



The Moderate Islam and Its Influence on Religious Diversity in Indonesia

This article aims to discuss the root of the discourse of religious moderation in various religious traditions in Indonesia. As a multicultural country with diverse ethnicities, races, religions, and cultures, religious tolerance is significant for maintaining religious harmony. Recently, the Indonesian government is greatly promoting and mainstreaming religious moderation programs to prevent any political tension and conflicts among religious groups. The government's idea of religious moderation is seen as not accommodating all of the religious beliefs held by the Indonesian people. In this regard, this article examines how the term of religious moderation has evolved in each of various Indonesia's religious traditions. Islam, Hinduism, Buddhism, Catholicism, Protestantism, and Confucianism are the official religions recognized by the state. Using discourse analysis, this study concludes that all the established religions in Indonesia essentially share the same notion of religious moderation, yet it is articulated in different terms.

Keywords: Religious moderation; Religious inclusivity; Discourse analysis

Artikel ini bertujuan untuk membahas akar wacana moderasi beragama dalam berbagai tradisi keagamaan di Indonesia. Sebagai negara multikultural dengan beragam suku, ras, agama, dan budaya, toleransi beragama sangat penting untuk menjaga kerukunan umat beragama. Akhir-akhir ini, pemerintah Indonesia gencar menggalakkan dan mengarusutamakan program moderasi beragama untuk mencegah ketegangan politik dan konflik antar kelompok agama. Gagasan moderasi beragama dari pemerintah dinilai tidak mengakomodir semua aliran kepercayaan yang dianut masyarakat Indonesia. Berkaitan dengan itu, artikel ini mengkaji bagaimana istilah moderasi beragama berkembang di setiap tradisi keagamaan di Indonesia. Islam, Hindu, Budha, Katolik, Protestan, dan Konghucu adalah agama resmi yang diakui negara. Dengan menggunakan analisis wacana, studi ini menyimpulkan bahwa semua agama yang ada di Indonesia pada dasarnya memiliki pemahaman yang sama tentang moderasi beragama, namun diartikulasikan dalam istilah yang berbeda.

Kata Kunci: Moderasi Agama, Inklusivitas Agama, dan Analisis Wacana

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Received 19 Feb 2022

Revised 24 Aug 2022

Accepted 28 Sep 2022

Published 1 Dec 2022

How to cite this article:

Syafieh and M. Anzaikhan,
2022, 'The Moderate
Islam and Its Influence on
Religious Diversity in
Indonesia' *ESENSIA: Jurnal
Ilmu-Ilmu Ushuluddin* 23
(2), 177-192
[10.14421/esensia.v23i2.3
262](https://doi.org/10.14421/esensia.v23i2.3262)

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Introduction

The character of Islam in Indonesia is reflected in the model of worship practices of its peoples. Although most Muslims in the world share the same pillars of Islam, principles of faith, and religious rituals, each region has its uniqueness that are not found in other countries.¹ This particularly true for Indonesia where the Islamic style has been dominated by the Asy'ariyah-Maturidiyyah in terms of *'aqidah* (theology), Syafi'iyah in *fiqh* (Islamic laws), and Junaidiyah or Ghazaliyah in *tasawwuf* (sufism).

Therefore, the flow of Islamic civilization in Indonesia cannot be separated from the above reality. In addition, Indonesia's multi-ethnic condition has made moderation as an alternative to be implemented to reduce friction between sects and religions.² This seems also to become the reason for the presence and survival of moderate Islam in Indonesia's pluralistic society. Furthermore, a reasonable attitude will foster religious maturity, resulting in what is known as spiritual harmony.

According to the national insight, three models of harmony should be instilled by Indonesians: a good relation with fellow religious sects (*mazhab*), peace between people of different religions, and balance between religion and the state. The three dimensions of harmony above are essentially derivatives of the values of Pancasila, especially the first precept, which is the belief in the One Supreme God.³ This emphasizes that the fundamental problem of the state should not clash with religion. Within the Islamic concept of *Wasatiyyat*, some values are very relevant, namely the content of *ukhuwah*

Islamiyah, *ukhuwah bashariyah*, and *ukhuwah wataniyah*. This concept shows that moderate Islamic teachings uphold the state's position in faith and vice versa.

One of the current national problems is the widening gap between state and religious concepts. This dilemma intensifies, particularly when political disputes exploit religion as the "cheapest" feature but is highly effective in securing votes. As a result, the people and society, as political consumers, become the target of stakeholders, ultimately leading to the disintegration of the nation.

Based on the recorded data, there were 155 instances of violations of freedom of religion or belief. These violations consisted of 201 forms of action, of which 75 cases were acts of intolerance within society. The data also indicates that state actors were responsible for 71 active actions, 3 actions by rule, and 1 act of omission. Non-state actors accounted for a total of 126 actions, with the majority committed by groups of citizens, totaling 28 actions.⁴

This mindset becomes ingrained in the identity of religious followers, who believe that their sect or religion has the right to exist, leading to the isolation of spiritual understanding and the creation of an exclusive religious character. Consequently, these adherents tend to narrow their focus solely on their teachings and turn a blind eye to social issues outside their group.⁵ This continuously gave birth to the concept of religion, which is sharp upwards but blunt on the sides. As a matter of fact, religion should not be limited to worship but should be balanced with social issues.

¹ Eva F Nisa and Faried F Saenong, "Winning the Minds and Hearts of Malay Muslim Youth: Chic Proselytisation in Contemporary Malaysia," *Journal of Al-Tamaddun* 13, no. 2 (December 24, 2018): 43–54.

² Zaenuddin Hudi Prasajo, Elmansyah Elmansyah, and Muhammed Sahrin Haji Masri, "Moderate Islam and the Social Construction of Multi-Ethnic Communities," *Indonesian Journal of Islam and Muslim Societies* 9, no. 2 (December 25, 2019): 217–239.

³ Ariesman and Iskandar, "Histori Piagam Jakarta: Spirit Perjuangan Penerapan Nilai Islam Secara Yuridis

Konstitusional," *Bustanul Fuqaha: Jurnal Bidang Hukum Islam* 1, no. 3 (August 9, 2020): 458–471.

⁴ M. Ardini Khaerun Rijal, "Fenomena Intoleransi Antar Umat Beragama Serta Peran Sosial Media Akun Instagram Jaringan Gusdurian Indonesia Dalam Menyampaikan Pesan Toleransi," *Syiar | Jurnal Komunikasi dan Penyiaran Islam* 1, no. 2 (December 5, 2021): 103–132.

⁵ Nafi Muthohirin, "Radikalisme Islam dan Pergerakannya di Media Sosial," *Afkaruna* 11, no. 2 (2015): 240–259.





The government has initiated various religious moderation programs in response to this conflict. Religious moderation is considered the most effective solution, as it does not involve military activities or actions that may result in violence. The aim of religious moderation is to educate individuals who hold narrow-minded and fanatical views, encouraging them to adopt a more open and tolerant mindset.⁶ Religious moderation is not a new theory or idea. It is an old theory in the Quran known as '*Islam Wasatiyyat*'.

Islam Wasatiyyat aims to convey that Islam is not a rigid, classical orthodox teaching, nor does it promote absolute freedom as seen in liberal teachings. Instead, Islam is a teaching that still adheres to the Qur'an and Sunnah while allowing for *ijtihad* to modern phenomena experienced by humankind.⁷ Even though this reality is understood by some members of the community, those whose religious ideas have been influenced by the propaganda of dawah with a political agenda tend to hold closed and narrow-minded views. Consequently, they may become radical and opposed to various state policies.

This study attempts to describe the values of religious moderation in religions and how they influence religious tolerance. Related to this, several similar studies have been conducted, including Sofia Hayati et al., "*Kerukunan Umat Beragama Dalam Perspektif Agama Buddha Dan Islam*"⁸; Mhd. Abror, "*Moderasi Beragama Dalam Bingkai Toleransi*"⁹; Busyro et al., "*Moderasi Islam (Wasathiyah) di Tengah Pluralisme Agama*

Indonesia."¹⁰ Many similar publications continues to discuss and explore variations of religious moderation in religious and Indonesian contexts.

As for the research gap in this article, the previous discussion of religious moderation has been dominated by the narratives that only focus on Islam within the terms of *Wasatiyyat*, *tasāmuḥ*, *muwāṭanah*, and so on. Religious moderation in the Indonesian context does not only accommodate Muslims and, therefore, proper attention should be drawn also to the people of other religions despite their minority status in the country.

The unbalanced discourse on religious moderation within the context of religion has created another problem. For instance, some individuals believed that religious moderation exists only as a government program in response to Muslim upheavals suspected of being radical and against the government, rather than as a policy that objectively applies to all religions in Indonesia.

Identification of Moderate Islam

According to Bernard Lewis, the term 'moderate' in an Islamic context has been a vital part of Muslim discourse since the classical period.¹¹ This concept originates from Islamic teachings that promote values of tolerance and respect for different cultures. This foundation has continued to grow and evolve into the core principle of moderate Islam that exists today. Historical records demonstrate that the prevalence of intolerant and radical movements in the name of Islam was almost non-existent

⁶ Trini Diyani, "Implementasi Paradigma Islam Wasatiyyah; Strategi Menjaga Masa Depan Keindonesiaan," *SALAM: Jurnal Sosial dan Budaya Syar-i* 6, no. 3 (November 9, 2019): 303–316.

⁷ Zainun Wafiqatun Niam, "Konsep Islam Wasatiyyah Sebagai Wujud Islam Rahmatan lil 'alamin: Peran Nu dan Muhammadiyah dalam Mewujudkan Islam Damai di Indonesia," *Palita: Journal of Social Religion Research* 4, no. 2 (October 27, 2019): 91–106.

⁸ Sofia Hayati, Yulian Rama Pri Handiki, and Heni Indrayani, "Kerukunan Umat Beragama Dalam Perspektif

Agama Buddha Dan Islam," *Jurnal Studi Agama* 3, no. 1 (June 19, 2019): 19–30.

⁹ Mhd. Abror, "Moderasi Beragama Dalam Bingkai Toleransi," *Rusydiah: Jurnal Pemikiran Islam* 1, no. 2 (December 18, 2020): 137–148.

¹⁰ Busyro Busyro, Aditiya Hari Ananda, and Tarihoran Sanur Adlan, "Moderasi Islam (Wasathiyah) di Tengah Pluralisme Agama Indonesia," *Fuaduna: Jurnal Kajian Keagamaan dan Kemasyarakatan* 3, no. 1 (November 25, 2019): 1.

¹¹ Adian Husaini, "Bernard Lewis dan Apologia Barat," *TSAQAFAH* 13, no. 1 (May 31, 2017): 25.





during the time of the Prophet Muhammad. Radical movements emerged much later, especially when Muslims began to misunderstand the essence of dawah that promotes *rahmatan lil ālamīn* (mercy to all creation). Example of such radical actions include mass massacres of non-Muslims, the expulsion of infidels, and even the burning of worship places.

Regarding Islam Nusantara, Fauzi Ansori explained that it has identical similarities with *Islam Wasatiyyat*. There are several relevant principles, such as the values of *tawassuṭ*, *i'tidāl*, *tasāmuḥ*, *shurā*, *iṣlāḥ*, *qudwāh*, *muwāṭanah*, *tawāzun*, *musawwāhh*, *'aulāwiyah*, *tahaḍur*, *taṭawwur*, and *ibtikār*.¹² The connection between the two is inseparable from the Indonesian government's efforts to promote it, particularly through the Ministry of Religion.

According to Abou Fadl, the current Islamic style is divided into two models: puritan and moderate. It is important to note that 'moderate' used here differs from other terms such as 'progressive', 'reformist', and 'modernist'. The terms 'progressive' and 'reformist' are closely related to a dictatorial implementation model.¹³ While some individuals claim that reformist thinking is an acceleration towards the progress of Islam, liberal perspectives even lead to the collapse of civilization and the loss of local wisdom. Likewise, according to Abou Fadl, the term 'reformist' refers to a Muslim group that rejects modernity and tends to be reactionary.

The Qur'an mentions moderate Islam as a middle way as reflected in the Prophet's attitude when coping with severe problems. When a

problem was found critical and sensitive, then the Prophet did not react in haste. He always took a middle path, often interpreted as deliberation.¹⁴ Likewise, moderate Islam values the preservation of past traditions while also striving to adapt to the demands of the modern era.

It is not uncommon for some parties to disagree with the concept of moderate Islam. For example, according to Greg Fealey, moderate Islam is a product of the West (America), which was deliberately popularized to downplay terrorism. Similarly, Hasyim Muzadi regards moderate Islam as a guise for the liberal Islam group, allowing its teachings to be more easily accepted in society.¹⁵ Muzadi added that liberal Islam is operating behind the veil of moderate Islam to promote a rational approach (*burhāni*) as the predominant tool for understanding the Qur'an and hadith.

Chomsky also argued that moderate Islam is America's strategy for getting international supports related to ideological friction between the West and Muslims. He asserted that reasonable discourse is deliberately broadcast to create a new identity to fight those who oppose America.¹⁶ Likewise, Akbar Ahmed from Pakistan refused to classify Islam into the category of 'terrorist' and 'moderate'. Instead, he classified Islam into mythical, modernist, and textualist circles. Mythical Islam, or what is also understood as mystical Islamic groups, refers to those who believe that the supernatural dimension plays a vital role in the worship practices and daily lives of Muslims.¹⁷ This group existed around the 13th century with the

¹² Fauzi Ansori Saleh and Mahmud Arif, "Nilai-Nilai Islam Wasatiyyah Pada Tema Islam Nusantara Dalam Buku Teks SKI Tingkat MTS (Studi Komparasi Buku Siswa Tahun 2015 Dan Tahun 2020)," *Ta'allum: Jurnal Pendidikan Islam* 9, no. 2 (2021): 25.

¹³ Qurrotul Ainiyah, "Contemporary Islamic Jurisprudence Though In The Work Of Khaled Abou El Fadl," *Jurisprudensi* 11, no. 1 (2019): 22.

¹⁴ Syafri Samsudin, "Konsep Moderasi Islam Perspektif M. Quraish Shihab Dan Relevansinya Terhadap Pendidikan Agama Islam Kontemporer" (Fakultas Tarbiyah

Dan Keguruan Universitas Islam Negeri Raden Intan Lampung, 2021).

¹⁵ Ahmad Sugeng Riady, "Agama dan Kebudayaan Masyarakat Perspektif Clifford Geertz," *Jurnal Sosiologi Agama Indonesia (JSAI)* 2, no. 1 (March 30, 2021): 13–22.

¹⁶ Alison Edgley, *The Social and Political Thought of Noam Chomsky* (London: Routledge, 2000).

¹⁷ Amat Zuhri, "Tasawuf Ekologi (Tasawuf Sebagai Solusi dalam Menanggulangi Krisis Lingkungan)," *RELIGIA* 12, no. 2 (October 3, 2017): 1–20.





emergence of Sufis and their various spiritual teachings.

In comparison to the concept of *Islam Nusantara*, Nurlaila Radiani highlights that the explanation of the moderation of *Islam Nusantara* is highly fitting to be considered as *Wasatiyyat* by preserving the local traditions of the archipelago. The objective of the moderation of *Islam Nusantara* is to maintain tolerance and peace in the region. The role of moderation implies that Islam complements all other religions by being a religion of compassion for the world, encapsulating moderation, tolerance, and peace for all humanity as brought by the Prophet.¹⁸

The Historical Development of Moderate Islam

When Islam entered Indonesia, some historians argued that the concept of Islam being taught was no longer as original as one that existed at the time of the Prophet. Clifford Geertz even considered that Indonesian Islam was not the same as the Islamic model in Egypt and Mecca, which became the Muslim centers at that time. Meanwhile, according to Djajadiningrat, Indonesia's Islamic style has been influenced by the mystical (*'irfāni*) dimension of the Persians and Indians. However, Azyumardi Azra, as an Indonesian Islamic intellectual figure, disagrees with this view. He contends that there is a correlation between Indonesian Muslims' intellectual style and that of the Middle East in the 17th century.¹⁹ There is a relevance between the model of interpretation of the Qur'an and Sunnah among Southeast Asians and Middle Eastern Muslims.

Furthermore, monotheism in Indonesia, which has become stronger after the Islamization by Wali Songo, has grown significantly because of Indonesia's multi-ethnic society. The Wali

Songo are recognized as the pioneers of the birth of the Islamic concept in the archipelago. The moderate Islamic values embedded in their teachings have contemporary relevance to religious moderation, which has gained popularity in recent times.

From the 13th century, Sufis (followers of Sufism) began arriving in Indonesia, particularly in the Aceh region, for trading purposes. As the first region in Indonesia to embrace Islam, Aceh was later referred to as the "verandah of Mecca". The Sufis, who initially arrived for trade, started to spread the values of dawah (Islamization) through various means, such as implementing Islamic law in trade, demonstrating moral gentleness and kindness, and encouraging indigenous people to embrace Islam before marrying them.²⁰ Some researchers believe that the Sufis who entered Indonesia had previously been influenced by Arab, Gujarati, and Chinese cultures.

In the 19th century, the *Asy'ariyah-Maturidiyyah* in *'aqidah*, *Syafi'iyah* in *fiqh*, and *Junaidiyah* or *Ghazaliyah* in *tasawwuf*, which were considered moderate Islamic concepts. According to Akhmad Munawar, this understanding is different from the conditions of the emergence of the *Khawarij* and *Mu'tazilah* during the time of Ali bin Abi Talib.²¹ While the *Khawarij* and *Mu'tazilites* tended to separate and differentiate themselves from fundamental Islam, moderate Islam serves as a unifying force for different religious styles. Moderate Islam seems to be able to bridge the tension between sects and religions, ultimately promoting national unity and integrity.

It is possible that the acculturation of local traditions with Islamic practices in Indonesia also occurred in other regions before the arrival

¹⁸ Nurlaila Radiani and Ris'an Rusli, "Konsep Moderat Dalam Islam Nusantara: Tinjauan Terhadap QS. Al-Baqarah [2]: 143," *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 1, no. 2 (January 1, 1970): 116–130.

¹⁹ Mahli Zainudin Tago, "Agama Dan Integrasi Sosial Dalam Pemikiran Clifford Geertz," *KALAM* 7, no. 1 (March 2, 2017): 79.

²⁰ Dewi Evi Anita, "Walisongo: Mengislamkan Tanah Jawa (Suatu Kajian Pustaka)," *Wahana Akademika* 1, no. 2 (2014): 24.

²¹ Syarif Hidayatullah, "Gagasan Islam Nusantara Sebagai Kearifan Lokal di Indonesia," *Panangkaran: Jurnal Penelitian Agama dan Masyarakat* 3, no. 1 (August 13, 2020): 1.





of the Sufis in the archipelago. This mixing of cultural influences was inevitable and has led to the development of a unique Islamic style in Indonesia that is no longer a pure concept like that of Mecca and Medina. Over time, this acculturation has resulted in the emergence of moderate Islamic values, albeit unwittingly. Without the application of moderate Islamic concepts by the Sufis during the different stages of Islam's entry into Indonesia, it would have been impossible for it to survive.²² It is reasonable to assume that different ethnic groups can absorb moderate Islamic characteristics without significant conflict or resistance.

The Sufis who brought Islam to Indonesia belonged to the *Ahl al-Sunna wa al-Jamā'at* sect, which is known for its moderate character. This moderation is evident in the way that the followers of *Ahl al-Sunna wa al-Jamā'at* take the middle path between the two poles of *Jabariyyat* (fatalism) and *Qadariyyat* (determinism).²³ These Sufi circles believe that maximum effort must be pursued, but there is a particular phase of complete resignation (*tawakal*) when it comes to non-ritual affairs. Historically, the similarities between the Sufis who entered Indonesia were closely aligned with the Islamic model of al-Ghazali, particularly in the concept of (moderate) intellectual Sufism. Al-Ghazali sought a middle way between the tendencies of *Bayāni* and *Burhāni*, and his various attitudes towards moderating dimensions of thought continue to inspire Indonesian Sufis through Islamic dawah.

Islam spread throughout the Indonesian archipelago after its initial introduction in Aceh through the efforts of Sufis. One of the most influential groups in the propagation of Islam in Java during the 15th and 16th centuries were the

Wali Songo. The Javanese population is the largest ethnic group in Indonesia, and historically, the Wali Songo played a significant role in spreading Islamic teachings on the island. Today, almost half of Indonesia's population resides on the island of Java.²⁴

The Wali Songo, who were based in Java, had many interactions with Javanese traditions, which were heavily influenced by Hindu-Buddhist culture. The Javanese people were able to accept the Wali Songo because they spread Islam with a moderate character. The Wali Songo adopted a middle path that combined traditional spiritual dimensions with secular thought, which gradually spread throughout Indonesia.²⁵ They did not promote the extreme application of Islam and carried out Islamization continuously and gradually while considering local culture, which they did not immediately eliminate. Although the number of Muslims did not increase significantly during the era of the Wali Songo, their efforts laid the foundation for the next stage of Islamic propagation. This era is known as the transition from the Hindu-Javanese style to the dawn of Islam, reflecting the gradual approach of the Wali Songo.

Interestingly, the transition from Hinduism to Islam occurred peacefully without large-scale bloodshed. The peaceful transition shows that Wali Songo's model of moderate Islam was a great success and was warmly accepted. Even today, the Javanese are recognized as one of the most tolerant ethnic groups in the Indonesian archipelago when compared to other ethnic groups.²⁶ The distinctive aspect of the Wali Songo's Islamization model or concept is the ability to reconcile Javanese and Islamic cultures, finding a middle path that strengthens both

²² Taufani Taufani, "Pengaruh Sufisme Di Indonesia," *Potret Pemikiran* 20, no. 1 (July 1, 2018): 87–97.

²³ Ahmad Sodikin and Muhammad Anas Ma'arif, "Penerapan Nilai Islam Moderat Dalam Pembelajaran Pendidikan Agama Islam di Perguruan Tinggi," *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 19, no. 2 (August 27, 2021): 188–203.

²⁴ Bayu Anggoro, "Wayang dan Seni Pertunjukan: Kajian Sejarah Perkembangan Seni Wayang di Tanah Jawa

sebagai Seni Pertunjukan dan Dakwah," *JUSPI (Jurnal Sejarah Peradaban Islam)* 2, no. 2 (December 12, 2018): 122.

²⁵ Hidayatullah, "Gagasan Islam Nusantara Sebagai Kearifan Lokal di Indonesia."

²⁶ Abdurrohman Kasdi, "The Role Of Walisongo In Developing The Islam Nusantara Civilization," *ADDIN* 11, no. 1 (April 26, 2017): 1.





rather than causing conflict between them. This approach ensured that the essence of Islamic teachings remains intact while avoiding the destruction of Islamic faith.

The essence of moderate Islam was also reflected in Indonesia's independence era. When Indonesia proclaimed its independence on August 17, 1945, the founding fathers agreed to establish the country on the principles of a moderate state.²⁷ The Indonesian state system did not adhere to a secular or communist system where religion and government affairs are separated. Indeed, Indonesia was founded by upholding religious awareness in the Pancasila, namely the first principle, as a concrete manifestation of recognizing the existence of a multi-religious nation within a tolerant framework.

Historically, the formation of Pancasila, particularly regarding the wording of its first principle, attracted much debate. The first precept of Pancasila was perceived as being more inclined towards Muslims for it read, "*Kewajiban menjalankan syariat Islam bagi pemeluknya* (The obligation to carry out Islamic law for its adherents)." Furthermore, Investigating Committee for Preparatory Work for Independence (BPUPKI) was composed of neutral, Muslim, and Christian nationalists, who collaborated to establish the foundational principles of the Indonesian state. After much discussion and deliberation, a 'middle way' was chosen, and the wording of the first principle was modified to "*Ketuhanan Yang Maha Esa*" (Belief in the One and Only God). Ultimately, the BPUPKI chose a moderate path by revising the first principle to "*Ketuhanan Yang Maha Esa*" (Belief in the One and Only God).²⁸ This change was widely accepted, even by prominent Muslim nationalist figures, such as Ki Bagus Hadikusumo Teuku Moh. Hassan, Moh. Hatta

and other Muslim intellectuals. The agreement and the event, which took place on June 22, 1945, later became a significant historical record and were known as the Jakarta Charter event.

The existence of moderate Islam is increasingly being established and deeply rooted in national organizations such as Muhammadiyah, Nahdlatul Ulama (NU), Nahdhatul Wathan (NW), Al-Washliyah, Persis, Perti, and others. These organizations, which advocate for religious nationalism, are a result of the harmonious religious community in Indonesia. Without the moderating influence of these reformist organizations, Indonesia would inevitably be torn apart internally before achieving independence.²⁹ The principles of moderate Islam have spread to various dimensions, including the growing interest in pilgrimage, the establishment of Islamic-based educational institutions, and the introduction of Sharia-compliant financial systems. These organizations aim to cultivate a spirit of academic inquiry that helps their congregations to live harmoniously and tolerate differences.

Religious moderation gained renewed prominence during Joko Widodo's presidency. In response to the spread of hoaxes and hate speech in the name of religion, Joko Widodo leveraged moderate Islam as a means of reducing tensions among the Indonesian people through the Ministry of Religion. One influential figure in this movement was Lukman Hakim Saifuddin, who served as Minister of Religion from 2014 to 2019. His book entitled *Moderasi Beragama* has gained popularity among millennials, and through his position, he helped revitalize the spread of moderate Islam across the country.

According to Lukman, religious moderation is still often misunderstood by the public. The community considers that religious moderation is a teaching that keeps them away from religion,

²⁷ Ariesman and Iskandar, "Histori Piagam Jakarta."

²⁸ Rendy Adiwilaga, "Ketuhanan Pancasila Dan Ketuhanan Islamisme: Sebuah Tinjauan Teoritis," *Jisipol* 4, no. 1 (2020): 13.

²⁹ Malia Fransisca, "Moderat Antar Umat, Organisasi dan Pendidikan," *JUSPI (Jurnal Sejarah Peradaban Islam)* 3, no. 1 (June 1, 2019): 85.





even though it tries to revive Islam's tolerant and peace-loving treasures.³⁰ Religious moderation initiated by Lukman departs from the Quran and hadith. In his book, Lukman broadcasts the importance of being tolerant and the extent to which tolerance limits can still be maintained. According to Lukman, what is being moderated is not a religion but public awareness not to impose their beliefs on others in extreme and radical ways. Every religion has the same right to believe in its faith, and calling out the concept of religious moderation is still allowed but must be done in a state of wisdom.

Lukman emphasized that religious moderation is the same as the *Islam Wasatiyyat* concept, namely taking a middle position. Lukman emphasized that the moderate Islamic stance is not extreme, either on the left or the right. The 'right-wing Islamic approach' can lead to an outdated religious practice, while the 'left-wing Islamic approach' can lead to radical and revolutionary behavior. Moderate Islam takes a centrist position and does not seek to neutralize only one side. It opposes both extremist groups and liberal circles and is ready to fight them. According to Lukman, moderate Islam is sometimes associated with liberalism because the moderate Islamic movement is more proactive in countering the rise of radical Islam.

Moderation in Religions

Religious moderation in Islam is better known as *Islam Wasatiyyat*, which means Islam as a mediator or Islam in the middle.³¹ The basis of *Wasatiyyat Islam* can be drawn from the Qur'an, such as Al-Baqarah: 143. Although many people interpret '*wasattan*' as 'fair' or 'choice,' Quraish Shihab in his *Tafsir Al-Misbah* interprets '*wasattan*' as 'middle.'

According to the MUI, *Wasatiyyat* consists of ten principles, including;³² The first, *tawassut*

(middle way). This principle is a central aspect of the broader concept of *Wasatiyyat* itself, which essentially means 'middle.' The middle way, in this context, reflects the implementation of Islamic teachings that adhere neither to the extremes of liberalism nor conservatism but rather seek a balance between the two, avoiding any excess or deficiency."

The second, *tawāzun*, which means balance. Balance in this context is a form of implementing Islamic teachings that balance the world's life and the hereafter. This *tawāzun* concept is in line with the hadith of the Prophet, which means, "*Chase your worldly life as if you were to live forever, and pursue your afterlife as if you died tomorrow morning.*" The third, there is *i'tidāl*, which refers to fairness or proportionality. Fairness here involves carrying out one's duties and obligations in accordance with what is right and can take the form of objectivity or maintaining fairness in one's understanding.

The fourth, there is *tasāmuḥ* or tolerance, which involves fostering tolerance between people of different religions or faiths. Tolerance entails creating an environment where the minority and the majority can coexist and respect each other's differences. However, it is essential to note that tolerance does not mean absolute freedom but rather involves carrying out one's rights and obligations without infringing on the rights and obligations of others. The fifth, there is *musawwāh* or egalitarianism, which values equality as the primary indicator regardless of ethnicity, race, or religion. Umar bin Abdul Azis implemented this concept by ensuring that workers' salaries were equal to those of state officials. If it was not possible for the state treasury, the salaries of officials were lowered to match those of the workers. This approach ensured that only those who were dedicated to

³⁰ Badan Litbang dan Diklat Kementerian Agama RI and Indonesia, eds., *Moderasi beragama*, Cetakan pertama. (Jakarta: Badan Litbang dan Diklat, Kementerian Agama RI, 2019).

³¹ Diyani, "Implementasi Paradigma Islam Wasatiyyah; Strategi Menjaga Masa Depan Keindonesiaan."

³² Saddam and Andi Eki, "Moderasi Beragama Berbasis Tradisi Pesantren Pada Ma'had Aly As'adiyah Sengkang Wajo Sulawesi Selatan," *Harmoni* 20, no. 1 (June 30, 2021): 48–66.





building the country, rather than materialistic officials, held positions of authority.

The sixth, *shurā* or consultation is the concept of deliberation, discussion, consensus, and dialogue. This stage is a way the Prophet often employed in his time, especially when discussing non-Shariah matters. Similarly, when it comes to worldly issues, the Prophet once said, "You know your worldly affairs better than I do." This means that the concept of deliberation is justified and serves as the basis for decision-making as long as it does not pertain to principles and absolute nature, such as *aqidah* (Islamic creed) and monotheism.

The seventh, *islāh* is defined as reform in the context of things that are excellent or commendable. This means that any form of reform that is considered "good" and "important" can be pursued. Its aim is to create solutions and developments in society. Another definition of *islāh* is the renewal of relationships between two conflicting parties. In this context, *islāh* involves reconciliation rather than fueling hostility.

The eighth, *'aulāwiyah* is an attitude that prioritizes a matter that is considered more urgent. This *'aulāwiyah* concept is found in *uṣul fiqh* literature, such as prioritizing definite, more significant, essential, eternal, and futuristic benefits. The ninth, *tatawwur* and *ibtikār*. It is a *Wasatīyyat* concept expected to be innovative and always move in goodness. This is understanding where one is open and accepting of the times. Seeking sciences relevant to technology and adapting to legal standards without closing the door of *ijtihad*. This innovation occurred during the time of the Prophet. For instance, when the Prophet met a young man who invented a lamp different from the ones commonly used in his time, he was pleased. The Prophet even said, "If I still had a daughter, I would have married her to you."

The tenth, there is *tahaḍur*. This point is the conclusion of the *Wasatīyyat* character, which ideally should exist in every Muslim. Morality is the pinnacle of a Muslim's true nature. For example, being a *hāfīz* (memorizer of the Quran) is not enough if one is immoral. Similarly, being a scholar is not sufficient if one lacks civility, and even one's knowledge is not appreciated if one lacks moral character. Therefore, morality is a reflection of one's practice and is what brings a person closer to Allah. In line with the Word of God, "Verily, prayer prevents evil and evil deeds."

In the Christian tradition, religious moderation is viewed as a means to reconcile the extremes of interpretation of Christian teachings that some people hold. One way to promote religious moderation is to encourage interaction between different religions, and between different sects within the same religious community.³³ The Bible emphasizes that Jesus is the peacemaker. The Bible does not have a single verse that indicates that Jesus ever encouraged people to engage in mischief, violence, or war. On the contrary, there are numerous verses in the Bible that teach the ideals of peace on earth. The keywords used in the Bible when discussing the context of peace include freedom, rights, law, stability, forgiveness, honesty, justice, and truth.

Religious moderation can also be seen from the perspective of the Catholic Church. The Church calls itself "a fellowship of faith, hope, and love." These three virtues, which are one, are the basic attitudes of believers. Faith moves life, gives foundation to hope and is expressed in love. The three are united but not entirely the same.³⁴

In the Catholic Church, the term "moderate" is not uncommon. What is used is "open" to "fundamentalists" and "traditionalists" (who reject reform in the sense of the Catholic Church). The essential thing in the Catholic Church is the

³³ Badan Litbang dan Diklat Kementerian Agama RI and Indonesia, *Moderasi beragama*.

³⁴ Kemenag RI, Lukman Hakim Saifuddin: *Gagasan - Kinerja: Moderasi Beragama dan Transformasi Kelembagaan*

Pendidikan (Jakarta: Rebot Literature (Bersama dengan Ditjen Bimas Kristen RI), 2019).





Second Vatican Council (1962-65; meeting of all – nearly 3,000 – bishops in the Vatican). The council authorized the Catholic Church's long journey to Christianity and a more open or "moderate" self-understanding. As for the Hindu tradition, the roots of the spirit of religious moderation, or the middle way, can be traced back thousands of years. This period consists of four *yugas*, starting with the *Satya Yuga*, *Treta Yuga*, *Dwapara Yuga*, and *Kali Yuga*.³⁵

In each *Yuga*, Hindus adopt their teachings as a form of moderation. Furthermore, to overcome the turmoil of the times and adjust the rhythm of religious teachings to the nature of the times, moderation is inevitable and becomes a historical necessity.³⁶ Religious practices among Indonesian Hindus in modern times include *Tri Sandhya Puja* and *Panca Sembah*, which are intertwined with many other Hindu spiritual practices. These practices are supported by various arts and rituals.

The main gods and natural spirits cannot be ruled out in the worship tradition of Indonesian Hindus. In the *Tri Sandhya Puja* and *Panca Sembah*, God becomes the highest object of worship. Likewise, the worship of ancestors has been maintained since prehistoric times. Before the Parisadha era, the ancestor stood out in Hindu worship. After the Parisadha era, the search for truth rediscovered God as the object of worship.³⁷

However, ancestor worship is still a prevalent practice among Hindus, especially in modern times. At that time, a model for the formation of *Sa Dharma*, or the six *Dharmas*, was initiated, which included: *Dharma Tula*, *Dharma Sadhana*, *Dharma Yatra*, *Dharma Gita*, and *Dharma Shanti*. *Dharma Gita* has become one of the models for fostering Indonesian Hindus.

Religious moderation among Hindus strengthens individual awareness in practicing spiritual teachings. So far, Hindus have mainly carried out religious teachings communally (together). Both personal and communal are needed in religious practice. Humans in modern times face complex problems. Religion must provide solutions to social issues faced by humans. Individual spiritual practices must be strengthened because humans experience loneliness and social isolation in modern society. Asceticism, by chanting the holy name of God, is a religious practice that should be expanded because it is directly proportional to individual needs.³⁸

In Buddhism, the essence of the teachings of religious moderation through the enlightenment of the Buddha comes from Sidharta Gautama. He was a teacher and founder of Buddhism and a king's son. Siddhartha Gautama made four vows: trying to help all sentient beings, rejecting all worldly desires, studying, living, practicing the Dharma, and achieving Perfect Enlightenment. God in Buddhism is called by several names, namely *Tathagatagarba*, the Mahayana version of *Thian* version of *Nam-myoho-renge-Kyo*, and the Mahayana version of Sang Hyang Adi Buddha, the name commonly called by Buddhists in Indonesia.³⁹

In Buddhism, the concept of God is that of perfect emptiness. Sustenance and the management of nature are carried out by gods and bodhisattvas, who are ordinary beings that have supernatural powers and live longer, though they are not immortal. The rapid advancements in technology should be viewed as a means to increase the happiness of all humanity, consistent with the Buddhist ideals of *isyo jobutsu* and *kosenrufu*, which seek to ensure

³⁵ This is a cyclical concept in Hinduism, where the process of good and bad times always occurs. The peak is when the final period where evil dominates, then that is where the apocalypse will occur.

³⁶ Badan Litbang dan Diklat Kementerian Agama RI and Indonesia, *Moderasi beragama*.

³⁷ I Ketut Subagiasta, "Filosofi Moderasi Beragama : Beragama Hindu Sangat Mudah Dan Maknai Pendidikan,"

in *Prosiding Webinar Nasional IAHN-TP Palangka Raya, No. 2 Tahun 2021* (Palang Karaya: IAHNTP, 2021), 16.

³⁸ Laode Monto Bauto, "Perspektif Agama Dan Kebudayaan Dalam Kehidupan Masyarakat Indonesia," *JPIS, Jurnal Pendidikan Ilmu Sosial* 23, no. 2 (2014): 15.

³⁹ Badan Litbang dan Diklat Kementerian Agama RI and Indonesia, *Moderasi beragama*.





the enjoyment and satisfaction of all sentient beings.⁴⁰

Buddhism emphasizes human values such as compassion, tolerance, and equality, which serve as the foundation of Buddhists' way of life. Technological progress is not an end goal in itself, but a means or tool that should be utilized for the greatest happiness of all sentient beings, including the universe. Buddhist teachings also emphasize the importance of Metta, or unconditional love, which is based on human values such as tolerance, solidarity, equality, and non-violence.

Buddhadharma is the spiritual path to holiness, which leads to true happiness and wisdom. Buddhadharma is the 'middle way,' an essential aspect of Buddhist spirituality that strongly avoids two extremes: self-torture and indulgence. The middle way of Buddhadharma is to get rid of *dukkha* which rests on lust and selfishness, to achieve the ultimate goal of the true happiness of Nirvana.⁴¹ The concept of *ahimsa* is a core teaching that came from Hindu religious principle embraced by many, including Mahatma Gandhi, as a basis for nonviolent struggle. This principle of non-violence is at the heart of many spiritual teachings, which all lead to the same point: the middle path or moderate path.

Religious moderation is also rooted in the Confucian religious tradition. Confucians who are *junzi* (faithful and virtuous) see life through the eyes of *yin-yang* because it is the philosophy, thought, and spirituality of a Confucian believer who wants to live in the dao. The principle of *yin-yang* represents the middle ground, rather than an extreme position. Both excess and deficiency

are considered imbalances that can lead to negative outcomes.⁴²

The middle way is not a principle-less attitude, but rather a stable direction. It is guided by the principles of love, humanity (*ren*), and justice, truth (*yi*), and nothing else. Those who adhere to this principle always act ethically (*li*) and wisely (*zhi*) to become trustworthy (*xin*) and courageous (*yong*) individuals. As Mengzi said, "One who can follow the middle way should guide one who cannot. Those who are competent should guide those who lack brilliance."⁴³

Therefore, people would feel fortunate to have a wise father or brother. In Confucianism, the middle attitude refers to the moderate approach taught and exemplified by holy kings, ancient prophets, and other revered figures, which was later perfected by the philosopher Kongzi. The middle attitude does not involve a one-sided approach but requires the ability to consider the situation holistically. If those who are capable of adopting a moderate stance waste those who are unable to do so, and those who are adept at squandering take advantage of the less intelligent, then there would be no discernible difference between the wise and the unwise."⁴⁴

Dynamics and Challenges of Implementing Religious Moderation in Indonesia

Religious moderation is not religious teaching or sect. Rather, it is an approach that aims to impart to people the significance of religious tolerance in Islam and how contextualization is necessary to understand the changing times. Challenges to religious moderation often arise when new teachings conflict with the beliefs of the religion's

⁴⁰ Ahamed Sarjoon Razick, Iqbal Saujan, and Seyyath Mohammed Hakeema Beevi, "Buddhist and Muslim Interaction in the Post-War of Sri Lanka," *International Journal of Islamic Thought* 20 (December 1, 2021): 13–24.

⁴¹ I Komang Suastika Arimbawa and G. Arya Anggriawan, "Perkembangan Ajaran Buddha dalam Trilogi Pembebasan," *Sanjivani: Jurnal Filsafat* 11, no. 1 (July 2, 2020): 24.

⁴² Badan Litbang dan Diklat Kementerian Agama RI and Indonesia, *Moderasi beragama*.

⁴³ Ahmad Zarkasi, "Mengenal Pokok-Pokok Ajaran Kong Hucu," *Al-Adyan: Jurnal Studi Lintas Agama* 9, no. 1 (2014): 15.

⁴⁴ Badan Litbang dan Diklat Kementerian Agama RI and Indonesia, *Moderasi beragama*.





adherents.⁴⁵

Similarly, in religiously diverse communities, there can be significant friction between religious leaders in the absence of religious moderation. The current situation with the Rohingya is a prime example of this phenomenon, which occurred due to the failure of the state and its religious elites to implement the concept of moderation.⁴⁶ As a result, minorities have been marginalized and forced to flee for their lives. Ideally, the situation in Myanmar could have been prevented had religious leaders and the government of that country fulfilled their primary duty to suppress such conflicts.

In the case of Indonesia, religious intolerance and *mazhab* occur in Aceh. For example, the people of the city of Banda Aceh agreed to reject the construction of a church that was to be built around the Grand Mosque. The mayor at that time (Illiza Saaduddin Jamal) had legally agreed. As for examples of intolerance in sects, in Aceh, there was a rejection of Islamic studies other than *Aswaja*. Even the foundations of the Muhammadiyah mosque in Lhokseumawe, North Aceh, were burned by those who claimed to be *Aswaja* because they did not accept differences.⁴⁷

Religion is a crucial dimension of the Indonesian nation that can be exploited by those with vested interests. Unfortunately, the rampant friction between religions and sects in Indonesia, particularly those intertwined with political interests, has resulted in the nation being divided into various camps. The proliferation of exclusivity and radicalism is a serious phenomenon that stems from a distorted

religious foundation. The Jokowi-era government has recognized the importance of preventing the nation's disintegration and has focused its attention on addressing this issue.⁴⁸

Religion cannot stand alone and claim to be the sole identity of Indonesia. Moreover, Indonesia is a constitutional state based on democracy, not liberalism. Hence, to prevent irresponsible parties from exploiting religion, socialization and policies are necessary to educate the community about religion. It is not ideal for Indonesian citizens to have an exclusive mindset and reject the presence of other faiths.

Understanding moderation (the middle way) is a wise step towards building national unity and integrity, given that Indonesia has six different religions. It is no surprise that the government has increasingly promoted discourse on religious moderation as a means of filtering and anticipating radical and extreme ideologies. For instance, it is expected that high-ranking religious figures interpret the verses in their respective holy texts with a moderate point of view. Interpreting the verses does not mean changing their meaning, but rather understanding how the scriptures can be applied to contemporary times.⁴⁹

Through a moderate interpretation (the middle way), congregations of different religions or sects can better understand and appreciate the importance of respecting differences. However, the current problem is that many religious leaders have become a hindrance to their followers, rather than setting an example of peace. They are often the triggers of radical and intolerant movements, rather than promoting moderation and tolerance.

⁴⁵ Ilyya Muhsin, Nikmah Rochmawati, and Muhammad Chairul Huda, "Revolution of Islamic Proselytizing Organization: From Islamism to Moderate," *QJIS (Qudus International Journal of Islamic Studies)* 7, no. 1 (June 3, 2019): 45.

⁴⁶ Arik Dwijayanto, Khoirul Fathoni, and Yusmicha Ulya Afif, "Diaspora Muslim Rohingya Di Indonesia: Minoritas, Militansi Dan Pencarian Identitas," *El-Wasathiya: Jurnal Studi Agama* 7, no. 2 (2019): 19.

⁴⁷ Juwaini Juwaini, Taslim HM. Yasin, and M. Anzaikhan, "The Role of Islamic Universities in the Harmony of the Madhhab (Resolution of the *Aswaja* and Wahabism Conflicts in Aceh)," *Millati: Journal of Islamic Studies and Humanities* 6, no. 2 (December 9, 2021): 149–170.

⁴⁸ F Nisa and F Saenong, "Winning the Minds and Hearts of Malay Muslim Youth."

⁴⁹ Faris Maulana Akbar, "Peranan dan Kontribusi Islam Indonesia pada Peradaban Global," *Jurnal Indo-Islamika* 10, no. 1 (September 30, 2020): 40–49.





In addition to the challenges discussed earlier, political developments in Indonesia also play a significant role. With the advancement of technology, social media has become more sophisticated, seemingly shrinking the world and bringing people closer together. As a result, social media has become an important platform for communities to voice their opinions and aspirations. However, this has also led to the proliferation of hoaxes and hate speech that can divide religious communities, especially when it comes to issues related to religious freedom and beliefs.⁵⁰

When it comes to celebrating holidays, there is still a serious debate in Indonesia, for example, whether Muslims are prohibited from congratulating followers of other religions, except those who allow it in the name of tolerance. Although this issue is not new, it continues to cause friction in the community. However, there is a middle way that can be taken, such as engaging in peaceful religious dialogue. People are invited to embrace greater maturity through religious moderation and avoid making claims without thoughtful consideration.

Religious moderation can also solve friction between adherents of different schools of thought. Religious conflicts often lead to physical violence, such as expulsions, beatings, and even killings. These congregations fail to consider the negative consequences of their actions and are blinded by their zeal to promote their religion. If this situation persists, it could lead to the collapse of the Indonesian state. Therefore, it is essential to emphasize that religious moderation is the only way to encourage adherents of different schools of thought to coexist peacefully despite their differences.

Recently, there has been a tendency to equate religious moderation with liberal

teachings. This is because moderation often clashes with the exclusive or traditionalist views. The essence of moderation is finding the middle ground, which is neither strictly traditional nor strictly liberal. The reason why religious moderation is sometimes mistaken for liberalism is because it aims to counterbalance the growing number of exclusive traditionalists in Indonesia. When there is religious friction with liberal nuances in the community, religious moderation can help prevent further division among people.⁵¹

In the realm of culture, religious moderation serves as a suitable platform to ensure that religion and culture can coexist harmoniously without negating each other. The middle path adopted by religious moderation does not entail the merging of the two into a new religion or culture, but rather seeks to establish a way for the two to coexist peacefully without causing harm to either. This approach embodies the true identity of Indonesia, as reflected in the national motto, *Bhinneka Tunggal Ika*, which highlights the unity of the Indonesian people despite their diversity.

The concept of moderation in the context of religion in Indonesia is often misunderstood. Some individuals believe that being moderate in faith implies a lack of firmness in one's stance, a failure to adhere strictly to religious teachings, or a willingness to compromise on one's spiritual and theological beliefs in the interest of accommodating the views of adherents of other religions.

A moderate person is often labeled as not perfect in religion because he is considered not to make all religious teachings a way of life and does not make the behavior of his spiritual leader an example in all aspects of life. Moderate religious people are also often seen as insensitive, uncaring, or unsupportive when, for example,

⁵⁰ Faisal Nuridin Idris, "Memetakan Narasi Islamisme di Medan, Sumatera Utara: Investigasi Terhadap Pola Penyebaran dan Penerimaan Terhadap Radikalisme," *JIPSi: Jurnal Ilmu Politik dan Komunikasi* 5, no. 2 (2015): 25–40.

⁵¹ Ramli Abdul Wahid, "Aliran Minoritas dalam Islam di Indonesia," *Journal of Contemporary Islam and Muslim Societies* 1, no. 2 (July 14, 2018): 141.





their religious symbols are demeaned.⁵²

The widespread misunderstanding of the term "moderate" in the context of religion has led to the emergence of negative attitudes towards those who identify as moderate, with some individuals even blaming moderate attitudes for various issues. It is important to clarify that religious moderation does not entail compromising the fundamental principles or rituals of one's faith in order to appease individuals of different religious beliefs. Moreover, it is not an excuse to neglect the spiritual teachings of one's religion. Rather, religious moderation is about maintaining a firm commitment to the essential teachings of one's faith while also promoting principles of fairness and balance, and acknowledging the diversity of religious interpretations.

When considering the importance of religious moderation in fostering harmony, a 2022 survey conducted by Research and Development revealed that Indonesia's tolerance rate is expected to reach 72%. However, there is still a risk of intolerance if religious moderation programs are not regularly promoted.⁵³ This is based on survey figures where 77% of informants stated that it would be challenging to maintain tolerance at the upcoming Pilkada moments.

Likewise, with the Religious Moderation and Professionalism Index (IPMB) survey program conducted by the Ministry of Religion at the end of last December, 214,306 civil servants participated with 1,160 location points. The survey results indicated that the level of religious moderation among civil servants working for the Ministry of Religion was high (above 75%). However, the professionalism index was found to be relatively low (below 50%).

Moreover, Indonesia demonstrates a moderate level of religious tolerance and moderation among its students. The organizational aspect and parents' income have a significant influence on this. Studies indicate that

religiosity has a positive impact on religious moderation but does not necessarily affect religious tolerance.

In particular, the government programs aimed at promoting religious moderation in Aceh have proven to be highly effective. Aceh, which had previously been opposed to the Republic of Indonesia until the Helsinki MoU, has now become more moderate and accepts Indonesian values. This is evident in the success of various Moderation Centres (Rumah Moderasi) programs in most state Islamic universities in Aceh. Several campuses, including IAIN Langsa and Lhokseumawe, now offer specialized courses on moderation that are named in accordance with local wisdom.

Conclusion

Moderate Islam and religious moderation are two terms that are closely related but have distinct characteristics. Moderate Islam is widely accepted in Muslim societies as a means of contextualizing culture and modernity. In contrast, the implementation of religious moderation can have both positive and negative outcomes. Typically, academics and students tend to have a better grasp of religious moderation programs, which can influence tolerance rates, including inter-religious and inter-sectarian tolerance.

Religious moderation has often been associated with Muslims in order to prevent the rise of an exclusive and radical form of Islam. However, moderate values and religious tolerance are not exclusive to Muslims in Indonesia. These values are also present in other religions such as Buddhism, Hinduism, Catholic Christianity, Protestant Christianity, and Confucianism, each with their own unique approaches. For example, Hindu teachings emphasize the concept of moderation through a combination of four *Yugas*: *Satya Yuga*, *Treta Yuga*, *Dwapara Yuga*, and *Kali Yuga*. Similarly, in

⁵² Muhammad Maulana Hamzah, "Peran dan Pengaruh Fatwa Mui dalam Arus Transformasi Sosial Budaya di Indonesia," *Millah: Jurnal Studi Agama* 17, no. 1 (2017): 28.

⁵³ Muhammad Adlin Sila and Fakhruddin, *Indeks Kerukunan Umat Beragama Tahun 2019* (Jakarta: Litbangdiklat Press, 2020).





Buddhism, the idea of moderation is reflected in the middle way of Buddhadharma, which aims to eliminate *dukkha* (suffering) caused by lust and egoism, and achieve the ultimate life goal of true happiness, *nirvana*. In Confucianism, religious moderation is embodied in the concept of “*Yin and Yang*”, which emphasizes the importance of a balanced and middle approach.

Acknowledgments

The authors thankfully acknowledge M. Anzhaikan, that has contributed to this article.

Competing Interests

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

Author's Contributions

All listed authors contributed to this article.

Ethical Considerations

This article followed all ethical standards for research without direct contact with human or animal subjects.

Funding Information

This research received no specific grant from any funding agency in public, commercial, or not-for-profit sectors.

Data Availability

Data sharing does not apply to this article as no new data were created or analyzed in this study.

Disclaimer

The views and assumptions expressed in this article are those of the authors and do not necessarily reflect the official policy or position of any affiliated agency of the authors.

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