

RELIGIOUS MODERATION IN THE CONTEXT OF PANCASILA: A STUDY OF ROLE AND THE IMPACT IS DEEP MAINTAINING SOCIAL HARMONY

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Abstract: This study examines religious moderation in the context of Pancasila. There are two research questions reviewed in this study, what is the role of religious moderation in maintaining social harmony? What is the impact of religious moderation on society? This study is a literature review that uses a type of qualitative research. The sources and types of data in this study are secondary data, especially data from the literature. This study finds findings of the role of religious moderation in maintaining social harmony with an emphasis on its relation to Pancasila values, namely Encouraging Constructive Interreligious Dialogue, Reducing the Potential for Religious Conflict, Building Pluralism Awareness, Strengthening National Unity, while the impact of religious moderation on society is Increasing Interfaith Tolerance. Promoting Diversity and Social Justice, Promoting Social Unity and creating an Environment of Peace and Social Stability

Keywords: Religious Moderation, Pancasila, Social Harmony

Introduction

According to Article 29 of the 1945 Constitution of the Republic of Indonesia, the state is based on Belief in One Almighty God, and the state guarantees that every citizen can embrace and practice religion properly. This rule forms the basis and responsibility of the state to ensure independence in two respects, namely freedom of religion and freedom of worship according to one's own beliefs.

Indonesia is a country with a diversity of ethnicities, tribes, cultures, languages, and religions that are almost unrivaled globally. Apart from the six religions most widely embraced by the people, there are hundreds or even thousands of tribes, regional languages, scripts, and local beliefs in Indonesia.¹ A nation's diversity certainly creates challenges, especially in building harmony. It is not an easy thing to unite differences because it is not uncommon for differences to lead to divisions and even conflicts.²

Indonesia is in an era of open democracy; differences in views and interests among very religious citizens are managed so that all aspirations can be channeled properly. Likewise, in religion, the constitution guarantees independence for religious people in embracing and practicing religious teachings following their respective beliefs.³ Based the fact that Indonesia is a very diverse nation and the condition is that there are almost no daily activities in the life of the Indonesian people that cannot be separated from religious values, so that it cannot be separated from national life, giving rise to extreme religious ways.

The Ministry of Religion of the Republic of Indonesia defines religious moderation as a perspective, attitude, and behavior in extreme choices. The extremes referred to here can be divided into two: the extreme right, which has radical fundamentalist tendencies, and the extreme right, which has liberal trends in religion. Being in a

¹ Tim Penyusun Kementerian Agama RI, *Moderasi Beragama Kementerian Agama RI, Badan Litbang Dan Diklat Kementerian Agama RI*, 2019.

² Nasaruddin Umar, *Islam Nusantara: Jalan Panjang Moderasi Beragama Di Indonesia - Google Books, PT Elex Media Komputindo*, 2019.

³ Tim Penyusun Kementerian Agama RI, *Moderasi Beragama Kementerian Agama RI*.

middle way is an attitude and behavior that leads to the way to God and, simultaneously, walks to humanity. Being in the middle ground means no dichotomy between the two. In other words, religious moderation is a person who can balance practicing his religion (exclusively) and respecting the religious practices of other people with different beliefs (inclusively).⁴

Former Minister of Religion Lukman Hakim Saifuddin explained that religious moderation is not an ideology or ideology. Religious moderation is a perspective related to the process of understanding and practicing religious teachings so that, in practice, it is always on a moderate path in the sense that it is not excessive or extreme. Hence, moderation here is a way of religion, not religion itself. Religion itself is perfect because it comes from God Almighty. However, the way each person understands and practices religious teachings is different, and this is due to human limitations in interpreting religious messages so that diversity emerges.

The ideology of the Indonesian state, namely Pancasila, emphasizes living in harmony among religious communities. Indonesia has become an example for other nations in successfully managing its cultural and religious diversity and is considered successful in positioning how religion and state are in harmony. Conflicts or social problems sometimes still occur, but we can always solve these problems and return to awareness of the interests of unity and integrity as a great nation.

The State of Indonesia, with various plural conditions so that there are many differences between ethnicity, class, culture, race, and religion, is indeed facing the threat of disintegration. The disintegration of the Indonesian nation stems from liberal and extreme ideologies included in Islamic teachings. Liberal ideology from the West that wants freedom threatens Eastern morals and culture. Finally, preaching Islam that is liberal, free, and uncontrolled. On the other hand, extremism has spread in Indonesian society as a result of transnational (cross-national or cross-national) Islamic

⁴ “Moderasi Beragama – Kementerian Agama Kabupaten Purbalingga,” accessed May 25, 2023, <https://purbalingga.kemenag.go.id/moderasi-beragama/>.

teachings. The ideology of this movement is no longer based on the concept of a nation-state but on the idea of ummah.

These two issues received special attention from the Indonesian government. The Indonesian government launched a moderate Islamic discourse to counter these two significant currents.⁵ The emergence of radicalism groups has been stirred up lately. Intolerant radical groups very quickly make someone infidel and make it easy to promote anything so that conflict and hostility arise within groups with unequal understandings.⁶ Radicalism is a stream with a piece of complex knowledge, so it thinks it is right over the others until radical people take the stand for a special place of worship. These teachings in Islam are contradictory because, in truth, Islam has a universal nature, spreads brotherhood, and spreads peace and tolerance.⁷

Whereas radicalism, or violence, in the context of religious moderation is understood as an ideology (idea or notion) and understanding that wants to make changes to the social and political system by using violent/extreme methods in the name of religion, both verbal, physical, and mental violence. Radical groups generally want these changes in a short and drastic time and are contrary to the prevailing social system. Radicalism is often associated with terrorism because radical groups can use any means to achieve their wishes, including terrorizing those who disagree. Although many associate radicalism with certain religions, radicalism is not only related to specific religions but can be attached to all religions.⁸

Radicalism can arise because of views of injustice and threats experienced by a person or group. Injustice and feelings of being

⁵ Khoirul Mudawinun, "Integrasi Nilai-Nilai Moderasi Pada Pendidikan Anak Usia Dini Berbasis Living Values Education (LVE)," *Proceedings of Annual Conference for Muslim Scholars*, no. Series 2 (2018).

⁶ Rudi Santoso and Fathul Mu'in, "PERAN MAJELIS ULAMA INDONESIA (MUI) LAMPUNG MENGHADAPI ERA DISRUPSI INFORMASI," *Ath Thariq Jurnal Dakwah Dan Komunikasi* 4, no. 1 (August 24, 2020): 79–99, https://doi.org/10.32332/ath_thariq.v4i1.2026.

⁷ Buseri Kamrani, *Islam Wasathiyah Dalam Perspektif Pendidikan*, 2015.

⁸ Tim Penyusun Kementerian Agama RI, *Moderasi Beragama Kementerian Agama RI*.

threatened do not necessarily give birth to radicalism. It will emerge if it is managed ideologically by raising hatred against groups considered to be the creators of injustice and those who threaten their identity.

As the basis of the state and Indonesia's national ideology, Pancasila has an essential role in guiding religious life that aligns with inclusivity, unity, and justice. Concepts in Pancasila, such as Belief in the One and Only God, just and civilized humanity, Indonesian unity, democracy led by wisdom in deliberations/representations, and social justice for all Indonesian people, provide a solid philosophical foundation to encourage religious moderation in public.

However, Indonesia has faced challenges from extremist groups and growing religious intolerance in recent years. This phenomenon shows the need for more efforts in promoting religious moderation and understanding its role and impact in maintaining social harmony in Indonesia.

Concerning religious moderation and Pancasila, the author has studied *the Moderation of Religion and the Strengthening of Democracy (Islamic Moderation Values and Its Implementation in Pancasila Democracy)*.⁹ Based on the research that the authors conducted, they found the findings of the concept of Islamic moderation; the scope of moderation is still global, including moderation in faith, worship, and symbols of religion, morals, and education. In addition, tolerance is capital in carrying out and maintaining a peaceful atmosphere on a broader scale. Implementing Islamic moderation values in Pancasila democracy is to maintain unity among religious communities, for example, by mutual tolerance between religious communities; besides that, Islam highly values diversity. Forms of tolerance that are intertwined with respect for followers of other religions in carrying out their worship. That also follows Pancasila's second precept, Just and Civilized Humanity.

In addition, research conducted by Kristoforus Kopong (2021), *Reasoning Relations between Religion, Pancasila and the State in*

⁹ Andika Ronggo Gumuruh and Faza Amrullah, "MODERATION OF RELIGION AND STRENGTHENING OF DEMOCRACY" 2 (2021).

Building Religious Moderation in the Digital Disruption Era,¹⁰ based on research conducted, religious moderation, especially in the era of digital disruption, is very urgent for the Indonesian nation. One of the essential arguments for religious moderation in Indonesia is diversity and diversity, which is believed to be God's destiny. Multiplicity and diversity necessitate differences, and each difference can create clashes and conflicts, such as conflicts between religions, religion, and Pancasila and religion with the state. This matter can cause an imbalance in Indonesia's society, nation, and state. Therefore, every citizen of the country and religious people needs to understand the pattern of interreligious relations, religion with Pancasila, and religion with the state, and make this pattern of relationship an entry point in building religious moderation in the era of digital disruption. Different from previous studies, this time, the author will examine religious moderation in the context of Pancasila, where the impact and role of religious moderation in maintaining social harmony.

Methodologically, this study is a literature study that uses qualitative research. This research will explore a deeper understanding of how religious moderation can be interpreted and practiced in spiritual life in Indonesia. The study will also analyze the role of religious moderation in maintaining social harmony and identify its positive impact on society. With a better understanding of religious moderation in the context of Pancasila, concrete steps can be taken to strengthen inter-religious harmony, minimize conflict, and promote harmonious spiritual life in Indonesia.

Result and Discussion

Concept of Religious Moderation

The word moderation comes from the Latin moderation, which means moderation (no excess and no shortage). The word also implies self-mastery (from the very attitude of excess and deficiency).

¹⁰ Kristoforus Kopong, "MENALAR HUBUNGAN AGAMA, PANCASILA DAN NEGARA DALAM MEMBANGUN MODERASI BERAGAMA DI ERA DISRUPSI DIGITAL," *Atma Reksa: Jurnal Pastoral Dan Kateketik* 6, no. 1 (2021), <https://doi.org/10.53949/ar.v6i1.123>.

The Big Indonesian Dictionary (KBBI) provides two meanings of the word moderation: 1) reduction of violence and 2) avoidance of extremes. If it is said that person is being moderate, that sentence means that person is being reasonable, mediocre, and not extreme.¹¹

Religious moderation is often referred to as moderate Islam, a translation of the word *wasathiyah al-Islamiyyah*, which means balanced, reasonable, and takes a middle position, neither extreme left nor extreme right.¹² Meanwhile, in moderate Arabic, it is called *al-wasathiyah*. According to Kamali, *wasathiyah* is an essential aspect of Islam, which, unfortunately, is somewhat forgotten by many people. Even though the Islamic teachings regarding *wasathiyah* contain many ramifications in various fields that concern Islam. Moderation is taught not only by Islam but also by other religions.¹³

M. Quraish Shihab stated "*wasathiyah*" is a form of balance in all problems, both worldly and spiritual life, which must be accompanied by efforts to adapt to everything one faces based on religious instructions and objective conditions experienced.¹⁴ According to M. Quraish Shihab, religious moderation is moderation (*wasathiyah*), not an attitude that is unclear or indecisive towards something like a passive, neutral attitude, not even a mathematical middling. Moderation of religion is not just a matter for individuals but also every group, society, and country. According to Nasaruddin Umar, religious moderation is a form of attitude that leads to a pattern of coexistence in religious and state diversity.¹⁵

Religious moderation is closely related to maintaining a sense of togetherness and understanding one another who is different from us. By implementing moderation in our daily life, we can make

¹¹ Tim Penyusun Kementerian Agama RI, *Moderasi Beragama Kementerian Agama RI*.

¹² Babun Suharto Dkk., *MODERASI BERAGAMA Dari Indonesia Untuk Dunia*, LKiS, vol. 4, 2019.

¹³ Azyumardi Azra, "Moderasi Islam Di Indonesia: Dari Ajaran, Ibadah, Hingga Perilaku" (Kencana, 2020).

¹⁴ M. Quraish Shihab, *Wasathiyah: Wawasan Islam Tentang Moderasi Beragama* (Lentera Hati, 2019).

¹⁵ Umar, *Islam Nusantara: Jalan Panjang Moderasi Beragama Di Indonesia - Google Books*.

religion a guideline for life and a solution always to do justice wherever we are. Making religion a policy for balancing the affairs of the world and the hereafter, as the function of religion is revealed to the face of the earth, namely to answer all existing problems, both in religion, family, and society.

Principles and Indicators of Religious Moderation

The basic principle of moderation is fair and balanced. One of the basic principles in religious moderation is to always maintain a balance between two things, for example, the balance between reason and revelation, between the physical and spiritual, between rights and obligations, between individual interests and communal benefit, between necessity and voluntarism, between religious texts and the *ijtihad* of figures. Religion is between ideals and reality and the balance between past and future. In the Big Indonesian Dictionary (KBBI), the word fair means not being one-sided/impartial, siding with the truth.

The second principle, balance, is a term to describe a perspective, attitude, and commitment to think about justice, humanity, and equality constantly. The tendency to be balanced does not mean not having an opinion. Those who have a balanced attitude indicate being firm but not harsh because it is always on the side of justice; it's just that the alignment doesn't take away other people's rights to the detriment. Balance can be seen as a way of looking at doing something in moderation, not too much and not too little, neither conservative nor liberal.¹⁶

Moderate understanding (*wasathiyah*) is a characteristic of Islam, where this religious moderation calls on Islam to spread or preach by respecting and opposing radical thoughts or of the teachings of the Quran and as-Sunnah. Meanwhile, there are four indicators of religious moderation, including anti-violence, commitment to nationalism, accommodation to local culture, and tolerance.

¹⁶ Tim Penyusun Kementerian Agama RI, *Moderasi Beragama Kementerian Agama RI*.

First, nationality always has a commitment, which aims to know and see that people's religious practices do not experience conflict so that they are the same as the values in the 1945 Constitution and Pancasila. *Second*, tolerance is used as an indicator of moderation in religion because it aims to know and see people who, in religion, can accept the differences in beliefs and religions of other people and not disturb other people when they express their opinions and express their ideas.

Third, non-violence is an indicator of moderation, where the hand aims to see and find out how far a person is in peacefully expressing beliefs and understanding of religion so that it does not cause mental, physical, or verbal violence. This attitude can be seen if social change is based on the appropriate religious ideology. Not only are certain religions seen in this indicator, but all religions are. *Fourth*, behavior and accommodative attitude when having a religion is related to the local culture. This indicator aims to understand the acceptance of religious practices from regional traditions and cultures. Someone who has a friendly nature when there is local culture or tradition when having a religion, where there is no conflict with religion, is called a moderate person.¹⁷

Pancasila Values

The Indonesian nation, in this case, is a supporter of Pancasila values. The country of Indonesia has God, which is humane, which is united, which is democratic, and socially just. As a supporter of the values of the Indonesian nation, those who appreciate, recognize, and accept Pancasila as something of value. Recognition, appreciation, and acceptance of Pancasila as something of value will manifest itself in the attitudes, behavior, and actions of the Indonesian people.¹⁸

As an open ideology, Pancasila is defined as an ideology that can follow the ideological developments of other countries. Available doctrine contains three sets of values, namely fundamental values,

¹⁷ Tim Penyusun Kementerian Agama RI.

¹⁸ Ani Sri Rahayu, "Pendidikan pancasila & Kewarganegaraan (PPKn)" (Bumi Aksara, 2018).

instrumental values, and practical values. Basic values are values that exist in the ideology of Pancasila, which are a representation of values or norms in Indonesian society, nation, and state. Pancasila values contained in the tradition, namely the value of belief in one and only God, are reflected in honest behavior, sincere giving, praying, and harmony between religious communities; Fair and civilized human values are reflected in tolerance behavior, the culture of greeting; The value of Indonesian unity is reflected in the conduct of loving the motherland and unity; Community values led by wisdom in deliberations/representation are reflected in the behavior of prioritizing the interests of the nation, deliberations; and The values of social justice for all Indonesian people are reflected in fairness and cooperation. Instrumental values support Pancasila values; these values follow every development of the times, both domestically and abroad. The value of praxis is a value that must exist in the form of state administration. Pancasila is a unified whole consisting of five foundations that are interconnected and influence each other. The five foundations are Divinity, Civilized Humanity, Unity, Democracy, and Justice.

The values contained in Pancasila have different levels and weights, but these values do not conflict with each other. However, the values complement each other. That is because, as a substance, Pancasila is a unified whole or organic unity. Thus, it means that the matters contained in Pancasila are a unified whole. These values are closely related, and one value cannot be separated from another.¹⁹

The notion of Pancasila is a value system that can be traced from the Pancasila precepts, which are a system. The Pancasila precepts are interrelated, closely related, and even mutually qualifying. Thus in a general sense, in the sense that the parts are closely related to each other to form an overall structure.²⁰

From the description of the values contained in the Pancasila precepts, it is clear that the matters contained in Pancasila are included in a high level of importance, with the principles of Belief in

¹⁹ Cholisin, "Ilmu Kewarganegaraan" (Ombak, 2016).

²⁰ Rahayu, "Pendidikan pancasila & Kewarganegaraan (PPKn)."

One Almighty God occupying the highest level and weight of values, because they contain religious matters. At the lower level are the four fundamental human values. If the four human values are given grades and weights, then human values, rates, and weights deserve to be declared below religious values. The value of justice as one of the fundamental human values, about the level of the weighting of importance, should be placed in third place under human values.

However, following the fundamental nature of the Indonesian nation, which places great emphasis on harmony, the value of unity has a higher level and weight than the values of the people because the importance of the people is more of a necessary means to achieve harmony.²¹ In terms of quality, the values of Pancasila are objective and subjective. That means that the essence of Pancasila values is universal, namely Divinity, Humanity, Unity, Democracy, and Justice, so it is possible to apply it to other countries even though the name is not Pancasila. That means if a country uses the philosophical principle that the government has God, is humane, and united as a people and is, then that country uses the philosophical basis of the Pancasila precepts.²²

Objective Pancasila values can be explained as follows:²³

- a. The formulation of the precepts shows that there are universal and abstract general characteristics because they are a value.
- b. The core values of Pancasila will exist throughout the life of the Indonesian nation.

According to legal science, Pancasila contained in the 1945 Constitution fulfills the requirements as a fundamental principle of the state so that it is a source of positive law in Indonesia. Pancasila's subjective values can be interpreted as the existence of Pancasila values depending on or lying with the Indonesian nation itself. This explanation can be explained as follows:²⁴

²¹ Rahayu.

²² Rahayu.

²³ Ani Sri Rahayu, *Pendidikan Pancasila dan Kewarganegaraan*, (Jakarta: Bumi Aksara, 2017), 27.

²⁴ Rahayu, "Pendidikan pancasila & Kewarganegaraan (PPKn)."

- a. The values of Pancasila arise from the Indonesian nation so that the Indonesian country is a materialist power.
- b. The values of Pancasila are the identity of the Indonesian people, which are believed to be the source of values for truth, goodness, justice, and wisdom in society, nation, and state.
- c. Pancasila values contain seven spiritual values, namely truth, goodness, wisdom, ethics, aesthetics, and religious values whose manifestations follow conscience. Pancasila is a basis for state philosophy; the Pancasila precepts are a value system. Therefore, the Pancasila precepts are a unity.

Even though each precept contains values that differ from one another, all of these are nothing but a systematic unit. The values contained in Pancasila are as follows:²⁵

1. The Supreme Godhead

Belief in the existence of a God who is the Precepts of the One and Only God is not a belief that cannot be proven true through reasoning, but rather a belief that stems from human awareness as God's creatures. With such a belief, the Indonesian state is based on Belief in the One and Only God, and the state provides guarantees according to their beliefs and to worship according to their religion and beliefs.

In the precepts of Belief in One Almighty God, the value is that the established state is the embodiment of human goals as creatures of God Almighty. Therefore, all matters relating to the implementation and administration of the state, including state morals, state laws and regulations, legislation, state politics, state government, state laws and regulations, and citizens' freedom and human rights, must be imbued with these values belief in the One and Only God. This first precept includes religious values that regulate the relationship between the state and religion to humans and the Creator and matters related to human rights.

2. Fair and Civilized Humanity

Humanity precepts contain the values that the state must uphold human dignity as civilized beings. Therefore, in the state's

²⁵ Rahayu.

life, especially in state legislation, it must realize the achievement of the goal of high human dignity, especially natural human rights, as fundamental rights that must be guaranteed in statutory regulations. Just and civilized humanity contains the value of an awareness of moral attitudes and human behavior based on the potential of the human conscience with norms and culture, in general, towards oneself, fellow human beings, and their environment.

3. The Unity of Indonesia

The precepts of Indonesian unity contain spiritual and ethical values, including human position and dignity to respect the balance between personal and social interests. Values that uphold the tradition of fighting and willingness to sacrifice and defend the honor of the nation and state. The state is a living communion among the elements that make up the state in the form of ethnicity, race, group, class, or religious group.

4. Democracy led by Wisdom in Deliberations/Representations

The nature of the state is the embodiment of human nature. As individual beings and social beings. The essence of the people is that they are a group of people as creatures of God Almighty who are united to realize human dignity in the territory of the state.

The value contained in the populist precepts led by wisdom and deliberation/representation is that the principle of democracy, which originates from the importance of life, is rooted in the culture of the Indonesian people. The embodiment of democracy is perceived as an understanding of people's sovereignty, which originates from the values of togetherness, kinship, and cooperation.

5. Social Justice for all The People of Indonesia

This precept implies that the Indonesian state is a country that aims to create prosperity for all its citizens; this precept unanimously means that every Indonesian people receive fair treatment in the fields of law, politics, economy, socio-culture, and defense and security.

The values contained in this precept include harmony, balance, and harmony regarding the rights and obligations of the Indonesian people, regardless of their ethnic origin, religion, political beliefs, and economic level. This fifth precept also develops the value of appreciating work and rejecting arbitrariness and extortion of others. The deals included in this precept guarantee a decent and respectable standard of living following their nature and place democratic values in the economic, social, and cultural fields.

Thus, the values of Pancasila are the foundation, as well as the motivation for all actions both in daily life and in the state's life, and become the ideals of goodness that must be realized into reality. The values of Pancasila as a unit are interconnected and animate one another. So of all the importance of the Pancasila precepts, it becomes a reference in the administration of the state.

The Role of Religious Moderation in Maintaining Social Harmony

In a multicultural Indonesian society, an exclusive religious attitude that only unilaterally recognizes truth and safety can cause friction between religious groups. Religious conflicts that occur a lot in Indonesia are generally triggered by exclusive religious perspectives, as well as a contestation between religious groups in gaining the support of the people, which is not based on tolerance because each uses its power to win, thus triggering conflict.

In seeing and solving a problem, moderate Islam tries to compromise and is in the middle. In addressing a difference, both religious and sect differences, moderate Islam promotes tolerance, and mutual respect, while still believing in the truth of the beliefs of each religion and sect so that all can accept decisions with a cool head without having to get involved in anarchic actions.²⁶

²⁶ Darlis Dawing, "MENGUSUNG MODERASI ISLAM DI TENGAH MASYARAKAT MULTIKULTURAL," *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat* 13, no. 2 (2018), <https://doi.org/10.24239/rsy.v13i2.266>.

The role of religious moderation in maintaining social harmony in Indonesia is crucial, significantly, when it is associated with the values of Pancasila, which are the country's philosophical foundation. There are several ways of religious moderation to maintain social harmony, such as facilitating interfaith dialogue wherein religious moderation plays a crucial role in facilitating interreligious dialogue that respects each other and understands differences. Talk based on religious moderation can strengthen relations between religious communities, increase mutual understanding, and reduce potential conflicts.

In addition to building interfaith cooperation, religious moderation encourages teamwork and collaboration between followers of different religions to achieve the common good. By creating inclusive partnerships, people can overcome social problems and strengthen national unity. The understanding that Indonesia is a plural nation also needs to be instilled in Indonesian society and increase awareness of Pluralism, where religious moderation helps raise awareness of the importance of religious and cultural Pluralism in Indonesia. By acknowledging and appreciating this diversity, society can create a social climate that is inclusive and just for all adherents of religions.

Presenting Pancasila Values in Religious Practices is very important because Pancasila is the way of life of the Indonesian people. As Azyumardi Azra (2020) argues, religious moderation can encourage understanding and application of Pancasila values in daily spiritual practices. That includes respect for the principle of Belief in the One and Only God, respect for humanity, strengthening unity, being active in democratic life, and realizing social justice for all Indonesian people.²⁷

Opinion from R.W. Hefner in *Whatever Happened to Civil Islam? Islam and Democratization in Indonesia, 20 Years On*²⁸ that the role of

²⁷ Azra, "Moderasi Islam Di Indonesia."

²⁸ Robert W. Hefner, "Whatever Happened to Civil Islam? Islam and Democratization in Indonesia, 20 Years On," *Asian Studies Review* 43, no. 3 (2019), <https://doi.org/10.1080/10357823.2019.1625865>.

religious moderation in maintaining social harmony is to reduce the potential for religious conflict, where religious moderation plays a role in reducing the potential for religious conflict by promoting peaceful approaches, dialogue, and negotiation in resolving differences and disputes. Thus, religious moderation helps maintain social stability and promotes peace among religious adherents.

The Impact of Religious Moderation on Society

In Indonesia, which is known for its diversity, one cannot admit truth or safety from only one belief, which is, of course, very prone to being a cause of conflict. In addition, exclusive diversity and competition to seek votes or support between religious communities not based on tolerance are also considered among the most potent triggers for national disintegration.²⁹

Religious moderation has a significant positive impact on society, including tolerance, diversity, and social unity. The effect of religious moderation on the community is that it can increase religious tolerance.

According to Ann Elizabeth Mayer (2013), religious moderation contributes to increasing inter-religious tolerance in society. Through the practice of moderation, individuals and religious communities can better understand other religions' beliefs, practices, and values. This helps reduce prejudice and promote mutual understanding, thus creating a more tolerant climate.³⁰

Besides increasing tolerance, religious moderation's impact on society is promoting diversity and social justice; this is supported by research by Shi Xueqin (2014); religious moderation strengthens respect for religious and cultural diversity in society. By respecting differences, religious moderation helps build an inclusive and just

²⁹ Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity," *Jurnal Diklat Keagamaan* 13, no. 2 (2019).

³⁰ Ann Elizabeth Mayer, *Islam and Human Rights: Tradition and Politics, Islam and Human Rights: Tradition and Politics*, 2018, <https://doi.org/10.4324/9780429495120>.

social environment where individuals and groups have equal rights and are treated with respect.³¹

The impact of religious moderation can encourage social unity, where the practice of religious moderation has excellent potential to strengthen social unity in society. Through dialogue, cooperation, and mutual understanding between religious communities, religious moderation helps build strong unity, keeps away from polarization and conflict, and strengthens the foundations of national unity. Besides that, it can also create an environment of peace and social stability where religious moderation contributes to creating a peaceful environment and solid social stability. By prioritizing dialogue, understanding, and respect between religious believers, religious moderation helps prevent religious conflict, maintain peace, and promote social cohesion.

With good religious moderation practices, society can experience this positive impact, which in turn increases social harmony, harmony, and stability.

Conclusion

Based on the explanation above, two main points form the conclusion of this study. *First*, religious moderation plays an essential role in maintaining social harmony in Indonesia, emphasizing its relation to Pancasila values. Religious moderation encourages constructive interreligious dialogue, reduces the potential for religious conflict, builds awareness of pluralism, and strengthens national unity. Through the application of Pancasila values in spiritual life, society can create an inclusive, tolerant, and harmonious environment where religious differences are respected and used as a force to enrich social life.

Second is religious moderation's impact on society, namely tolerance, diversity, and social unity. Thus, religious moderation has a significant positive impact on society, including in terms of tolerance, diversity, and social agreement. This shows the importance of

³¹ Xueqin; Shi, "Implications of Islam and Pluralism in Post-Suharto Indonesia," *SUVANNABHUMI* 6, no. 2 (2014).

promoting religious moderation as a sustainable approach to maintaining social harmony and well-being.

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