



Reconstruction of the Concept of Interfaith Dialogue from the Perspective of Religious Moderation

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ABSTRACT

Background: This article is grounded in the reality that interfaith dialogue practices in plural societies tend to be formalistic, elitist, and confined to theological discourse, and therefore have not fully addressed the challenges of intolerance, social polarisation, and disinformation.

Objective: This study aims to reconstruct the concept of interfaith dialogue from the perspective of religious moderation to make it more inclusive, contextual, and applicable. **Method:** The research employs a qualitative method with a constructive-critical approach, grounded in a literature review, and is analysed through stages of deconstruction, critical-comparative analysis, and conceptual reconstruction. **Result:** The findings indicate the need for a shift in the orientation of dialogue from symbolic-theological to social-transformative, integrating the values of tawazun (balance), tasamuh (tolerance), i'tidal (justice), and national commitment. The proposed dialogue model is inclusive and participatory, relational and empathetic, and adaptive to contemporary challenges, including those in the digital sphere. **Conclusion:** Reconstructing interfaith dialogue based on religious moderation can strengthen social cohesion and national harmony. **Originality/Value:** This study provides theoretical and epistemological novelty in the field of religious conflict resolution and peace sociology by revealing the necessity of shifting the interfaith dialogue paradigm from an elitist, formalistic, and theological discourse toward a socially transformative praxis anchored in tawazun, tasamuh, i'tidal, and civic commitment regarding the mitigation of intolerance and polarization within the context of pluralistic societies in the digital era, which has received limited applied theoretical formulation. These findings reconstruct existing conceptual frameworks and serve as a strategic reference, contributing to the development of participatory interfaith engagement models, the design of actionable communal harmony roadmaps, and the formulation of adaptive religious moderation policies.

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1. INTRODUCTION

Indonesia is a country characterised by a high level of religious, ethnic, and cultural diversity, constitutionally guaranteed within its national and civic system (Wahid et al., 2019). This plurality is managed through principles of respect for difference, equality of citizens, and dialogical social interaction. At the normative level, interfaith dialogue is understood as a means of building mutual understanding, strengthening social cohesion, and preventing identity-based conflict (Sari, 2025). Within this framework, dialogue is not merely a space for conversation but an ethical mechanism for sustaining unity in a plural society (Natasaputra et al., 2024).

Interfaith dialogue is rooted in dialogical communication theory, which emphasises reciprocity, openness, and the recognition of others' dignity (Ronaldo & Riyanto, 2025). In addition, the theory of religious pluralism views

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diversity as a social reality that requires peaceful coexistence and interfaith cooperation (Ramdhan & Arifin, 2025). In the Indonesian context, the paradigm of religious moderation reinforces this foundation through the principles of *tawazun* (balance), *tasamuh* (tolerance), *i'tidal* (justice), and national commitment (Masrurroh et al., 2025). The integration of dialogical communication, pluralism, and religious moderation constitutes an essential theoretical framework for developing an inclusive, context-sensitive concept of interfaith dialogue.

Nevertheless, social realities indicate that interfaith dialogue practices have not fully reflected this ideal framework (Rantung, 2025; Murtopo & Adib, 2024). Many dialogue activities remain ceremonial in nature, limited to formal forums, and insufficient in addressing root problems such as theological exclusivism, social prejudice, and identity polarisation (Rahmayani, 2025). In the public sphere, including digital media, religious discourse sometimes displays tensions that weaken interreligious relations (Setiawan, 2025; Husna, 2025). This condition reveals a gap between the normative concept of dialogue and its implementation in social reality.

Previous studies have emphasised that interfaith dialogue plays a strategic role in reducing the potential for conflict and strengthening tolerance. These studies generally focus on evaluating dialogue programs, examining practical models, or assessing their impact on religious attitudes within society. However, most research still treats dialogue primarily as a social instrument without reexamining its conceptual foundations from the perspective of religious moderation. As a result, systematic efforts to reconstruct the concept of interfaith dialogue based on moderation principles remain relatively limited.

Based on this condition, there exists an analytical gap between the theoretical framework of religious moderation and the conceptual formulation of interfaith dialogue currently in practice. The central problem addressed in this study is how to reconstruct the concept of interfaith dialogue so that it balances theological commitment with social openness and remains relevant to contemporary challenges of intolerance and polarisation. Such reconstruction is necessary to ensure that dialogue does not remain at a symbolic level but evolves into a grounded and applicable relational paradigm.

This study aims to reformulate the concept of interfaith dialogue from the perspective of religious moderation through a constructive-critical approach. By conducting a systematic and reflective literature analysis, this research seeks to produce a conceptual formulation that is more inclusive, just, and contextual. Theoretically, this study contributes to strengthening the discourse of religious moderation within Islamic studies and interreligious relations. Practically, the findings are expected to serve as a normative and conceptual reference for fostering harmonious interreligious relations within Indonesia's diverse society.

2. METHOD

2.1 Research Design

This study employs a qualitative design with a constructive-critical approach. The design is intended not only to describe the concept of interfaith dialogue as it has developed in religious and academic literature, but also to conduct a critical evaluation of its theological assumptions, normative paradigms, and relevance within the framework of religious moderation. Through this approach, the research is directed toward processes of conceptual deconstruction and reconstruction in order to produce a formulation of interfaith dialogue that is more inclusive, proportional, and contextual within a plural society.

2.2 Research Object

The object of this study is the concept of interfaith dialogue from the perspective of religious moderation. The focus of analysis includes theological constructions, normative principles, and moderation values such as *tawazun* (balance), *tasamuh* (tolerance), *i'tidal* (justice), and national commitment as foundational elements in building interreligious relations. The analysis concentrates on ideas, intellectual discourses, and conceptual frameworks developed in Islamic scholarship and contemporary academic debates.

2.3 Data Collection

This research is a library study. Data were collected through documentation techniques involving both primary and secondary sources. Primary sources include normative religious texts, official documents on religious moderation, and works by Muslim scholars on interfaith dialogue. Secondary sources include scholarly books, peer-reviewed journal articles, and prior research relevant to dialogue, pluralism, and religious moderation. All literature was selected based on relevance, academic credibility, and conceptual alignment with the research focus.

2.4 Data Analysis

Data analysis was conducted in three main stages. First, deconstruction was carried out to identify conceptual weaknesses, exclusivist biases, or paradigm limitations within existing concepts of interfaith dialogue. Second, a critical-comparative analysis was undertaken by comparing various theoretical and normative perspectives to identify principles aligned with religious moderation. Third, a conceptual reconstruction was undertaken to reformulate interfaith dialogue, emphasising inclusivity, balance, respect for difference, and social responsibility. This process resulted in a model of interfaith dialogue that is both normatively grounded and practically applicable within contemporary plural societies.

3. RESULTS AND DISCUSSION

3.1 Results

Based on the processes of deconstruction, critical-comparative analysis, and conceptual reconstruction of various literatures on interfaith dialogue and religious moderation, this study finds that prevailing dialogue concepts still contain several limitations. Dialogue tends to be formalistic and elitist, placing greater emphasis on theological discourse rather than concrete social transformation. Furthermore, the value framework of religious moderation has not yet been systematically integrated into dialogue formulations.

Through the constructive-critical approach, this study formulates a reconstructed model of interfaith dialogue grounded in religious moderation, emphasising balance between theological commitment and social openness. The reconstruction was conducted progressively, beginning with identifying conceptual weaknesses, analysing relational paradigms, evaluating dialogue orientations, integrating moderation values, and ultimately formulating a contextual and applicable dialogue model. The results of this reconstruction are summarised in the following table.

Table 1. Reconstruction Framework of the Interfaith Dialogue Concept from the Perspective of Religious Moderation

No	Focus of Analysis	Research Findings	Reconstruction Outcome	Resulting Impact
1	Identification of Conceptual Weaknesses	Dialogue tends to be formal, elitist, and ceremonial	Expansion of dialogue meaning to become inclusive and participatory	Dialogue becomes more relevant to the needs of plural societies
2	Analysis of Relational Paradigm	Interreligious relations remain defensive and exclusive	Adoption of a relational and empathetic approach based on mutual understanding	Reduction of prejudice and social tension
3	Evaluation of Dialogue Orientation	Dominant focus on theological discourse	Shift toward socially transformative dialogue	Development of interfaith cooperation on social issues
4	Integration of Moderation Values	Tolerance values not yet systematically structured	Integration of <i>tawazun</i> (balance), <i>tasamuh</i> (tolerance), <i>i'tidal</i> (justice), and national commitment	Dialogue becomes more just, balanced, and contextual
5	Contextualization of Contemporary Challenges	Limited responsiveness to digital polarization and intolerance	Adaptive dialogue addressing social media issues and disinformation	Prevention of extremism and strengthening of social literacy
6	Formulation of Conceptual Model	No comprehensive moderation-based dialogue model yet available	Inclusive and participatory dialogue model grounded in shared values	Strengthening social cohesion and national harmony

The table demonstrates that the reconstruction of the interfaith dialogue concept unfolds through systematic stages, beginning with the identification of conceptual weaknesses and progressing to the formulation of a moderation-based, practically applicable dialogue model. The initial findings indicate that existing dialogue practices remain largely formalistic and confined to theological discourse, resulting in limited impact on broader social realities. By integrating the values of religious moderation, such as *tawazun* (balance), *tasamuh* (tolerance), *i'tidal* (justice), and national commitment, dialogue is reoriented to become more inclusive, participatory, and relationally empathetic. This transformation moves dialogue beyond symbolic harmony toward active interreligious collaboration to

address social challenges and prevent polarisation and extremism. Therefore, the findings affirm that reconstructing interfaith dialogue based on religious moderation can strengthen social cohesion and foster national harmony more concretely and sustainably.

3.2. Discussion

The reconstruction of interfaith dialogue from the perspective of religious Moderation should be understood as an academic response to evolving socio-religious dynamics (Muthohirin et al., 2025). As a country marked by profound religious diversity, Indonesia faces increasingly complex challenges in managing difference (Jamil & Firmansyah, 2025). Normatively, interfaith dialogue is positioned as an instrument for fostering mutual understanding, strengthening social integration, and preventing identity-based conflict. However, empirical evidence shows that dialogue often remains at a symbolic level and has not fully become a socially transformative mechanism (Leonardo & Porter, 2020). This gap highlights the tension between dialogue as an ideal relational paradigm and its practical implementation.

Theoretically, interfaith dialogue is rooted in dialogical communication theory, which centres relational engagement in human interaction. Dialogical communication requires openness, recognition of others' dignity, and a willingness to listen without prejudice (Nagda & Gurin, 2023). In the Indonesian Islamic intellectual tradition, Nurcholish Madjid conceptualised pluralism as *sunnatullah*, a divinely ordained reality, thereby providing a theological foundation for dialogue. Plurality is seen as an unavoidable historical and social condition, and the ethical response is peaceful coexistence (Waruwu & Harianja, 2025). Thus, dialogue is not a theological compromise but an ethical framework for responsibly managing difference.

The deconstruction phase of this study identifies three principal limitations. First, dialogue is frequently confined to formal theological discourse and insufficiently addresses concrete social issues, even though religious conflicts often stem from socioeconomic and political factors. Second, interreligious relations sometimes remain defensive, aimed at safeguarding doctrinal positions rather than cultivating empathy. Third, moderation values have not been systematically integrated into dialogue frameworks, leaving them without a clear normative direction for countering extremism and polarisation.

The proposed reconstruction shifts the dialogue from a symbolic theological orientation to a social-transformative one. This shift does not eliminate theology but situates it within shared social responsibility. Dialogue must extend beyond doctrinal debate to collaborative engagement on public issues such as poverty, education, environmental sustainability, and inequality (Jooste & Heleta, 2017). When religious communities cooperate in social action, dialogue evolves into lived solidarity (de Botton et al., 2021). In this sense, dialogue becomes praxis grounded in participatory and socially impactful.

Integrating moderation values is central to this reconstruction. *Tawazun* or balance ensures proportionality between internal conviction and external openness (Karyadi, 2025). *Tasamuh* or tolerance affirms respect for others' religious rights without weakening personal belief. *'Adl* or justice grounds interreligious relations in equality and nondiscrimination. National commitment reinforces the understanding that religious diversity operates within a shared constitutional framework. Together, these principles provide an ethical compass that prevents dialogue from drifting toward either relativism or rigid exclusivism.

In the contemporary era, dialogue must also adapt to digital transformation (Arrigoni & Galani, 2019). Social media platforms often amplify hate speech, disinformation, and identity polarisation (Udanor & Anyanwu, 2019). Therefore, reconstructed dialogue must include digital literacy and ethical public communication as integral components. Dialogue today extends beyond physical meetings into virtual spaces, where responsible narratives and rational discourse can counter divisive rhetoric.

Practically, this reconstruction has implications for institutional dialogue. In Indonesia, the Forum Kerukunan Umat Beragama (FKUB) exemplifies how dialogue can be institutionalised to mediate disputes and strengthen interfaith cooperation (Hudin et al., 2025). However, the effectiveness of such forums depends on inclusive participation, ethical leadership, and consistent application of moderation principles. An inclusive participatory model enables youth, grassroots communities, and marginalised groups to engage meaningfully, preventing dialogue from remaining elitist.

Ultimately, this reconstruction positions interfaith dialogue not merely as a social instrument but as a relational paradigm that cultivates social trust. Trust is foundational in plural societies because without it, difference is easily perceived as a threat. Moderation-based dialogue creates safe spaces for encounter, reinforces cross-faith solidarity, and reduces structural conflict. Over time, this approach contributes to national stability and sustainable social development.

The reconstruction of interfaith dialogue carries strategic implications for strengthening religious life. First, it promotes substantive tolerance, reflecting active acceptance rather than passive coexistence. Second, it enhances social cohesion through sustained and constructive interfaith interaction. Third, it reduces the potential for radicalism by fostering open communication that mitigates misunderstanding and prejudice.

These implications are evident in institutional practices such as the Forum Kerukunan Umat Beragama (FKUB), established across various regions to serve as a consultative and mediating body in religious affairs. Its presence demonstrates that institutionalised dialogue can reinforce social stability and cultivate deliberative culture in addressing differences.

More profoundly, reconstructing dialogue encourages the internalisation of moderation values in daily life. Balance, openness, and justice become guiding principles in interreligious interaction. When these values are embodied through sustained dialogue, religious life develops in a more harmonious, productive, and peace-oriented direction. Thus, reconstructing interfaith dialogue moves beyond conceptual reformulation toward a concrete strategy for enhancing the quality of religious and social life in plural societies.

4. IMPLICATIONS AND CONTRIBUTIONS

4.1 Research Implications

The reconstruction of interfaith dialogue from the perspective of religious moderation implies a shift in both perspective and practice of interfaith relations within plural societies. Dialogue is no longer understood merely as a formal forum among religious leaders, but as an inclusive and participatory social process oriented toward addressing shared societal challenges. The integration of the values of *tawazun* (balance), *tasamuh* (tolerance), *i'tidal* (justice), and national commitment strengthens dialogue as an instrument for preventing intolerance, radicalism, and identity polarisation, including within digital spaces.

In practice, these findings may serve as a reference for developing interreligious harmony programs, multicultural education initiatives, and policies to strengthen religious moderation at various institutional levels. In this way, dialogue functions not only symbolically but as a concrete mechanism for reinforcing social cohesion and national stability.

4.2 Research Contributions

This study offers a theoretical contribution by expanding the discourse on religious moderation through the formulation of a systematic, contextually grounded model of interfaith dialogue. While dialogue has often been positioned as a normative social instrument, this research reframes it as a relational paradigm rooted in balance, justice, and openness. Conceptually, the study enriches interreligious scholarship by presenting a reconstructive framework that integrates pluralism theory, dialogical communication, and religious moderation into a coherent whole. Thus, the research not only strengthens the conceptual foundation of interfaith dialogue but also provides an applicable model relevant to contemporary plural societies.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

5.1 Research Limitation

This research is limited by its reliance on a library research approach, which means the analysis is based entirely on conceptual examination and available literature, without empirical field verification. Consequently, the proposed model of moderation-based interfaith dialogue has not yet been directly tested within specific social contexts, whether at the grassroots community level or within formal interfaith forums. Furthermore, the study focuses on conceptual construction within the Indonesian framework of religious moderation and does not compare interfaith dialogue practices across countries with different socio-religious dynamics. These limitations open opportunities for more applied, context-specific research in the future.

5.2 Recommendation for Future Research

Future studies are encouraged to employ empirical approaches such as case studies, field research, or mixed-methods designs to examine the effectiveness of the proposed interfaith dialogue model in real-world settings. Research may also focus on evaluating interfaith dialogue programs at the community level, within educational institutions, or through consultative bodies such as the Forum Kerukunan Umat Beragama to assess their impact on tolerance and social cohesion. Comparative studies across regions or countries could further enrich understanding

of how moderation-based dialogue is implemented within diverse socio-cultural contexts. Additionally, developing measurement instruments to assess the success of interfaith dialogue initiatives represents an important agenda to ensure that conceptual reconstruction can be systematically evaluated and quantified.

6. CONCLUSION

The reconstruction of interfaith dialogue represents a strategic step in strengthening religious life within plural societies. This study affirms that dialogue cannot be confined to formal, symbolic theological discussions; instead, it must be developed as a social process that fosters mutual understanding, empathy, and concrete collaboration among religious communities. Amid rising intolerance, identity polarisation, and the spread of disinformation, renewing the concept of dialogue becomes an urgent necessity to sustain peaceful and civilised interfaith relations. In this regard, reconstructed dialogue serves as a conceptual response to contemporary socio-religious challenges.

The study also demonstrates that interfaith dialogue and religious moderation are mutually reinforcing. Religious moderation provides a normative foundation through the principles of balance, tolerance, justice, and national commitment, while dialogue functions as a practical instrument for actualising these values in social life. When dialogue operates within a moderation framework, difference is not perceived as a threat but as a reality to be managed through openness and proportionality. Their integration forms a relational paradigm that sustains harmony, strengthens social cohesion, and supports national stability.

Reconstructing interfaith dialogue offers both theoretical and practical contributions. Conceptually, it broadens the understanding of dialogue as an inclusive and transformative paradigm of social interaction. Practically, the proposed model may serve as a reference for developing interreligious harmony programs, multicultural education, and policies promoting religious moderation. Recognition of difference, internalisation of moderation values, and cross-faith collaboration become foundational elements in building a harmonious, productive, and peace-oriented society.

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Author Contribution Statement

All authors discussed the results, contributed to the final manuscript, and approved the final version for publication. Afriani: Conceptualization and Design; Writing - Original Draft. Anggun Tamas Maharani: Methodology, Writing - Review & Editing; Performed data collection and Analysis. Sukma Aulia Hanifa: Interpretation of the results.

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Conflict of Interest Statement

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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