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Towards a Moderate Indonesian Society: Strengthening and Challenging Religious Moderation

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C O N T E N T

A B S T R A C T

The practice of religious values and teachings should ideally be carried out not only to fulfill the interests of its adherents but can have positive implications for adherents of other religions, in the framework of building strong social ties in the context of national life. This research aims to find out the values of religious moderation contained in it and the opportunities and challenges in welcoming the current era of modernity. The research method uses a literature study. The research data comes from research results that have been conducted and published in national online journals. The analysis method used is content analysis. The results showed that there are 9 values of religious moderation in Islam including (1) tawassuth; (2) I'tidal; (3) Tasamuh; (4); Shura; (5) Ishlah; (6) Qudwah; (7) Muwathanah; (8), Al-La'unf; (9) I'tibar Al-Urf. The results showed that Islam obliges its people to always maintain security and promote the prosperity of their country, not to destroy it. The contribution of this research is as novelty and scientific information regarding the strengthening and challenges of religious moderation in Indonesia: Toward a Moderate Society.

1. INTRODUCTION

The practice of religious moderation in Indonesia has long historical and sociological roots (Faiqah & Pransiska, 2018). First, it should be mentioned that Islam entered Indonesia mostly through peaceful means. This statement is slightly different from the development of Islam in several regions in Arabia and Europe which was pursued through warfare or territorial expansion. Islam entered Indonesia through several channels including trade, art, and marriage. Islam entered the heart of Indonesian culture slowly but surely and was accepted as a unity. Islam entered Indonesia through an acculturation process that lasted long enough to cause Islam to take root in Indonesian society (Arifin & Khambali, 2016). On the other hand, Islam entered Indonesia without rigid punishment, as evidenced by the character of the spreaders of Islam in the archipelago who were Sufistic and spiritually oriented (Roszi & Mutia, 2018). Islamic values are taught through the traditions and beliefs of the local community so that Islam can blend with the old traditions and values that are lived and practiced by the community.

The legitimization of religious moderation comes from the historical reality of Muslims themselves (Muhtarom, 2018). The Islam that develops in Indonesia always has local cultural colors Javanese, Minangkabau, Sundanese, Bugis, Banjar, and so on. All of these diverse expressions of Islam show moderation, namely finding the most possible and best form in the meeting between Islam and local culture (Bandur, 2021). Strengthening religious moderation as a

dynamic endeavor to build a perspective, attitude, and religious practice in a common life that is able to prioritize human values, and respect differences for mutual benefit. Religious moderation must be a common task that needs to be implemented in every side of the life of the nation, state, and religion because it has become a priority program of the Ministry of Religion, in order to build a tolerant society.

The practice of religious values and teachings should ideally be carried out not only to fulfill the interests of its adherents but can have positive implications for adherents of other religions, in the framework of building strong social ties in the context of national life (Hakim & Nurasiah, 2022). Learning from history, the social society of the Arab land where the Prophet Muhammad Saw lived was in the diversity of religions, tribes, and language dialects (Roza, 2017). However, the presence of other entities is respected and their rights are valued as a tangible manifestation of the presence of justice from a social perspective (Yusuf, 2022).

In the life of a state, maintaining the principle of religious moderation is very important because it essentially keeps the country conducive (Hidayah, 2022). This is because the tendency to practice excessive or excessive religious teachings often leaves one-sided truth claims. They feel that they are the most righteous and judge others wrong. His belief becomes the foundation, not only does it not open up space for human ties, it denies the presence of other different entities. The attitude of exceeding boundaries also gives birth to anger and hatred, not friendliness and courtesy to others (Arimbawa, 2019). These social space barriers in the name of religion do not synergize at all, not only with the noble history of this nation but even at odds with the noble values of religious teachings themselves.

Religious moderation as a concept is a new thing that has only been formulated and launched in recent years, but as a religious practice, religious moderation existed long before Indonesia's independence (Rosyada, 2022). Muslims in the archipelago or Indonesia already have the character of moderation in carrying out their religious teachings. Religious moderation has also received legitimacy from the founding fighters of the nation in forming the Unitary State of the Republic of Indonesia based on Pancasila. The Unitary State of the Republic of Indonesia is not religious, but a state that guarantees the freedom to practice religious teachings. With the recognition and acceptance of Pancasila, the parameters of religious moderation become very clear (Hadiyanto et al., 2022).

Religious moderation and the terms used in the perspective of religions are clearly understood and carried out as a foundation, a way of life, and at the same time ethical values in the lives of every individual religious believer in society (Aryani et al., 2022). Moderate attitudes are religious messages and teachings that become indispensable for every religious adherent to carry out when they build communication with other parties (Zuhdi, 2020).In principle, religious teachings teach that believing in a religion is a basic right or basic right for every human being. Everyone has the freedom to embrace any religion according to their beliefs. Every religion teaches its adherents to respect each other and instill love among their adherents. Differences in any matter, especially in terms of religious beliefs, do not need to be a trigger and a base for disputes between religious adherents (Yunus, 2014). Humans are present on earth with all their differences. Something different does not then need to be forced to be the same. Instead, every religious adherent is required to seek and find similarities from each different and make it an asset to build a harmonious life (Luthfiyah & Ruslan, 2018).

Every religion believes that exaggeration in any aspect of life does not bring good, not only for itself but even for others. On the contrary, excess only brings badness (Suprima et al., 2021). Humans are required to think and act in a balanced, proportional manner according to their needs. Excessive or vice versa lack of attitude should be avoided. The middle way or being in the middle of two diametrically opposite attitudes is a very important religious teaching guidance to choose from.

The purpose of this research is to find out the values of religious moderation contained in it and the opportunities and challenges in welcoming the current era of modernity. The focus of the research discusses (1) what are the values of religious moderation; (2) how to strengthen religious moderation; (3) what are the challenges of religious moderation in Indonesia. The contribution of this research is to enrich and inform knowledge about the values of religious moderation contained therein and the opportunities and challenges in welcoming the era of a multicultural society.

2. METHOD

2.1 Research Design

In this type of research, researchers use a qualitative descriptive approach. The research method uses a literature study. Literature study is by examining and understanding books, documents, or other relevant written sources. A literature review is a comprehensive overview of research that has been done on a specific topic to show readers what

is already known about the topic and what is not yet known, to find a rationale for research that has been done or for further research ideas (Denney & Tewksbury, 2013). Researchers conducted this literature study after determining the topic of writing and determining the formulation of the problem, before going to the field to collect the necessary data.

2.2 Data Collection

The data used in this research comes from research results that have been conducted and published in national online journals. The data collection process is carried out by filtering based on the criteria determined by the author of each journal taken. The criteria for collecting journals are as follows:

1) The year of literature sources taken from 2013 to 2023, the suitability of writing keywords, the relationship between the results of writing and discussion;
2) Strategies in collecting various literature journals by using accredited journal sites such as ProQuest, PubMed, Research Gate, Sage Pub, and Scholar;
3) How to write effectively for journal settings by entering keywords according to the title of the writing and searching based on advanced searches
4) Conducting searches based on full text
5) Assessing the journal from the abstract to whether it is based on the research objectives and conducting critical appraisal with existing tools.

2.3 Data Analysis

Research journals that fit the inclusion criteria were then collected and summarized in the form of a summary of results or findings. The summary of the research journal. The journal summaries were then analyzed for the content contained in the research objectives and results/findings. The analysis method used was content analysis.

3. RESULT AND DISCUSSION

3.1 Result

The research findings describe the values of Religious Moderation in Indonesia in terms of history and development (before and after the reformation). The values of religious moderation are classified into nine basic values. The nine values of religious moderation are explained below:

3.1.1. At-Tawassuth (the Middle Way)

"Tawassuth" has been briefly reviewed in the previous chapter. The first mentioned At-Tawassuth has a central role in religious moderation and is related to the other values. The term "Tawassuth" which is a series of the word wassatha, linguistically means something in the middle or something that has two ends that are comparable in size. While the understanding in terminology is Islamic values that are built based on mindsets and practices that are straight and moderate, not excessive in certain matters. At-tawassuth also has the opposite word of "excessive and deficient".

Excessive is at least two, namely al-ifrat and al-ghuluw while the meaning of diminishing at-tafrit and al-jafa In summary, al-tawassuth is a position between excessive and diminishing. This tawassuth value has a central role because its position animates the other eight values of religious moderation. Nine Values of Religious Moderation in Islam Tawassuth which has a central role in these nine values will have a positive impact on thought and practice. Tawassuth will create the nature and behavior of the middle in everything, not extreme left and right, and maintain a balance between rights and obligations. Likewise, Tawassuth can place the life of the world and the hereafter in balance, can play individual worship with social and can maintain a balance between doctrine and knowledge for those who practice it. As a value that has a central role, the description of tawassuth is sometimes found in the discussion of subsequent values in thought, nature, or behavior.

In the history of Islam in the archipelago, moderation characterizes the religious history of this nation. So strengthening it again in this day and age is part of the historical continuity and practice of old values. Thus Tawassuth can be used as a principle for living a life that upholds a straight understanding or attitude amid life together, acting straight and always being constructive, and avoiding all forms of approaches that are tatharruf (extreme). The understanding and attitude of Tawassuth as the main value in religious moderation are not without reason. Tawassuth has a source and reference whose information is certainly based on Q.S. Al-Baqarah [2]: 143 which means And

likewise, We have made you (Muslims) "The people of the middle" so that you are witnesses to (the actions) of mankind and so that the Messenger (Muhammad) is a witness to (the actions) of you.

3.1.2. I'tidal (Upright and Proportional)

In Arabic, the word "I'tidal" in the nine values of religious moderation is often interpreted as the same as Tawassuth. The word wasath is considered to be the same meaning as "adhi", but also has another meaning which is honest or righteous while the person who does not do the fair deed is called a wrongdoer. The religion of Islam as a bearer of mercy commands its adherents to realize compassion and strengthen the relationship. Therefore, Islam obliges its followers to carry out the obligation to be fair to conduct any business with every human being. I'tidal as part of the nine values of religious moderation is intended to behave proportionally and fairly and with full responsibility.

This principle comes from Q.S. Al-Maidah [5]:8 which means:O you who believe! Be ye the upholders of justice for the sake of Allah, (when) bearing witness justly. And do not let your hatred of a people encourage you to be unjust. Be just. For that is nearer to piety. And fear Allah; indeed, Allah is Exhaustive of what you do.(Q.S. Al-Maidah [5]:8 3.

3.1.3 Tasamuh (Tolerance)

Tasamuh is an attitude of realizing differences and respect, be it from religion, ethnicity, race, class, and various other aspects of life, or an attitude to provide space for others to practice their religious beliefs, express their beliefs, and express their opinions, even though it is different from what is believed. Thus, tolerance refers to an open, airy, voluntary, and gentle attitude in accepting differences. Tolerance is always accompanied by respect, accepting different people as part of ourselves, and thinking positively. Therefore, tasamuh has a moderate, fair attitude and stands for all groups or group interests. In Al-Muhith and al-Munawir. Dictionaries, tasamuh means tasahul from the word tasahala (make it easy) which allows everyone to practice what they believe without pressure and disturbing the faith of others.

The term tasamuh is often paired with the term tolerance, which has become the latest term for the relationship between two parties that differ in ideology and concept. Although the terms tasamuh and tolerance are substantively different, they are still used in religious, socio-cultural, and political contexts as an implication of today's unavoidable cultural mix. Tasamuh as intended in the explanation above aims to recognize and respect diversity in all aspects of life. In this context, tasamuh is based on Q.S. Al-An'am [6]: 108: Meaning: And do not swear at those whom they worship besides Allah, for they will swear at Allah without knowledge. Thus, we have made every nation think well of their works. (Q.S. Al-An'am [6]: 108.

3.1.4 Ash-Syura (Deliberation)

Deliberation comes from the Arabic word "shura", which means that linguistically it means to take, train, offer oneself, and ask for opinions or advice; or in general, ash-shura means asking for something. As for the term as stated by Ar-Raghib, deliberation is issuing opinions by returning some of them to others, namely weighing one opinion with another opinion to get one agreed opinion, thus ash-shura is a matter of deliberation. Shura (deliberation) is an activity carried out to resolve all kinds of problems by sitting together, and gathering diverse views to reach an agreement for the common good. In addition to allowing participants to engage in discussion or find solutions to various problems, deliberation also contains the value of truth based on collective agreement. However, the majority vote in deliberation is of course not always synonymous with truth.

The truth that is born from deliberation comes from the clear thoughts of its participants, which are voiced based on strong and logical arguments and foundations. This deliberation usually refers to religious and cultural sources. For example, universal principles such as justice, respect for human dignity, freedom and responsibility, brotherhood and solidarity, equality, diversity, and so on.

3.1.5 Al-Ishlah (Improvement)

Al-Ishlah is engaging in reformative and constructive actions for the common good. This reformative and constructive is done to obtain a better situation by accommodating a condition of change and development of the times. In the meaning of "al-Ishlah" it is also used to obtain mutual benefit by adhering to a rule of maintaining good old traditions and taking something new that is better (almuhafazhah 'ala al-qadimi al-shalih wa al-akhdzu bi al-jadid

al-ashlah). Etymologically, the term al-Ishlah} can be interpreted as a good and commendable action about human behavior. Or also al-Ishlah the meaning of arranging something that is not straightforward to be straight by restoring its true function.

Therefore, in terminology, al-Ishlah can be defined as an action that wants to bring change from darkness to a brightly lit path. This principle is derived from verses in the Qur'an such as in Q.S. Al-Baqarah [2]: 244, which means: And do not make (the name of) Allah in your oaths a hindrance to doing good, fearing Allah and creating peace among people. Allah is All-Hearing, All-Knowing (Q.S. Al-Baqarah [2]: 244)

3.1.6 Al-Qudwah (Pioneering)

Al-Qudwah is carrying the intention of giving examples, examples, and models of life. Setting this example is an attitude of noble pioneering initiative and leading people to prosperity. This principle is implicitly quoted in the Qur'an from the similar term uswatun Hashanah found in the words of Allah Swt, in Q.S. Al-Ahzab, which means: Indeed, there is in the Messenger of Allah a good example for you (i.e.) for those who expect (the mercy of) Allah and (the coming of) the Last Day and who remember Allah much (Q.S. Al-Ahzab [33]: 21). The word uswatun hasanah refers to the actions of the Prophet Muhammad Saw who provided the best example for humanity to follow in every move he made. The Prophet Muhammad Saw has pioneered leading the Arabs with various other ethnicities towards the realization of the welfare of the people of Medina. Human welfare is not limited to humans but also the environment and other creatures. Meanwhile, the word Hashanah is a good deed.

When combined between qudwah and hasanah, it will bring up a good example. This qudwah is a pioneer of noble initiatives and a way to lead society towards a prosperous people. According to Al-Ba'labaki as quoted by Jasmi, defining "Qudwah" is carrying the intention to give an example, an example, representing a model, and a role that Al-Qudwah - قودق) Pioneering). Religious Moderation Based on Islamic Values is good in life. This example of qudwah is seen so perfectly in the figure of the Prophet Muhammad Saw as in a hadith, from Al-Aswad, he asked 'Aisha r.a., "What did the Prophet Muhammad Saw do when he was among his family?" 'Aisha replied, "The Messenger of Allah used to help his family with their work at home. When the time for prayer came, he would get up and go to prayer." (HR. Bukhari). Ibn Hajar in Syarh Shahih Bukhari explained that this was the daily life in the household of the Prophet Muhammad Saw. He was a person who was tawadhu, abstained from pleasure, and acted independently even though all his wives scrambled to serve.

3.1.7 Al-Muwathanah (Love of Homeland)

Muwathanah means love of country or nationalism. Muwathanah is an acceptance of the existence of the nation-state which ultimately embodies love for the homeland (nationalism) wherever it is by prioritizing citizenship orientation. This means that carrying out religious obligations, is not done excessively by applying pure Islamic law from Arabia and still having a sense of nationalism. The form of nationalism here is in carrying out religious obligations while still obeying and practicing the values of Pancasila and the 1945 Constitution of the Republic of Indonesia. The Qur'an does not teach to love the country (nationalism), but some verses may have the same meaning. As the word of Allah Swt in Q.S. Sabaa' verse 15: "Indeed for the Saba people there is a sign (Rabb's power) in their residence, namely two gardens on the right and the left. (It was said to them): "Eat of the sustenance of your Rabb and give thanks to Allah Swt. "Yours is a good land and your Rabb is a forgiving Rabb." Umar r.a. once said, "If it were not for the love of country, there would be a bad (arid) country, because of the love of country, the countries were built." by Ismail Haqqi al-Hanafi. In the Medina Charter, there are five important points, namely: mutual respect for fellow Muslims, aqidah relations, inter-tribal relations, nationalism, and geographic unification of Medina. Through the charter, muwathanah began to be accepted and agreed upon by the community regardless of religion.

3.1.8 Al-La'Unf (Nonviolence)

Abdullah an-Najjar interprets al-'unf as the illegal use of force (vigilante) to impose will and opinions (Lajnah Pentashihan Mushaf Al-Qur'an Ministry of Religion, 2014). Anti-violence means rejecting extremism that invites destruction and violence, either against itself or against the social order.14 In Islam, violence is not taught to fellow Muslims. In Islam, Muslims are taught to behave gently, and compassionately, forgive each other, not impose their will, and the like. The word Al-'unf has the opposite word Ar-Rifq which means gentleness or compassion. The Prophet Muhammad Saw, peace be upon him, once said: "Abu Hurairah reported that a man said: 'O Messenger of Allah, pray for the polytheists so that they will be harmed! ' Upon hearing this, Prophet Muhammad Saw replied:

'Verily I was not sent to be a curse, but I was sent as a mercy.'" (H.R Muslim). From the hadith above, it is very clear that the Prophet Muhammad Saw strongly disliked violent behavior and the Prophet Muhammad Saw would never do that. Even though when the Prophet Muhammad Saw preach was obstructed by the disbelievers, he never once acted violently against them. The Prophet Muhammad Saw, as the bearer of Islamic da'wah, has a noble goal of making da'wah as an activity that involves the process of tahawwul wa al taghayyur (transformation and change), which means it is closely related to social engineering efforts. In fact, the leaders of Quraysh accused the Prophet Muhammad Saw of being crazy and had thrown dirt on the Prophet Muhammad Saw body. Including those who opposed the Prophet Muhammad Saw da'wah were his uncles, Abu Jahal and Abu Lahab.

3.1.9 I'tiraf al-'Urf (House Culture)

Culture is the whole system, ideas, actions, and results of human labor to run the life of society. Islam itself views culture as the result of human reason, mind, taste, creativity, and work based on Islamic values. Humans are given the ability and freedom to work, think and create a culture. Culture is the result of human work. Meanwhile, Islam as a religion is a gift from God for the benefit of humanity itself. The religion of Islam is given by Allah Swt to humans to direct and guide human works so that they are useful, progressive, have positive values, and elevate human dignity.

Humans are required to use their minds to process the natural world into something beneficial for human interests. Therefore, the main mission of the apostle Muhammad Saw, is to guide mankind so that in developing his culture does not break away from divine values. The Prophet Muhammad Saw. has the main task to guide humans to develop their culture by the instructions of Allah SWT. In other words, Muslims are required to maintain traditions and preserve cultures that are by Islamic teachings. While the culture is empty without religious color, it should be colored with Islamic values. While cultures that are contrary to Islam, must be changed wisely (friendly), taking into account local wisdom, and then become clean and positive from elements that are contrary to Islam.

The value of religious moderation, among others, is cultural friendliness. Islam recognizes and respects the existing culture in society because culture itself is an inseparable part of socio-cultural life in society. The diversity of socio-cultural life in society is a necessity. The existence of socio-culture that forms culture in society is the result of the diversity of humans created by Allah Swt, both their nation, religion, tribe, culture, and others to get to know each other and respect differences in socio-cultural life in society. Such a situation as the word of Allah Swt in Q.S. Al-Hujurat [49]: 13, which means: O people! Indeed, We have created you from a man and a woman, then We made you nations and tribes so that you know each other. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is the All-Knowing, the Most Meticulous. (Q.S. Al-Hujarat [49]: 13).

3.2 Discussion

3.2.1 Strengthening Religious Moderation

A person's awareness that Islam teaches religious moderation to its people cannot grow naturally. This awareness only grows, through serious strengthening efforts. That is, since a Muslim is still at an early age, until he becomes an adult, and performs adult social duties until death arrives. Religious moderation must be interpreted as an effort and a dynamic process of efforts to build religious perspectives, attitudes and practices in common life in educational institutions.It is needed because the pluralistic reality of Indonesia faces many serious challenges so that a strategy is needed to strengthen the harmonious life order of religious people in the midst of diversity.

That person's awareness of moderation is still not necessarily useful for his life and for his environment (Putera, 2022), if it is not accompanied by changes in attitude and behavior. Borrowing a term from the world of education, changes towards religious moderation (Wasathiyah al-Islam) will be complete, when it has covered three aspects. Namely, aspects of knowledge, attitude, and behavior. When knowledge about religious moderation has been internalized in him, awareness is formed (Nafa et al., 2022). Then, when it is manifested in attitudes and behavior during his life, religious moderation has become an inherent character. With this character, a moderate lifestyle will be firmly entrenched (Wahyudi & Kurniasih, 2021).

Thus, strengthening religious moderation to become a lifestyle, both personally and in groups, is only possible through various levels (Bastian, 2022). The family environment is the first level (Utomo & Alawiyah, 2022; Utomo et al., 2022; Pahlevi & Utomo; 2022). The next tier is peers in educational institutions (Utomo & Pahlevi, 2022) and neighborhoods (Utomo et al., 2022). In terms of age, this level represents the adolescent age group. Following the next tier again is the wider community environment. This tier includes two age groups, the 18-29 age group, which is

referred to here as the "emerging adult" period. This period is considered an age of uncertainty and the search for self-identity. What happens during this period will be strongly carried over to the next age level

Adulthood. The second group, aged 30 years and above, is called adulthood (Al Amin, 2017). This period can be further divided into two, namely the age of 30-40 called young adult, and the age of 40 and above called adult. However, to socialize religious moderation, the age of 30 years and above is seen as one generation only, namely adults.

Strengthening moderation by the community for the community will be valid and strong if supported by the government, regional, and central (Ramdhani et al., 2022). Government support can be in the form of policies, programs and activities, regulations, facilities and infrastructure, and funds. In realizing its support, the government generally requires a legal basis, so that the implementation of the support is considered valid according to applicable law. This legal basis, for example, is the inclusion of a program to strengthen religious moderation in the National Medium-Term Development Plan.

Religious moderation is seen from religious attitudes and practices that practice the meaning of religious teachings that actually contain human values and spread common benefits. This is based on the principle of justice and balance by obeying the national agreement carried out by the constitution. Carried out by the constitution. So strengthening religious moderation requires comprehensive work, cooperation, and joint work. Such conditions must be created among the actors of strengthening moderation from the elements of society and government. For this purpose, several main steps and follow-up steps are needed. It is hoped that the main and accompanying steps can be implemented for the right level and environment.

The nine values of Wasathiyah al-Islam can be used as materials for strengthening religious moderation, with flexible adjustments for different levels and environments. Adjustments can be in the form of a sequence of values that are presented first or later, as needed. For example, in early childhood, the value that is reinforced first is tolerance (tasamuh). While for adolescents, the value that comes first is cultural friendliness (i'tiraf al-'urf). These forms of religious moderation emphasize attitudes, so forms of religious moderation include recognizing the existence of other parties, respecting the opinions of others, having an attitude of tolerance both from tolerance of ethnicity, race, culture, and also beliefs, not imposing will by means of violence.Values are standards agreed upon by individuals and groups that are used in measuring something that can be agreed upon in needs.

3.2.2 Challenges of Religious Moderation in Indonesia

Religious moderation is a way of seeing and how we act firmly in appreciating and responding to differences in religious diversity, as well as differences in race, ethnicity, culture, customs, and also ethics in order to maintain interfaith unity and maintain national unity. Moderation is fair and balanced. One of the basic principles in religious moderation is to always maintain a balance between two things, such as the balance between reason and revelation, between body and mind, between rights and obligations, between individual interests and communal benefits, between necessity and voluntarism, between religious texts and the ijtihad of religious leaders, between ideal ideas and reality, and the balance between the past and the future. The word fair is defined as (1) impartial. Not taking sides with each other, namely neutral fair meaning that does not take sides with anyone; (2) siding with the truth. fair in choosing or taking sides; (3) Appropriate / not arbitrary. Not arbitrary in giving decisions.

The government is obliged to support community efforts through activities that strengthen them. Also through the provision of facilities, infrastructure, funds, and other facilitation. To realize a generation that is aware of religion and has a moderate lifestyle requires intentional steps, both by the community and the government (Am & Suhaimi, 2022). The element of society that is most expected to play a role as educators. While the government elements are ministries and institutions that handle religious affairs, education, and culture So that the intended steps can be realized, the government elements can take the initiative to mobilize the elements of society. This initiative is intended to formulate goals and activities to strengthen religious moderation both by the community and the government. Understanding Islamic values about religious moderation is expected to be part of these intended efforts (Saumantri, 2022).

The following describes the opportunities and challenges in implementing moderation in Indonesia, as follows:
1) The development of excessive, excessive, and extreme religious understanding and experience that contradicts the essence of religious teachings, "The essence of religious teachings is to humanize humans. Religious understanding is called excessive and extreme if it denies the value of humanity in the name of religion.

2) The emergence of truth claims over religious interpretations. According to him, some people feel that their understanding of religious interpretation is the most correct, then force other people who are different to follow their understanding, even if necessary by using coercion and violence. 'This is what is called overstepping the boundaries and exaggerating in religion. It is one-sided truth claiming and then imposing one's will."

3) An understanding that undermines or threatens, or even destroys the bonds of nationality. For example, the understanding of people who in the name of religion then blame Pancasila, forbid saluting the flag, disbelieve people who sing the Indonesia Raya song, and even teach that nationalism is not important because it is not taught by religion. 'This is an excessive and excessive religious perspective, attitude, and practice in our Indonesian context. This perspective must be moderated.

As a plural and multicultural country, conflicts with religious backgrounds are very potential to occur. Religious moderation is needed as a solution, so that it can be an important key to creating a religious life that is harmonious, harmonious, peaceful, and balanced, both in personal life, family, society, state and religious life. Socialization of religious moderation should always be intensified to government officials and all levels of society. Given the Freedom of Religion and Belief, it is considered to encourage the creation of social harmony because it elevates and respects human dignity. In addition, it also remembers that the harmony and harmony of people of religion and belief are not stagnant conditions, but are dynamic and highly influenced and dependent on various factors. In addition to internal and relational factors from religious adherents to always maintain harmony and harmony in relation to other religious adherents, it is also strongly influenced by external factors such as changes in social, political and economic conditions.

The urgency of religious moderation with a pattern of life in the midst of religious and cultural diversity in Indonesia must certainly be addressed with the right mindset, mindset, and practice pattern. There are at least three challenges in religious life in Indonesia, First, the development of excessive attitudes and practices in religion or can be called an extreme flow, Second, the development of truth claims and the imposition of the will for forced religious interpretations, so that this causes a wrong understanding which results in the emergence of radicalism. Third, the development of a religious spirit that is not in harmony with nationality within the framework of the Unitary State of the Republic of Indonesia. This phenomenon is happening today, so it takes a driver or pioneer of true moderation so that the people and generations of this nation do not misunderstand religion. Of course, this requires a correct pattern of strengthening in religion as has been taught directly by the Prophet Muhammad Saw through Al_qur'an and Hadith. To strengthen religious tolerance, there are at least three items, namely acceptance, recognition, and inclusion. These three important points can be used as the basis for implementing religious moderation for the community. To manage the very diverse religious situation in Indonesia, a vision and solution are needed that can create harmony and peace in carrying out religious life, namely by implementing religious moderation to respect the diversity of interpretations, and not get caught up in intolerance, radicalism and extremism. The spirit of religious moderation is a strategy to find common ground and peace between the two extremes in religion. On the one hand, there are some religious extremists who believe in the absolute truth of one interpretation of religious texts and consider other interpreters heretical.

4. IMPLICATIONS AND CONTRIBUTIONS

Based on the research discussion, the following researchers put forward the implications and contributions of the research as a contribution to scientific information for policy-making and a review of the implementation of religious moderation in people's lives.

1) As a plural and multicultural country, conflicts with religious backgrounds are very potential to occur. Religious moderation is needed as a solution, so that it can be an important key to creating a religious life that is harmonious, harmonious, peaceful, and balanced, both in personal life, family, society, state, and religious life. Socialization of religious moderation should always be intensified by government officials and all levels of society.

2) Optimizing the role and function of community organizations and institutions assisted by the Government, such as the Religious Harmony Forum, the National Blending Forum, the Community Early Vigilance Forum, and the Interfaith Youth Forum, in socializing religious moderation.

3) To create religious harmony, it is necessary to strengthen the regulation that regulates it. For now, the draft of the Regional Regulation on Harmony has been prepared.

4) Early detection and prevention of potential conflicts with religious nuances involving all elements of interest at the lower level to the regional level, starting from community leaders, religious leaders, and other related elements.

5. RESEARCH LIMITATION

In the process of implementing this research, researchers experienced difficulties so researchers were not optimal in the data collection process. The limitations of the literature study experienced by researchers are limited journals related to the topic of discussion so that the authors have enough difficulty in analyzing the problem.

6. CONCLUSION

Religious moderation is a pearl of Islamic teaching that is still not widely recognized. Although, some of its practices may have existed in society for a long time. As well as an understanding of the boundaries that cannot be violated, sociologically, Indonesian society also consists of various tribes and cultures. As a result of this diversity, in practicing religious beliefs or teachings, Indonesian society must also consider this aspect of diversity. In other words, in practicing religion in Indonesia, people must be prepared to accept the possibility of other groups being different. Given the amount of diversity that exists in Indonesia and the heterogeneous society, religious moderation is the solution. This is found in the 9 values of religious moderation in Islam including Tawassuth (middle), I'tidal (straight and upright), Tasamuh (tolerance), Shura (deliberation), Ishlah (improvement), Qudwah (pioneering), Muwathanah (love of the homeland), Al-La'unf (non-violence), I'tibar Al-Urf (culture-friendly). The strengthening of religious moderation is one way to overcome the problem of violence with religious symbols. This strengthening method is taken a long way, namely awareness.

Muslims must be encouraged to recall the Islamic pearl of moderation and practice it. People need to realize that the main tendency of Islamic teachings is peace and anti-damage. Islam always requires being fair in eradicating injustice. Islam always advocates peace and improvement in overcoming the lust for conflict and war. Islam enjoins Muslims to stay on the straight and middle path to stabilize their personality. Islam enjoins its adherents to always maintain security and promote the prosperity of their country, not destroy it. It takes a long time to raise people's religious awareness and develop their character and behavior. So to achieve this, patience, hard work, joint work, and cooperation of all parties are required. Whether it is the element of society or the central and regional governments. The community is obliged to sow and strengthen religious values.

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AUTHOR CONTRIBUTION STATEMENT

All authors contributed and were able to carry out their respective tasks during the literature study process. Therefore, the authors are responsible and guarantee the authenticity of all data that the authors have presented in this article. Each of the authors was able to carry out his role and could provide ideas competently, all of them could contribute in compiling and writing this article.

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