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**Implementation of Religious Moderation in Indonesia
(within a Diversity Framework)**

***Implementasi Moderasi Beragama di Indonesia
(dalam Bingkai Keragaman)***

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Abstract

Diversity in Indonesia is very wide, ranging from various cultures, religions, tribes, traditions and languages. Within this diversity, of course, there will be differences of opinion that can lead to intercultural conflicts in Indonesian society in living social life. This study aims to determine the implementation of religious moderation in Indonesia (in the framework of diversity). In using the research method using library research methods. The conclusion of this research is that living a life full of diversity must be based on self-awareness that living in a multicultural society must uphold a sense of tolerance and empathy. certainly different from us, that way there will be no violence in living a social life, an attitude of religious moderation is a solution for us who live in this pluralistic Indonesian region known as Bhineka Tunggal Ika (Different but still one) Indonesia. . In implementing an attitude of religious moderation in society, the role of the government, religious leaders, and ustadzah is needed in order to be able to campaign for the movement of religious moderation for the people of Indonesia in order to achieve peace in the world. Indonesian country.

Keywords: Religious Moderation, Diversity, Multicultural

Abstrak

Keanekaragaman di Indonesia sangat Luas, mulai dari budaya yang beragam, agama yang beragam, suku yang beragam dan juga tradisi serta bahasa. Dalam keanekaragaman ini tentunya akan terjadi perbedaan pendapat yang bisa menyebabkan konflik antar budaya di masyarakat Indonesia dalam menjalani kehidupan bermasyarakat. Penelitian ini bertujuan untuk mengetahui implementasi moderasi beragama di Indonesia (dalam bingkai keragaman). Dalam penggunaan metodenya peneliti menggunakan metode penelitian pustaka. Kesimpulan pada penelitian ini ialah dalam menjalani kehidupan yang penuh dengan keragaman ini harus dilandasi oleh kesadaran dalam diri bahwa hidup dimasyarakat yang multi budaya harus memegang teguh rasa toleransi dan empati, untuk itulah perlunya ada pelaksanaan sikap moderasi beragama dalam bermasyarakat sebagai bentuk pengakuan adanya orang lain yang tentunya berbeda dari kita, dengan begitu tidak akan ada kekerasan dalam menjalani kehidupan bermasyarakat, sikap moderasi beragama adalah solusi bagi kita yang tinggal di wilayah Indonesia yang beragam ini yang disebut sebagai Bhineka Tunggal Ika (Berbeda beda tapi tetap satu jua) Indonesia. Dalam pelaksanaan sikap moderasi beragama dilingkungan masyarakat perlulah adanya peran pemerintah, Tokoh Agama, penyuluh-penyuluh agama agar bisa mengkampanyekan gerakan mpderasi beragama bagi masyarakat Indonesia untuk terlaksananya kedamaian di negara Indonesia.

Kata Kunci: Moderasi Agama, Keragaman, Multikultural.

INTRODUCTION

Indonesia is a country that is rich in ethnic, religious, cultural and tribal diversity. This diversity can actually be a bond of social life but can also be the cause of conflict because of these differences in life values. The diversity that exists in Indonesia is a link between various communities that have many differences to interact with each other with the uniqueness of each difference inherent in them, such as the characteristics of culture, language and also religious beliefs. Of course, in implementing social life, there will be different values instilled in each individual. However, there are still many conflicts that arise due to diversity, both ethnic and religious. These conflicts occur because of the emergence of the view that each cultural group has the strongest and most correct beliefs, resulting in discrimination and massacres between tribes that claim lives (Ahmadi 2021). Indonesia is known as a multicultural country that cannot be separated from interactions between people, for this reason it is necessary to have skills in interacting or known as social skills including the ability to work together, work together in various situations and solve problems, and also the ability to show compassion (Darlis 2017a). What we have seen recently is that the diversity of various ethnicities and religions has given rise to ongoing conflict, which originates from disagreements in opinions and strong feelings so that violence also occurs in several regions of Indonesia. This shows that the sense of solidarity within the Indonesian nation is still very vulnerable. That is why this problem is We need serious handling from various levels of society in order to create peace in our country.

Religious leaders and public servants must be able to understand the existing diversity well, so that they can be a guide for society in dealing with things that arise due to differences. It is the religious leaders and religious instructors as well as public servants who serve as facilitators in the community. Providing guidance about the diversity that exists in Indonesia, to be able to unify perceptions and appreciate the differences that occur, in this situation the extension workers will be faced with a wider reach, so that they can be more effective in carrying out the public service process.

Based on this, the researcher determined the focus of the research on the process of implementing religious moderation in Indonesia to see how people's awareness and understanding of diversity is manifested in religious moderation and also to see the role of religious leaders and religious counselors in promoting religious moderation in Indonesia, which essentially requires extra energy to be able to unite the various differences that exist in our country, and it all aims to be able to build a harmonious union that adheres to the values of Bhineka Tunggal Ika (diverse religions but are still one) born and raised in our beloved homeland, Indonesia. This diversity will later become a characteristic of every Indonesian society, and with this diversity which is manifested in religious moderation, Indonesia can be known in various parts of the world, how it can respect groups of different religions well and can live peacefully and peacefully on our motherland.

WRITING METHOD

In this research the researcher used the library research research method. Library research is a literature study that uses various references such as various journals and books that are related to this research or can be said to be related to the implementation of religious moderation in Indonesia. The type of research is qualitative research so that researchers can obtain various information and also clear, systematic and critical

explanations regarding religious moderation within the framework of *Bhinneka Tungga Ika*, the data sources in this research are primary and secondary data, the primary data are books which discuss religious moderation in detail and also secondary sources obtained from journals.

RESULTS AND DISCUSSION

Indonesia is the unitary state of the Republic of Indonesia or what is known as the Republic of Indonesia, where its cultural diversity and pluralistic nature are well known in various parts of the world. Plurality can be seen from diverse cultures, diverse religions, diverse races, diverse languages and also diverse ethnicities, so it is called a multicultural country. Multiculturalism is divided into two, namely descriptive and normative multiculturalism. Descriptive multiculturalism is a reality that describes diversity, while normative multiculturalism is related to the basic moral principles in which moral ties are established between communities to reach mutual agreement for the creation of national and state goals (Nugraha, 2008). Normative multiculturalism is currently being developed in Indonesia. This multicultural society consists of various communities, nations, regions and locations such as cities and villages which contain cultural diversity. This multicultural society is not homogeneous, but heterogeneous, where in establishing social life there is mutual tolerance and mutual acceptance of the reality of life that coexists well with one another. (Amin 2014)

If we look at the diversity of Indonesia historically and sociologically, the people adhere to Islam, but if we look at it from the district/city level, there are Christian, Catholic, Hindu and also Buddhist and Confucian religions spread across various districts/cities. Indonesia, which is a country known for having the largest Muslim population in the world, is actually a problem for achieving peace in social life. Therefore, this is the duty of all of us, especially religious instructors, religious figures and also public servants, to be able to provide various information and in-depth knowledge about multiculturalism, together to foster a sense of brotherhood with each other. Indeed, this diversity is a phenomenon that occurs naturally due to the meeting of various differences in one place, where each person who meets will bring cultural differences to that place.

The multicultural concept is very different from the cross-cultural concept, it can be seen from the experience of Americans who are also culturally diverse. In this multicultural concept, the differences between each individual cover a wide range of meanings, whereas in the multicultural concept, individual differences include a deep meaning, where ethnicity is the first to become the focus of attention. Various visions of a peaceful and harmonious life do not always occur in Indonesia.

Multicultural society in Indonesia cannot always live side by side as expected. Various conflicts, including tensions, have arisen in Indonesian society, which consists of a diversity of different cultures and religions, which in certain conditions has become a very big problem for the harmony and sustainability of the nation, which is why persistent struggle is needed to make it happen. The conflicts that we often see in multicultural societies in Indonesia are due to the low value of religious moderation, as well as deficiencies in managing this diversity, which causes horizontal friction which ultimately leads to divisions, and this has a bitter impact on the Indonesian state. To anticipate this, a cultural approach is needed by strengthening local philosophies where there are good messages

containing peace, but the solutions are not always successful without being accompanied by wise religious understanding, because we live in a religious society.

The things contained in the messages in our religion are what become the foundation for society in behaving, such as in the Islamic religion in behaving in accordance with the Al-Quran and Sunnah, in the Christian religion in behaving in accordance with their bible, the Hindu religion and Buddha also had to comply with their scriptures. For example, in the world of education currently there are three approaches implemented to prevent or deal with conflicts between students, namely one peaceful education based on the school curriculum, two constructive conflict resolution exercises and three peer mediation (Ahmadi 2021). This conflict resolution model is considered quite appropriate because it can increase students' knowledge in resolving various conflicts that occur, and can avoid being victims of acts of violence. (Jameelah 1997).

Indonesian society is a society that is quite fanatical in its beliefs, so a religious approach is an alternative solution in building harmony between religious communities in Indonesia, a peaceful religious attitude approach is chosen, with this approach friendly and flexible religious moderation will be realized. It needs to be underlined that religious moderation is not mixing the truth between religions and eliminating the beliefs of each religion, an attitude of moderation does not insult the truth of that religion but an attitude of moderation has a good attitude in dealing with various problems caused by differences of opinion. In an attitude of religious moderation we are more open in accepting all existing differences, we realize that apart from ourselves there are other people who are also our brothers even though they differ in religion and point of view (Fahrudin 2019).

In fact, religious moderation in the Islamic religion has existed since the time of the Prophets, where the Prophets used to give examples of how to behave fairly towards other people of different religions. The Prophets used to be examples for us to be kind to anyone regardless of their religious background. Within the scope of each religion there is a diversity of religious beliefs. (Schwartz 2007) says that there are 2 views which are socio-cultural manifestations of Islamic teachings which cannot be separated from the various epistemological patterns through which they are of course different socio-culturally, the first is the friendly face of Islam which is patient, tolerant and also inclusive which is ready to work together with other religions. . The two faces of Islam which were fierce, intolerant and exclusive became different from the first face of Islam (Mas'ud 2018)

Likewise, in Christian religious groups, there are groups that accept new teachings in theology which are often called modernists or liberals, but not all Christians accept the theory of evolution, some of them strongly oppose these teachings by fortifying themselves with biblical opinions, where they think that the church must be loyal to the basics of the Protestant faith as found in the Bible.

To prevent Christians from modernism and the theory of evolutionism, church leaders from various conservative and evangelical groups united to publish a book entitled *The Fundamentals: A Testimonial to the Truth*, which was published in 1910 (Permana and Ahyani 2020). In fact, each religion has a fundamental group which considers its group to be the most correct, so in one religion there are several groups which consider themselves and their group to be the most correct, this is called fundamentalism. It must be acknowledged that in religious life there are quite complex problems when one member of a religious group forms a relationship with someone outside their community.

It's sad to see that some religious communities think that other parties are inferior or inferior, that they appear to be cornering them when talking about communities outside themselves. This is what creates tension in Indonesia. Indonesia is the country with the largest Muslim population in the world, Islam is the religion of rahmatan lil alamin, mercy for the universe, where Islamic values support the attainment of peace. So it is appropriate for us Muslims to act as boosters for the implementation of religious moderation in Indonesia.

Here there must be an awareness that within diversity there is a variety of diversity, such as diversity of religious understanding and also differences. Each religion has a culture, language, customs and obligations that are shared and need to be respected. This belief is what makes the attitude more open, tolerant and also flexible in behavior. The Islamic religion itself came to Indonesia and directly interacted with Indonesian culture, from which Islam was born with the traditions of Nahdatul Ulama and also Muhammadiyah, for this reason it is very necessary to strive for an increase in multicultural awareness in our society, which will build an attitude of religious moderation. This needs to be pursued at all levels of society, including the government itself, religious instructors, religious figures and society itself so that a modern attitude can be developed in Indonesia.

For this reason, we must use a religious approach and also a multicultural approach. The religious approach is prioritized because religion is the life guide for every society in various parts of the world. This moderate attitude comes from the word tawasuth because in all aspects the teachings have a moderate character. We Muslims are advised not to be ghuluw or extreme or excessive in our religion, in fact we Muslims are commanded by Allah to be balanced (tawazun) as Allah says in the Al-Quran surah Ar-Rahman which means "And the heavens of Allah are exalted and the scales placed. So that you do not go beyond the scales (balance)" (Darlis 2017).

In the Jakarta Rislal it was agreed that the meaning of conservatism is something that is commonplace in religion because religious adherents are obliged to observe the beliefs and practices of their religion. What religious adherents in Indonesia must avoid is too much religion, as mentioned above, excess in Islam is (al-wasathiyah) which necessitates balancing between religions. Considerations in the concept of religion must start from the concept of "maqashid" or the establishment of an Islamic law called the word (syariah).

Moderation of the Islamic religion is a very essential religious understanding, where the teachings of the Islamic religion are teachings that not only establish a good relationship with Allah (Habluminallah) but also establish a good relationship with all humans on earth, whether of different ethnicities, cultures, nations, , race or religion, this is called (Habluminannas). (RI 2019). Moderation must prioritize an open attitude towards differences which is believed to be sunnatullah and also a blessing for humans. Apart from that, religious moderation in Islam will not be easy to blame for all problems, the truth must be found out, or what is called (bertabayyun). Islamic moderation upholds the ties of brotherhood between religious communities, does not disbelieve certain groups, adheres firmly to the principles of faith and also the principles of nationality.

This kind of understanding is inherent in the Islamic world, which is currently being hit by a humanitarian crisis and Indonesia is still experiencing various humanitarian problems due to a less than moderate attitude towards religion. What must be borne in mind is that the development of Islamic law itself becomes dynamic and appropriate to the

times (Fahrudin 2019). A cultural approach can be applied which means that the wisdom and values contained in existing cultural wealth such as customs and life mottos really need to be paid attention to so that they can become capital for creating harmony in society.

By using a local wisdom approach, various concepts of knowledge, belief and also understanding as well as insight and customs in a community must be taken into account, and also something that needs to be considered is that the discourse on local wisdom must also be coupled with the discourse on change, modernization and relevance. This is because local wisdom related to original cultural expressions in geographical and cultural contexts is also always required to be able to respond to changes that occur in society. For this reason, efforts that must be made are in accordance with the opinion of (Mas'ud 2018) where it is necessary to develop multicultural insight at all levels of society as well as increase internal and inter-religious dialogue and cooperation with government agencies in fostering religious harmony.

These various forms of local wisdom of religious moderation should be examples such as the local experience of West Sumatra: Basandi Syarak Adat, Basandi Syarak Syarak, Kitabullah Syarak, Mangato Syarak Mangato (Ulama make a fatwa, Indigenous people carry it out), Raso jo Pareso (ulama must have raso (feeling in heart) and pareso (careful in the brain) so that you can feel and research. This is where religious and cultural components come together to solve problems. So that Minang land will no longer have problems between Islam and custom. Local wisdom is what counteracts religious tensions. In multicultural life it is needed multicultural understanding and awareness that respects differences, pluralism and at the same time the willingness to interact with everyone fairly. Facing diversity, an attitude of moderation is needed, this form of moderation can.

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

Living a multicultural life requires a broad understanding and multicultural awareness that respects differences, pluralism and also a willingness to interact with everyone equally. Facing diversity, an attitude of moderation is very necessary. The concept of moderation in religion can differ from one place to another depending on the needs of the community. This attitude of religious moderation is a form of recognition of the existence of other parties, being tolerant of others, respecting each other's differences of opinion and also not imposing one's will in a way that is not good. To implement religious moderation in Indonesia, the role of the government, religious leaders, religious instructors and also society, everyone must work together so that the understanding of religious moderation can spread throughout Indonesia, and the Indonesian people can live their lives in peace, even though there are many differences, we still support and respect each other as per our motto, *bhineka tunggal ika* (diverse but one).

Suggestion

Multicultural knowledge for Indonesian society is an urgent need in realizing national harmony, so it is necessary to provide training, education and counseling for the community. Religious moderation needs to be fostered through workshops, recitations and national dialogue, so that it becomes the attitude of the Indonesian nation. The government, through the Ministry of Religion, Religious Education and Training Centers together with

religious instructors can be a driving force for the religious moderation movement.

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