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**Religious Moderation in the Scope of Globalization and  
Multiculturalism in Indonesia**

***Moderasi Beragama dalam Lingkup Globalisasi dan  
Multikulturalisme di Indonesia***

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**Abstract**

Strict control is an important value that must be fought for in the ongoing era of globalization. This strict balance can positively prevent the development of bigotry in the public arena. This study is expected to be able to talk about a tight balance through different perspectives and relate it to current characteristics such as circulation, multiculturalism and Indonesianness. The examination strategy used in this study is to use subjective exploration techniques by utilizing writing. The side effect of this research contains a link between globalization, multiculturalism, Indonesianness, radicalism, and strict balance. The end of this study shows that tight control mediates the rise of fanaticism and strict progressivism. A tight balance can be struggled through virtual entertainment in the ongoing period of mechanical applications.

**Keywords: Extremism; Globalization; Religious moderation.**

**Abstrak**

Pengendalian yang ketat adalah nilai krusial yang harus diperjuangkan di era globalisasi yg sedang berlangsung. sikap ekuilibrium yang ketat ini secara positif bisa mencegah perkembangan fanatisme di arena publik. Studi ini dibutuhkan bisa berbicara wacana keseimbangan yg ketat melalui perspektif yang tidak sama serta menghubungkannya dengan kekhasan saat ini mirip globalisasi, multikulturalisme serta keindonesiaan. strategi pemeriksaan yang digunakan pada penelitian ini adalah memakai teknik eksplorasi subjektif menggunakan memanfaatkan goresan pena. efek samping dari penelitian ini mengandung keterkaitan antara globalisasi, multikulturalisme, keindonesiaan, radikalisme, serta keseimbangan yg ketat. Akhir dari penelitian ini menunjukkan bahwa kontrol yg ketat menengahi keluarnya fanatisme dan progresivisme yang ketat. ekuilibrium yg ketat dapat diperjuangkan melalui hiburan virtual pada periode globalisasi mekanis yg sedang berlangsung.

**Kata kunci: Ekstremisme; Globalisasi; Moderasi beragama.**

## INTRODUCTION

Fanaticism in the strict sense is something that is often traced today. This oddity is an oddity that is widely traced in the understanding of government and religious issues. Defeating radicalism is what happens when individuals or groups put on a show in outrageous and extreme ways. The fanatical perspective is often contrasted with the moderate perspective. For example, in the realm of Islamic legislation issues, moderate Muslims and fanatical Muslims can be identified (Akhmaidi, 2019)

In this era of globalization where correspondence innovation develops in such a way that data locking becomes very fast, thoughts, for example, fanaticism also develop in general. Instead of these naturally suspected fanatics, strict control is the answer to create a fair and non-extreme understanding of religion. As a result, tight control is an interesting conversation to delve into. Indonesia as a multicultural nation is of course also important to study in exploring this strict control.

The fundamental problem in this research is the existence of strict controls during the era of globalization in Indonesia. The definition of the problem in this research is how this tight balance plays out during the time of globalization in Indonesia. The motivation behind this research is to talk about the work of multilingual control in trading exchanges in Indonesia. The side effects of this study should contribute both hypothetically and essentially. In principle, it is hoped that this exploration really wants to understand information about strict information related to the pandemic in religious investigations.

For all intents and purposes, it is hoped that this examination will add to rigorous and focused research and become a reference for further in-depth research. This exploration requires a structure for the development of intelligent examination. Strict balance is a very interesting idea of understanding religion to study, besides that strict control offers strict characteristics that are comprehensive and not radical. Globalization as a characteristic of the world's latest progress is interesting to study in addition to the strict balance.

This examination will talk about strict control and multiculturalism. Apart from that, this examination will also examine the balance and strict globalization of Indonesia as a country that is diverse in religion and culture. Several previous investigations have led. As in the exploration (Zainur, 2019) "Strict Control in Indonesia," Intizar. This study talks about strict control in Indonesia. The exploration strategy used in this exam is writing research. The consequences of this research show that the idea of strict control can lead Indonesia to become a country that is open-minded and does not care about diversity.

The end of this exploration is control which must be possible through a wasathiyah mentality. Islam, (Al-rasyid, 2014), "Strict Balance in Public Majority: Outline of the Psychological Unrest According to Khalil Nurul Islam's Al-Qur'an Viewpoint," Interest: Social and Strict Correspondence Media. This exploration examines how to conquer diversity which is a possible collision.

This research uses a library research strategy. The consequences of this research suggest that the strict balance has a comfortable relationship with the strict majority, whose control cycles through psychological upheaval. The understanding of control and strict majority must be understood thoroughly so that it can create a mentality of resistance among today's diversity (Islam, 2020). (Al-rasyid, 2014), Islamic Da'wah in the Era of Globalization: Rejuvenation of Islamic Balance Standards," Al-Qalam. This study discusses the difficulties of da'wah in the era of globalization by advancing Islamic control.

The art of management exploration in this article uses subjective spellbinding techniques with written studies. The consequence of this research is that globalization is a very chaotic and inconsistent period from the time in which Islam was conceived, as a result alternative methodologies in pedagogy are needed (Al-rasyid, 2014). Previous investigations have talked about several tight equilibrium issues in Indonesia (Zainur, 2019)

Other examinations have discussed strict controls on pluralistic societies, particularly Indonesia. There is also research that talks about firm *da'wah* with balance guidelines in the era of globalization. The difference between this exploration and past examinations is that this exploration tries to combine various components of balance, globalization, multiculturalism and is related to the Indonesian state. A library survey will hopefully establish a hypothetical rationale for this inspection.

Strict control is a term used to mean a moderately strict perspective and behavior. Currently alluding to the term *wasathiyah* which comes from Arabic (Darmalaksana, 2020). The thought of a strict balance exists in this era of globalization. Globalization is the path of connection and merger of societies, organizations, and legislatures internationally, or at least, throughout the world. Globalization has developed rapidly since the eighteenth century due to advances in innovation, especially in the fields of correspondence and transportation. Clues to globalization can be drawn from a series of experiences in the fifteenth century in Europe which is the Period of Investigation.

## **WRITING METHOD**

The philosophy test used in this exploration is using subjective test techniques using written studies. This subjective examination strategy is usually used for research in sociology, religion, and the humanities. In collecting information and exploration points, this article concentrates on the techniques used (Darmalaksana, 2020). The information used as a source is a book related to the discussion and topic of the journal.

## **Definition of Religious Moderation**

The word balance comes from the Latin word control which means moderate (not extreme or lacking). In English, the term balance is similar to the terms poise, restraint, and discretion. The term control in Arabic is known to use the term *wasathiyah* which has a tendency to use *tawazun* (adapted) (RI, 2019)

KKN characterizes strict balance as the main path in religion. Not misinterpreting and not going too far in carrying out strict lessons is a form of strict balance. Something that goes against the term control is outrageous. In English, the term radicalism implies outrageous and obsessive political or strict views.

In Arabic, the word *wasathiyah* has an opposing term, especially *tatharruf* which means revolutionary and outrageous. (RI, 2019) This outrageous attitude towards religion can be shown by understanding printed beliefs that replace reason. This can be exemplified by using an inflexible understanding of the biblical text and ignoring timing. Control or balance in Islamic thought is an attitude that is more open to differences.

These contrasting classifications can include groups within religions or even religions. The differences are not much to work together based on humanity. Accepting that Islam is the purest religion does not mean that Islam necessarily includes various religions.

This attitude of control is expected to be able to attract inter-religious alliances (Akhmaidi, 2019). This fellowship mentality is clearly very basic for producing a society that is calm and far from any intense struggle.

Fanaticism which is something that is contrary to control is something negative that must be avoided by resolute students. Violent behavior and other related things are a form of radicalism. A significant level of radicalism is the discomfort of the religious framework in a majority-populated country, one of which is ISIS. Some structures, such as intimidation and illegal struggle, start from a rigid understanding of religion. Firm stories can trigger barbarism for the sake of religion.

Fanaticism in this era of globalization continues to run rampant and is difficult to stop its spread. This is where the task of strict balance exists as a remedy for radical thinking. This moderate view is very normal in Western countries like the US. A review directed by the Seat Exploration Center shows that 82% of Muslims in the US disapprove of self-destruction bombs. Another observation directed by the Seat Exploration Center also shows that 48% of Muslims in the US accept that Muslim leaders do little to prevent bigotry.

In a strict position, a tight balance exists in a situation centered between progressivism and traditionalism. In Islam, this can be applied to intervening thoughts, for example Islamic fundamentalism and Islamic fanaticism which have a rigid perspective on religion. Likewise, strict control also rejects the more appropriate liberal perspective of reasoning in interpreting strict learning. The essence of this tight control is to be in the middle between these two outrageous positions. On the one hand there is a meaningful emphasis on rigorous learning, while on the other hand there is an emphasis on strict contextualization.

### **Religious Moderation and Globalization**

Globalization in the general view is defined as a special increase, monetary material challenges, and reliability that requires changes in personality and culture. The side effect is that seismic vibrations are mechanical and material goliaths that obliterate the ontological order of customs and currents that minimize culture and character. This then has an impact on hampering development starting from culture and character (Harahap, 2022).

With globalization, all kinds of special instruments, for example TV, radio, web, telephone and any special devices remain open to human information throughout the world. Thoughts that come from outside, for example radicalism, are also effective in entering Indonesia. Some of these radical ideas have spread rapidly along with the equally rapid development of communication technology. Globalization, which has opened up human knowledge throughout the world, has also shaped human understanding that there are many differences.

These differences are in the domains of belief, race, language and nationality. Recognition of this disparity is crucial in the period of globalization and is also important for the character and social progress of the people. Resilience means a disposition to manage these differences. with toughness, the commonality of paying attention to existing differences will emerge and not imposing one's own will on others. Strict control is one model that must be continued considering this globalization cycle.

In a strict balance, the perspective of, for example, a group of pride or one's self must be distanced far enough to achieve harmony in the public arena. This can prevent radicalism. Thinking about a strict balance is really needed with the ultimate goal of creating an optimal society in this era of globalization.

### **Religious Moderation and Multiculturalism**

Multiculturalism can be felt to be a depiction of the existence of people who are not in harmony, both in terms of culture and identity. Generally, religion is also a term in multiculturalism, because beliefs are often mixed among certain communities. make this situation resemble Indian culture using Hinduism, Middle Eastern culture using Islam, and European culture using Christianity. The great flood of migration has formed a multicultural society. European nations today are an example of a multicultural society because many immigrants come from outside Europe, such as Middle Eastern nations.

For this situation, it is clear that this outsider found his way of life and religion living in another country. This of course creates diversity in the countries that are destinations for migrants. Along with the progress of multiculturalism or diversity, especially in terms of religion, of course resilience is needed towards each other over existing differences. Outsiders are expected to recognize the good sides of the society that currently exists in a country without losing its character. For example, Muslims living in Europe must recognize European social qualities. Obviously, control is necessary for this situation.

all thoughts of fanaticism must be discarded in order to adapt to another country. This is intended to ensure that clashes do not occur. Neighbors or natives must also recognize the way of life of newcomers as long as their religion or culture does not conflict with their social rules and qualities. Thus, a proper proportional relationship is needed. A balanced disposition will encourage a mentality of resilience to recognize differences.

### **Religious Moderation in the Indonesian Context**

Inter-religious clashes in Indonesia are clearly visible, such as the clashes in Poso, Ambon and Tolikara (Harahap, 2018). Contrasts such as religion, culture and identity have tremendous potential for struggle. Strict balance is the forest's response to all issues of struggle like this. Strict control plays a role in creating balance in religion.

In the Indonesian setting which is very different in terms of beliefs, diversity must be maintained properly so that it creates positive effects, especially harmony. However, if this is not managed well, it will become a source of contention. It is hoped that the mastery of religion in the struggle will further develop markers of human improvement with new qualities. Religion with its noble qualities is very likely to be the main consideration in developing moderate qualities in Indonesian culture.

Religion in this situation can provide a moral and moral foundation for the existence of the state, because Indonesian culture cannot be separated from strict characteristics. With the advancement of data innovation in this era of globalization, campaigns about strict control values can be completed through online entertainment such as Facebook, Instagram and YouTube. This online entertainment plays an important role in spreading the benefits of a tight balance.

This can clearly counter the spread of strict radicalism lessons that can also be spread through web-based entertainment. This mission strategy through online entertainment is

very popular, because nowadays many people are actually approaching the web. Towards the beginning of 2019 alone there were reports that web clients contacted 171 million clients. A continuing education climate can also be a method of introducing the positive side of strict balance.

The Department of Religion, for example, provides strategies to State Islamic Religious Universities (PTKIN) to build and organize balanced places. The positive side of strict control can be the formation of good ways of behaving. Further education can be a place to frame moderate quality and this is in accordance with the reasons for the PTKIN foundation, specifically concentrating on religion in a comprehensive and insightful manner. Instilling the value of strict balance in higher education can also counteract the spread of bigoted perspectives around it.

Students themselves are focused on spreading fanaticism and radicalism. Many students today understand their religion rigidly and often blame other people's beliefs. This firm understanding is similar to understanding the commitment to seeing an Islamic state or maintaining sharia law (Faniani, 2013). In Islamic studies there is the lesson Wasathiyah which means fair, middle and best. These three implications are generally related to each other and point to a just disposition.

Discussions about wasathiyah and strict balance are mostly described through three essential ideas, namely special control in use, development and activity. The balance of delivery is to believe that religion is not focused on sacred texts and to apply these texts regardless of the current setting. Thus a moderate attitude is not literature. Balance in development means welcoming goodness in a subtle way, not brutality. Control in activities, especially balance through firm practices that can strengthen close relationships with the customs of the surrounding area so that other cultures emerge.

## **CONCLUSIONS AND RECOMMENDATIONS**

### **Conclusion**

Tight balance is a transitional disposition in carrying out tight demonstrations. A strictly balanced mentality can positively be at odds with strict radicalism and progressivism with detrimental consequences. Strict control is an attitude that must be carried out in the ongoing globalization system by avoiding gatherings or individual arrogance. Because individual life today cannot be separated from diversity or multiculturalism. This is also done to avoid clashes due to friction that often arises.

In the era of globalization, the development of violent radicalism is difficult to stop along with increasing innovation in data and correspondence. Of course, this can somehow be stemmed by the benefits of tight control. The crusade about strict control can be carried out through virtual entertainment. Mission strategies through web-based entertainment have a great opportunity to convey thoughts because many people can access the web today.

In addition to online entertainment, lobbies for strict control can be leveraged to foster strictly balanced values. PTKIN as a base that concentrates on Islam comprehensively and scholastically can live with strict control. Strict supervision itself consists of three efforts, especially balance in transportation, development and activities. The weakness of this examination is that it does not use field exploration to demonstrate it directly. Of these shortcomings, analysts suggest leading field research on strict balance.

## Suggestion

Based on the findings and analysis in this research, several suggestions can be proposed to deepen the practice of religious moderation in Indonesia:

1. Development of a Multicultural Education Curriculum: The government can play a role in developing an education curriculum that is more inclusive and integrates the values of multiculturalism and religious moderation. This will help the younger generation understand, respect and appreciate cultural and religious differences.
2. Training for Religious Leaders: Providing specific training for religious leaders on how to promote religious moderation and interfaith harmony will help ensure that messages of moderation spread effectively at the community level.
3. Youth Empowerment: Developing programs that encourage active youth participation in interfaith and crosscultural activities can help build better understanding and cooperation among the younger generation.
4. Positive Media Promotion: Mass media has an important role in shaping people's views. Promoting media that promotes messages of religious moderation and harmony can help reduce religious polarization and conflict.
5. International Collaboration: Indonesia can strengthen international cooperation in the field of religious moderation with other countries facing similar challenges. The exchange of experiences and best practices can be a source of inspiration for advancing the religious moderation agenda.

By adopting an interdisciplinary approach, involving various parties such as religious leaders, government, civil society and the younger generation, and developing a holistic strategy, Indonesia has the potential to become an example for other countries in managing global change by prioritizing religious moderation and interfaith harmony.

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