translated.

Furthermore, the Smart and Superior vision in the context of religious moderation can also be translated, particularly by the Directorate General of Islamic Education, into various programs to strengthen the world of education at various levels, from Early Childhood Education (PAUD) to tertiary institutions. Specifically in the context of the State Religious Higher Education (PTKN), the vision of religious moderation must be manifested in the Tri Dharma of Higher Education, starting from the academic aspects, research, and community service. The Excellent Vision also actually opens a space for each PTKN campus to build its specialty or distinction, so that it can be competitively competent with other campuses.

PTKN campuses, moreover PTKIN (Islamic Religious Higher Education), must have superior and distinctive research strengths related to the perspective of religious moderation, that is, among others, by pioneering the integration of religious sciences with general sciences; or by attempting to elaborate and 'capitalize' primary sources of classical Islamic artifacts and treasures produced through the long history of Islamic civilization in Indonesia hundreds of years ago. These primary sources do not belong to

other countries, so they can become a specificity to build competitiveness.

Educational institutions must become the foremost force in the implementation and strengthening of religious moderation, among others by strengthening curriculum and teaching and learning material that has the perspective of religious moderation. The Ministry of Religious Affairs must ensure that all curricula in educational institutions under its auspices, both public and private, are loaded with religious moderation values. All learning material wherever possible, especially subjects with social, political and religious dimensions, must have an insight into religious moderation.

Likewise, teaching and learning materials, whether in the form of books, pictures, audio visuals, etc. must be ensured to strengthen state commitment, tolerance and anti-radicalism spirit. Social media content that can be a source of children's learning must also be reproduced with religious moderation content.

In addition to the curriculum, strengthening the vision of religious moderation in the educational path must also target teachers and lecturers, which in the teaching and learning process is indeed a key factor, because teachers or lecturers become people who provide information on knowledge and instill certain values in students and students. Teachers and lecturers here are not only those who have religious material, but all subjects and subjects; they must have a perspective of religious moderation. Teachers and lecturers should not be the spokesperson of groups that are anti-Pancasila, instill values of intolerance

and direct students to have a radical perspective, justify violence.

Then, superior vision can also be translated into programs to strengthen the quality and competitiveness of individuals and the environment of educational institutions, both the educational environment in the narrow sense, namely the area where the educational institution exists, and in a broader sense, namely the social environment that can influence the perspective and behavior of students.

The campus environment of the educational institution must reflect the insight of moderation, for example in managing the interactions of the people in it, and in the management of places of worship. School and campus activities must be mobilized to oversee religious moderation. While the environment in a broad sense, means creating an atmosphere of life—including information through various channels—as far as possible does not undermine the character of moderation that has grown and developed in a society that certainly has an influence on students in educational institutions.

Educational institutions that must be the driving force of religious moderation also include formal and non-formal ones, including pesantren, majelis taklim, Sunday schools, pasraman, and so on. Schools become an appropriate means to spread learners' sensitivity to a variety of differences. Opening the dialogue room, the teacher gives an understanding that religion carries the message of love not hate and the system at school is free on these differences.

This is important because a number of surveys explain that there are three main doors to how radical understanding and intolerance penetrate the school environment; first, extracurricular activities; second, the role of the teacher in the teaching and learning process; and third, through weak school policies in controlling the entry of radicalism in schools. Therefore, it is necessary to strengthen the three aspects above.

So far the Directorate of Islamic Education, the Directorate General of Islamic Education of the Ministry of Religious Affairs, for example, has made various efforts to train teachers to become agents of mainstreaming religious moderation transformation in the Islamic context, which will deliver critical, reflective, open, and tolerant understanding through the development of the realm cognition, affection, and motor skills. This was realized by the development of moderate, substantive, and inclusive Islamic religious values as the actualization of the Islamic vision of *rahmatan lil alamin* (ISRA). Programs like this can be adopted and developed by other Directorates of Religion.

Institutionalization and implementation of religious moderation also need support from the Research and Development Agency of the Ministry of Religious Affairs, which has a strategic function as a supporting agency in efforts to support the performance of national development through supporting the performance of the Ministry of Religious Affairs, namely the provision of research and development services and the fulfillment of religious Human Resources (HR) through education and training.

This position is very strategic considering the national development vision places research and development as well as the development of the quality of human resources as the cornerstone of the successful realization of the development vision. Based on this role, the role of the Research and Development Agency and the Ministry of Religious Affairs becomes increasingly important and clear, namely as part of the Ministry of Religious Affairs sub-system in the availability of adequate religious data and information in the context of the realization of religious development policies based on research results and the availability of Ministry of Religious Affairs resources. quality through education.

In providing support for policies to strengthen religious moderation, the Agency for Research and Development can arrange several programs and activities as follows:

a. In the field of research and development, it is necessary to study the active tolerance models as a form of religious moderation. This study begins with a study to explore local wisdom which can be proven as a harmonious adhesive instrument. Studies on local wisdom have indeed been done a lot, but Indonesia's geographical area which is very broad and rich in culture certainly still holds a lot of potential wisdom that has not been fully explored. The strategic nature of local wisdom which is "neutral in religion" becomes a meeting point for the gathering of different religious teachings. "Religious neutrality" on local wisdom proves that it contains religious moderation contained by followers of religion. The results of

this study can make an important contribution as a basis for policy makers in formulating policies on mainstreaming religious moderation (evidence based decision making). In addition to the issue of local wisdom, there are still many other issues related to religious moderation that can be carried out studies, such as houses of worship as centers of religious moderation empowerment, issues of moderate religious lecture models, and so on.

b. Research data is then developed in various documents and passed through public testing so that it can be used as guidelines, guidelines, academic texts, monographs, and other forms. Some possible activities can be developed including: moderate religious lecture guides for extension workers and preachers, the model of the mosque as a center for religious moderation empowerment, guidelines for religious social conflict resolution based on religious moderation, a model of marriage counseling based on religious moderation; and so on.

c. In the field of education, functional education and training can be carried out which results can strengthen religious moderation in Indonesia. Functional education and training targets ASN and non ASN functional officials within the Ministry of Religious Affairs as well as Central and Regional Ministry of Religious Affairs work partners, such as researchers, widyaiswara, headman, instructor, harmony guide, takmir mas jid, FKUB management

and others. Building sensitivity and awareness of religious moderation for training participants can be intervened through training materials and methods.

d. In Pre-service Training and Leadership Training (PIM) it is important to be able to be carried out awareness and sensitivity in training participants, both through the material presented and the methods applied.

Such is the strategy of strengthening and implementing religious moderation, especially in the form of integration into the 2020-2024 RPJPN and the formulation of the Ministry of Religious Affairs's strategic plan. This is all done to provide a legal umbrella so that the Ministry of Religious Affairs in particular can freely compile programs to organize religious harmony, harmony of social life, and suppress religious conflicts, so that we find common ground between religious adherents to safeguard the integrity of the Indonesian people.

The thing to also remember is that the policy targets for strengthening religious moderation are all religious communities, not for one particular religion, which is carried out by the government through religious development programs and activities as well as religious and religious education. Thus the nature of the policy of strengthening religious moderation is public policy. So public policy for strengthening religious moderation is defined as all government regulations and actions that are prepared and implemented for the public or public interest. Or in short,

public policy is a policy that concerns the interests of many people or the interests of the general public.

Every policy issued or determined by the government must have a purpose. Likewise with religious moderation. The purpose of public policy making in terms of strengthening religious moderation is basically to create order in religious societies, protect the rights of religious adherents in exercising religious freedom, realize peace and peace in religious life, and to realize the welfare of religious communities.

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EPILOGUE

As already stated, this book on Religious Moderation was born to provide an explanation of one of the essence of religion, namely about moderation or middle ground. This book is also expected to be a reference for all parties concerned to find out what is religious moderation? Why is religious moderation important, especially in the governance of Indonesian life? Then, how should religious moderation be implemented?

The complexity of the religious life of Indonesian people in particular, which is very plural and multicultural, has triggered the birth of a religious phenomenon that is also complex. On the one hand there are extreme liberals, on the other hand there are extreme conservatives in religious practice. If there is no mainstreaming narrative contra, then conservatism, extremism and liberalism in religion can be regarded as true. In fact, the essence of various religious teachings, as has been discussed very clearly, is moderate, and strongly emphasizes efforts to care for human dignity and dignity.

Religious moderation has a mission to create peace for all humanity. The emergence of a liberal attitude in religion often triggers extreme conservative reactions. Likewise the ultra conservative attitude, often resulting in the birth of hate

speech, hostility, intolerance, extremism, violence, and even terrorism in the name of religion. This in fact has threatened peace, damaged harmony, and torn our togetherness. Religious moderation is expected to be a solution to the extreme religious problems in the two camps we face.

Strengthening religious moderation is not enough to be done personally by individuals, but must be done systematically and planned institutionally, even by the state. The state must be present to facilitate the creation of healthy public spaces to create inter-religious community interactions and beliefs. Don't be the opposite, giving birth to regulations and regulations with certain religious sentiments that are applied and enforced in public spaces. Facilitating, not limiting.

Indonesia is proven to have the best empirical experience (best practices) in managing the diversity and diversity of its people. Apart from friction and conflict that sporadically still often occurs, harmony and tolerance in Indonesia are far more awake than other countries that face the same religious complexity. Religious values that are acculturated and adapt to local culture, a wealth of diversity in local wisdom, deliberative traditions, and mutual cultural culture inherited by Indonesian people for generations are very conducive to creating community cohesion that is diverse in terms of culture, ethnicity and religion. Indonesia should be an inspiration to the world in practicing religious moderation.

In the digital age and social media, social cohesion in Indonesian society does face challenges. The flood of unfiltered information, and the rapid internalization of instant

knowledge, including religious knowledge, often disrupts the stronghold of togetherness and woven nationality. The public can easily justify the news that arrives, without first moderating and tracing the truth. The spirit of religious moderation inspires us to always be balanced and fair in compiling our perspectives, attitudes, and behaviors.

The vision of religious moderation can actually flourish in Indonesia, more fertile than in other countries, because of the ideological capital of the Pancasila and the slogan Unity in Diversity, which has a mission to maintain diversity, maintain diversity, acculturate with culture, and maintain the unity and integrity of its people. In a speech born of Pancasila, June 1, 1945, the first President of the Republic of Indonesia, Bung Karno, stated:

> "The State of Indonesia should be a country where each person can worship his Lord in a free way. All people should be culturally God, that is, with no 'religious egoism'. And Indonesia should be a godless country. Let us practice, practice religion, both Islam and Christianity, in an ethical manner. What is the civilized method? It is respectful to respect one another. "

Bung Karno's ideals can be realized, if every religious community has a commitment to strengthen religious moderation, because the spirit of moderation in the context of the state is also to fight for the establishment of nationality of diversity (Ahmad Suaedy, "Islam and Bineka Citizenship," Kompas 17/05/2018), namely citizenship in which the state grants the same rights without distinction to all citizens, not only on an individual basis, but also on collective rights to different traditions and beliefs.

The discussion throughout this book is more focused on providing a conceptual big picture related to what, why, and how to strengthen religious moderation strategies. The operational design must be reduced to a separate practical module, complete with objectives, targets and indicators of success, so that the concepts discussed can be implemented in real life.

However, the most important thing is that now we are finding the right momentum to strengthen religious moderation, including through institutionalization at the state level. We must take advantage of this momentum, the opportunity often does not come twice.
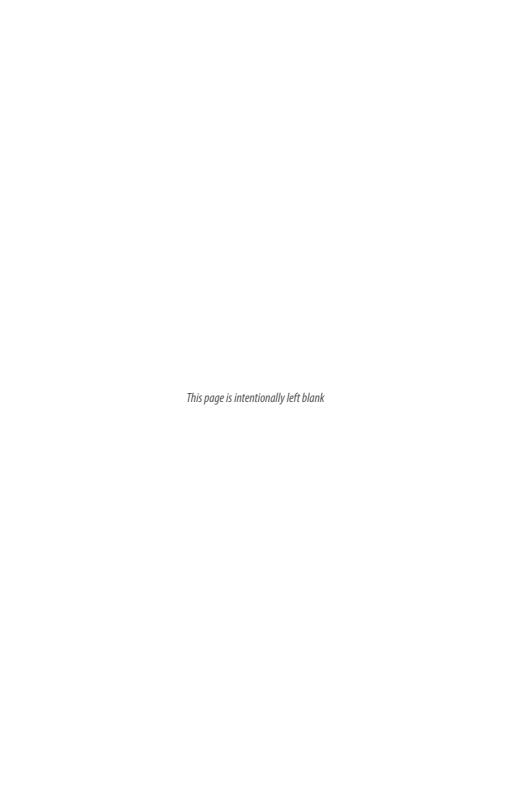
Of course, efforts to strengthen religious moderation are our duty with the state, individuals, communities, religious leaders, cultural figures, academics, millennials, and the media to unite to socialize and campaign for it, for our mutual benefit in caring for harmony and peaceful religious life and religious life.

In fact, the involvement of women will also be very important in efforts to strengthen religious moderation, bearing in mind that violence in the name of religion has also involved women. Apart from being victims, women can also become perpetrators of violence.

However, at the same time, women can also be the main actors to sow the seeds of moderation in the family to prevent the spread of violent ideologies. It may be that efforts to spread the idea of moderation to prevent extreme ideology will be even more effective if it starts from the family, because, as the smallest unit of social interaction, the

family is more likely to convey moral messages consistently, and in a fun way.

Thus, it is clear that strengthening religious moderation is not sufficiently structurally pursued through state policies, but what is also very important and undoubtedly rooted is to make it a cultural movement of the people. Indonesia is a large and diverse country; its diversity and wholeness cannot be maintained by one or two parties. Religious moderation must be ours.
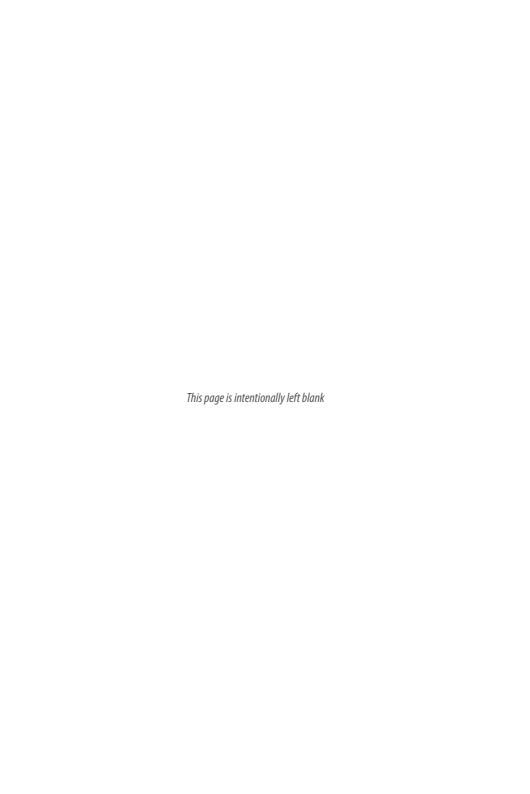
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