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**Moderation of Religion and Its Implementation in the Life of the  
Nation and State in Indonesia**

***Moderasi Beragama dan Implementasinya dalam Kehidupan  
Berbangsa dan Bernegara di Indonesia***

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**Abstract**

Indonesia is known as a country that has a lot of diversity. This diversity includes religion, culture, language, ethnicity, race, tradition and so on. With the existence of various kinds of diversity, it is undeniable that tensions and conflicts often occur between groups so that it has an impact on harmonious living. The purpose of this writing is to discuss the cultural diversity that exists in Indonesia, the modernization of religion in diversity, society in realizing the peace of the Indonesian nation. The methodology used in this research is using literature study. By reviewing some of the available literature, both offline and online libraries using various platforms. The results of this study in multicultural life need understanding and awareness for each individual to respect differences. The great diversity that exists in Indonesia requires an attitude of religious moderation in the form of acknowledging the existence of other parties, having an attitude of tolerance, giving respect to differences of opinion and not putting each other down. Implementation can be done by encouraging the community to continue to develop religious moderation so that a harmonious and peaceful society is formed and realized.

**Keyword: Moderation; Religion; Indonesia.**

**Abstrak**

Indonesia dikenal sebagai sebuah negara yang memiliki banyak keberagaman. Keberagaman tersebut mencakup agama, budaya, bahasa, suku, ras, tradisi dan sebagainya. Dengan adanya berbagai macam keberagaman tersebut tidak dipungkiri sering terjadi ketegangan dan konflik antar kelompok sehingga berdampak kepada keharmonisan hidup yang rukun. Tujuan penulisan ini membahas tentang keberagaman budaya yang ada di Indonesia, modernisasi beragama dalam keberagaman, masyarakat dalam mewujudkan kedamaian bangsa Indonesia. Metodologi yang digunakan dalam penelitian ini yaitu menggunakan studi pustaka. Dengan mengkaji dari beberapa literatur yang tersedia baik pustaka offline maupun pustaka online dengan menggunakan berbagai platform. Hasil dari penelitian ini dalam kehidupan multikultural perlunya pemahaman dan kesadaran masing-masing setiap individu untuk menghargai perbedaan. Banyaknya keragaman yang ada di Indonesia diperlukan sikap moderasi beragama yang berbentuk pengakuan keberadaan pihak lain, memiliki sikap toleransi, memberikan rasa hormat perbedaan pendapat dan tidak saling menjatuhkan antara satu dengan yang lain. Implementasi dapat dilakukan dengan mendorong masyarakat untuk terus menumbuhkembangkan moderasi beragama agar terbentuk dan terwujudnya masyarakat yang harmonisan dan hidup rukun serta damai.

**Kata Kunci: Moderasi; Agama; Indonesia.**

## **INTRODUCTION**

Indonesia is known as the unitary state of the Republic of Indonesia which has diversity including various religions, ethnicities, tribes, languages, cultures, social statuses and so on. This diversity can become the wealth of the Indonesian nation and this diversity can also be an integrating force that binds benefits, but it can be the cause of clashes between cultures, races, religions and other life values.

Indonesia's cultural diversity is a natural event due to the meeting of various cultures, the interaction of various individuals and groups to bring about positive cultural behavior and have different and specific ways of life.

In communicating relations between humans and humans, Mulyana said that clashes between tribes were still ongoing in various regions, starting from mere stereotypes and prejudice between tribes, discrimination, as well as open problems and massacres between tribes that claimed many victims. (Mulyana, 2008). The problems that arise do not only exist among the community. However, among political elites and even academics, empathy takes the form of positions in various agencies.

Because of the great diversity that exists, differences of opinion and Indonesian life values often lead to conflict. Conflicts in society that originate from violence between groups, disagreements over something, show how fragile the sense of togetherness built in the Indonesian nation state is. How low is the sense of mutual understanding and tolerance between groups. Conflicts that occur over trivial issues often end in acts of violence and become humanitarian disasters that tend to develop and spread to bring a group together. The problem has become widespread both in terms of type and perpetrators. A small example is that in various reports there are many teenagers from middle school and high school doing brawls. Starting from individual problems, it has grown to include more schools and groups. Creating chaos that causes violence and often ends in death.

Such matters should be followed up firmly and quickly. The government, community leaders, the world of education, and religious educators play an important role in increasing the sense of togetherness and unity. These facilitators increase the need for public services in Indonesia. So that broadly speaking, Indonesia understands that differences are not a matter of debate but rather become Indonesia's wealth and make the Indonesian nation an intelligent nation that has a tolerant, fair, balanced attitude and likes deliberation. That way you can live in harmony and peace.

Based on this background, the focus of this article is awareness and understanding of cultural diversity, religious moderation and the application of religious practices in Indonesia as a reference for national and state life.

## **WRITING METHOD**

In writing this article, a qualitative research methodology was used with a literature study approach. The data used is primary data and secondary data. Primary data was obtained from library sources relating to religious moderation. And secondary data is obtained from other sources in accordance with related theories such as expert opinions and so on. Then analyzed through the theories obtained, patterns or themes are given so that conclusions can be drawn.

## **RESULTS AND DISCUSSION**

## Religious Moderation

The word moderation is adopted from English, namely moderation means not excessive and impartial. The word moderation is often used in the sense of average, core, standard or non-alignment. In general, this means prioritizing balance in terms of beliefs, character and morals both when treating other people as individual humans, and when dealing with state institutions (Syaifuddin, 2019). Then moderation in the KBBI is an action that is reasonable and does not deviate. Then in Arabic the term moderation is better known as *wasathiyah* which means a characteristic of an individual or group of extreme traits. The meanings that are equivalent to *Wasathiyah* are *tawassuth* (middle), *tawazun* (balance) and *i'tidal* (fair). So it can be said that *wasathiyah* is a commendable characteristic between two different sides and is in the middle. Those who apply the principle of *wasathiyah* are called *wasith*. In the general context *wasathiyah* is interpreted as fair.

Meanwhile, religion is embracing a belief. The beliefs held can contain meaning, principles and belief in God with teachings of goodness and obligations related to that belief (KBBI, 2020). Indonesia has various religions. Recognized religions in Indonesia consist of six religions including: Islam, Catholic Christianity, Protestant Christianity, Hinduism, Buddhism, Confucianism.

In linguistic terms, religion means adhering to or embracing a belief. For example: I am Muslim, which means I believe that there is no god but Allah. Allah is the one who must be worshiped and worshipped. And I believe that the Prophet Muhammad SAW is the messenger of Allah. I worship by praying. That's for other religions, for example: He is a Christian, worships statues, he worships every Sunday, and there are many other examples. Because Indonesia has many kinds of religious beliefs. We can be sure of religion not to homogenize diversity but to respond to diversity which is full of differences. Religion is present among us as a status that we believe that outside of ourselves there is greater greatness and power, and religion is present so that our human dignity is always guaranteed and protected. Therefore, religion has been used as a tool to patronize and demean other religions. Diversity exists as a form of Indonesia's wealth, therefore we should always spread peace, compassion, a caring attitude, uphold tolerance everywhere and with everyone.

So it can be said that religious moderation is a human perspective on religion in a moderate way, namely understanding and practicing the teachings of their respective religions as well as possible without going to extremes, either extreme right or extreme left. Do not engage in radicalism or hate speech to the point of destroying the order that has been neatly arranged. It does not create rifts in relations between religious communities, and does not cause problems within the nation and state in Indonesia. To realize this, a moderate attitude is very necessary, namely the choice to choose a way of viewing attitudes and behavior in the midst of existing extreme choices. Therefore, religious moderation can then be understood as a perspective and behavior that always takes a position in the middle, always acting fairly, not being extreme in religion. In Indonesian society, religion is no longer used as another option, it is a necessity that must be implemented (Syaifuddin, 2019).

Principles of religious moderation

- a) Tawassuth (taking the Middle Way)
- b) Tawazun (balanced)
- c) I'tidal (straight and firm)
- d) Shura (deliberation)
- e) Tasamuh (tolerance)
- f) Musawah (egalitarian).

## **Indicators of religious moderation**

### **National commitment**

In measuring the views and attitudes of each individual or each particular group, there is the Pancasila philosophy as the basis of the state, from which everyone can see their responsibility in carrying out life. So that it can give rise to new thoughts that are not in accordance with the values or norms that apply in Indonesian culture. Because conflicting views on religion are inversely proportional to the nation's cultural values, it is feared that this could give rise to a growing sense of nationality (Yeni, et al, 2022).

### **Tolerance**

Tolerance is an attitude that gives other people the opportunity to practice the religion or beliefs they adhere to. This attitude of tolerance can be demonstrated by differences in the internal rituals of worship of religious adherents and respect for the internal rituals of adherents of other religions.

The many religions in Indonesia require people to worship openly. Openness to accept diversity (inclusivism). Even within Islam itself there are different views, for example differences in schools of thought should not prevent cooperation based on humanitarian principles (Darlis, 2017). Believing that the Islamic religion is the truest does not mean you have to insult adherents of other religions. In this way, strong brotherhood between religions will be established and tolerant attitudes must be upheld.

### **Anti-radicalism and violence**

Conflicts in society that often arise and occur a lot in Indonesia are due to an exclusive attitude of diversity, as well as differences of opinion between religious groups in gaining support that are not based on a tolerant attitude, because each uses their strength and ego to win, thus giving rise to problems. Conflict over benefits and triggers disharmony from extreme left groups (communism) and extreme right groups (Islamism). However, nowadays it sometimes comes from the globalization of Islamism (Yudi, 2014). Referred to as two fundamentalisms: Market and Religion.

In this context, to avoid disharmony, it is necessary to foster a sense of compassion and moderate religious practices. In the Islamic view, an open religious attitude is called religious moderation.

The presence of Islam can be said to be (rahmatan lil alamin lil alamin) Congratulations to all nature. In essence, the essence of Islam is a religion full of love and compassion. Believing that Islam is the true religion and implementing Islamic teachings in a complete Kaffah manner in the lives of people in Indonesia does not have to exclude adherents of other religions. Or not recognizing the existence of religious differences in this country. Because in fact, from the time of the Prophet Muhammad until now, Muslims

and other religions have lived side by side. And it cannot be denied that the development of the Indonesian language and its growth is also a contribution of the entire Indonesian nation together, even though they have different religions.

### **Accommodating to local culture**

Indonesia has extraordinary cultural riches. The variety of local cultures is the forerunner to the growth and development of national culture. Thus we can say that the strength of the nation is in local culture so it must be maintained and maintained. Because of the many cultures, it is necessary for the Indonesian people to have an attitude of appreciation and respect, as well as having an attitude of tolerance, fostering a sense of pride in local culture.

Thus, religious moderation is the Middle Way for the emerging diversity that exists in Indonesia. Moderation is a culture that goes hand in hand, and does not mutually negate local religions. Do not oppose each other but look after each other and find a solution by being tolerant.

### **Religious moderation in the nation and state in Indonesia**

Indonesia is a religious country as formulated in Pancasila, namely the first principle. This formulation is essentially based on the principles, teachings and religious values that exist in Indonesia. This aims to raise public awareness about the sacredness of a religion.

In fact, the Indonesian state has succeeded in showing and proving that differences are not a barrier or obstacle to life in the nation and state. As is known, the majority of Indonesia adheres to Islam, but Islam is able to show itself as a religion of *rahmatan lil alamin*. Have a high tolerance for differences in the religious practices of other people. Islam is the protector of other religions. Islam teaches with full love and compassion for fellow human beings.

Religion and state can be said to be dialogical-integrative. Religion through its teachings and the state through its rules. The two are interconnected and complement each other and are connected as a Rope of Love which is ideally projected to guard the harmony of life in the nation and state. An individual or group that feels good will automatically be able to understand and master the rules of the nation and state. At this time, the intensity of political temperature and religious enthusiasm are in equally high positions, this is the basis for igniting awareness of the need to be moderate (Masykuri, 2003).

To build moderation in Indonesia is certainly not easy and overcomes many obstacles, it is not uncommon for religion to be used as a tool in carrying out political movements. This can be seen during elections or during general elections for important officials in the country such as village heads, regents, governors, DPR up to the level of president and vice president. Basically, this is not a religious movement, it is a political movement that uses religion as part of an effort to gather votes.

Even though we are faced with serious challenges, the Indonesian people still have to maintain social harmony and maintain the unique characteristics of the Indonesian nation. Religious moderation in Indonesia which has been built in such a way becomes social capital in national development as stipulated in Presidential Decree Number 18 of

2020 for the national medium-term development plan. Thus, religious modernization must be implemented by all institutions. So efforts are needed to maintain the practice of modernizing this religion so that it remains a characteristic characteristic of the Indonesian people.

Modernization must be understood and developed as a shared commitment that we must maintain balance. Where every member of society, regardless of ethnicity, ethnicity, culture and politics, must listen to each other. Fill each other's gaps and learn from each other to practice the ability to manage and overcome differences between all. Able to provide a special space to mediate between sides and be in between.

## **CONCLUSION**

Religious moderation is currently a quite hot issue to discuss. Indonesia is a country that has a variety of ethnicities, languages, cultures, races, religions and so on which other nations do not have. Plurality and diversity in Indonesia should not be an issue that needs to be debated. Indonesia holds that principles, teachings, religious values and norms of politeness are the basis of life.

Indonesia is also an example of a country that upholds democracy. Likewise, religion upholds democratic values and is not hostile to each other because of different beliefs. The Indonesian nation maintains good relations between one religion and another, and even friendships from different religions are often found in Indonesia. Indonesia also upholds the value of tolerance. In terms of religious practice in Indonesia, it deserves to be used as an example as it places the relationship between religions in the ideal state of modern society. Religious moderation indicators are also implemented very well and are a reference for all Indonesian people to build and strengthen religious moderation in Indonesia.

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