

Discoursing and Mobilizing Religious Moderation in Indonesia 2022-2024: a Critical View

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Abstract: *Building religious behavior in society that fosters social sensitivity, sensitivity towards others, and national awareness still requires the participation of many parties, including contributions in thought, ideas, political policies, and societal momentum. As a nation with a society rich in social, religious, cultural, and political diversity, developing a narrative and discourse on religious moderation is absolutely necessary. This study critiques the ideas and movements of religious moderation in Indonesia, both in academic and political contexts, as well as what is being done by society and in the realm of digital platforms. With data and the process of diversifying patterns of discourse and movements, as well as the critical analysis conducted by the researcher, the discourse and movement of religious moderation still prioritize pragmatic interests rather than building a fundamental narrative. It is as if this movement must be accepted and practiced in daily life without realizing that such a narrative should be part of ethical religious descriptions. This means that if ethical and epistemological awareness is constructed in such a way within society, then moderate religious discourse will naturally emerge from self-awareness, without the need for it to be campaigned by the state or certain groups with significant costs.*

Keywords: *Religion, Moderation, Episteme, Sociology, and Indonesia*

Abstrak: Membangun perilaku beragama di masyarakat yang menumbuhkan kepekaan sosial, kepekaan terhadap sesama, dan kesadaran berbangsa tetap memerlukan peran serta banyak pihak, termasuk sumbangan pemikiran, gagasan, kebijakan politik, dan momentum kemasyarakatan. Sebagai bangsa yang masyarakatnya kaya akan keberagaman sosial, agama, budaya, dan politik, membangun narasi dan wacana moderasi beragama mutlak diperlukan. Kajian ini mengkritisi gagasan dan gerakan moderasi beragama di Indonesia, baik dalam konteks akademis maupun politik, serta apa yang tengah dilakukan oleh masyarakat dan di ranah platform digital. Dengan data dan proses diversifikasi pola wacana dan gerakan, serta analisis kritis yang dilakukan peneliti, wacana dan gerakan moderasi beragama masih lebih mengutamakan kepentingan pragmatis ketimbang membangun narasi yang fundamental. Gerakan ini seolah-olah harus diterima dan dipraktikkan dalam kehidupan sehari-hari tanpa menyadari bahwa narasi semacam itu seharusnya menjadi bagian dari deskripsi keagamaan yang etis. Artinya, apabila kesadaran etika dan epistemologi sudah terkonstruksi sedemikian rupa dalam masyarakat, maka wacana keagamaan yang moderat akan lahir dengan sendirinya dari kesadaran itu sendiri, tanpa perlu dikampanyekan oleh negara atau kelompok tertentu dengan biaya yang tidak sedikit

Kata Kunci: Agama, Moderasi, Episteme, Sosiologi, dan Indonesia

Introduction

The drumbeat of the systematic movement for religious moderation carried out by the state and society in Indonesia, along with various responses, debates, and critiques from different angles and perspectives of study, has colored social, academic, and electronic media over the past three years.¹ However, their discussions and debates still do not move beyond the general view that has developed in Indonesia, which sees religious moderation as the solution to the problems of religious life in society. Therefore, efforts are needed to promote, mobilize, and even internalize religious moderation.

The question is whether what society needs is the socialization of religious moderation, or rather an understanding that grows within the minds and hearts of the people? This question arises because religious moderation, as a movement that needs to be socialized, seems like a foreign object newly introduced into someone's body, and is not sufficient with just a political movement.² This means that what needs to be developed is an awareness that grows within an individual about what and how they should practice their religion. At the same time, the movements, socialization, and discourse that have recently become widespread among intellectuals in Indonesia are not necessarily aligned with the framework of religious moderation studies that have developed in intellectual circles globally. Therefore, there remains a problem between the socialization movement on one hand and the internalization process of religious practice on the other.

It must be acknowledged that religious moderation has its own urgency, both in terms of concept, movement, and its benefits and objectives. Lukman Hakim Saefuddin, a pioneer of the religious moderation movement and former Minister of Religion of Indonesia, argues that the goal of religious moderation in Indonesia is an effort to create harmony among the religious community in Indonesia, which is plural in terms of religion, culture, and perspectives on the state³. Meanwhile, from the perspective of movements, religious moderation is not purely an independent movement; it can also be understood as a process of transition, specifically the movement from a religious attitude to a moderate religious attitude. The earliest case of this can be seen in the *Justice and Prosperity Party* (PKS)⁴. And the most recent case is the voluntary dissolution of the leaders of the Islamic Community Organization (*Jamaah Islamiyah*) in Indonesia⁵. Meanwhile, from the conceptual side, Schedler's perspective must be taken into account because, according to him, the concept of moderation is essentially the vision of a political party or political force in

¹ Imam Subchi et al., "Religious Moderation in Indonesian Muslims," *Religions* 13, no. 5 (2022): 1–11, <https://doi.org/10.3390/rel13050451>.

² Zainal Abidin Bagir (ed), *Politik Moderasi dan Kebebasan Beragama: Suatu Tinjauan Kritis*, (Jakarta: Gramedia Pustaka Utama, 2022).

³ Lukman Saifuddin, "Religious Moderation Mainstreaming: The Indonesian Experience," 2019.

⁴ Dirk Tomsa, "Moderating Islamism in Indonesia: Tracing Patterns of Party Change in the Prosperous Justice Party," *Political Research Quarterly* 65, no. 3 (2012): 486–98, <https://doi.org/10.1177/1065912911404566>.

⁵ Iqbal Basyari, "Kisah Di Balik Pembubaran Diri Jamaah Islamiyah," 2024, <https://doi.org/Lihat> berita harian Kompas dalam <https://www.kompas.id/baca/polhuk/2024/07/19/kisah-di-balik-pembubaran-diri-jamaah-islamiyah-1>.

society⁶. Therefore, it becomes a problem if the moderation movement becomes part of a government or societal campaign or program. This means that the existence of religious moderation actually still leaves us with unfinished work.

Indonesian society recognizes that moderate religious practice brings benefits both to individuals and to the broader community. These benefits arise from attitudes that tend to be flexible, open-minded, and adaptable in responding to, exploring, and applying the principles of religion in a pluralistic society. As a result, the term "moderation village" has emerged in society, initiated by the Ministry of Religious Affairs and implemented by religious organizations⁷. It is well known that the work of the ministry cannot be separated from Presidential Decree No. 58 of 2023 regarding the position of religious moderation in national long-term development. However, this does not mean that issues of radicalism and social premanism that claim to represent religion have completely disappeared. In the past three years, there are still many records that indicate a weak awareness of adopting moderate attitudes in society. There is substantial evidence supporting this. For instance, a report from *Setara Institute* in 2023 recorded 217 incidents involving 329 acts of violations of religious freedom and beliefs in Indonesia. This figure represents a significant increase compared to findings in 2022, which recorded 175 incidents with 333 acts⁸. Referring to the data above, although there are social movements that encourage the emergence of moderate attitudes in religion, at the same time, issues of violence or violations of religious freedom actually increased in 2023.

Considering the facts and background above, the researcher still sees a gap and distance between the ideality of religious moderation on one side and the reality of that movement on the other, particularly in the period from 2022 to 2024. This limitation is important to identify the issues more deeply. Therefore, the initial step taken by the researcher is to compile significant data related to the discourse and movements of religious moderation. In the next stage, the available data is classified into specific data spaces according to their respective fields of study. Subsequently, the researcher conducts a deeper analysis of the confirmed data reflectively, meaning an effort to trace the factors behind the emergence of the aforementioned discourse, how it is discussed, and the appreciation and criticism it receives. After that, the researcher also performs actualization as a form of testing the data in the current context. At the same time, there is a philosophical need for critical efforts to understand what has been presented above in order to strengthen the design of the ideas. In addition, in the data analysis above, the researcher also makes comparisons both in conceptual terms and in implementation; this effort is necessary to delve deeper into the existence of the existing movements. Ultimately, there remains a weak point in the conceptualization and implementation of the religious moderation

⁶ Jillian Schwedler, "Can Islamists Become Moderates?: Rethinking the Inclusion-Moderation Hypothesis," *World Politics* 63, no. 2 (2011): 347–76, <https://doi.org/10.1017/S0043887111000050>.

⁷ Jakarta NU Online and Patoni, "Kampung Moderasi Beragama Bukan Untuk Seragamkan Yang Berbeda," NU Online, 2024, <https://doi.org/https://nu.or.id/nasional/kampung-moderasi-beragama-bukan-untuk-seragamkan-yang-beda-SoxGE>.

⁸ Abdul Hamied Razak, "Kasus Pelanggaran Kebebasan Beragama Dan Beriman Di Indonesia Meningkat," 2024, <https://doi.org/https://jogjapolitan.harianjogja.com/read/2024/06/11/510/1177662/kasus-pelanggaran-kebebasan-beragama-dan-beriman-di-indonesia-meningkat>.

movement in Indonesia that needs to be strengthened by building a more comprehensive understanding.

Clearly, this research is limited to what is referred to as the discourse and social movement of religious moderation in Indonesia, particularly during the period from 2022 to 2024. There are two categories of data: first, data related to discourse movements; and second, data related to social movements. Discourse movements are spread across academic and religious spheres, represented in discussions from the perspectives of the Qur'an and Hadith, as well as on social media. Meanwhile, social movements can be observed through state institutions and community social organizations such as *Nahdlatul Ulama* (NU), Muhammadiyah, pesantren (Islamic boarding schools), and NGOs. This limitation is important to identify in more depth which points have been addressed and which have not. Therefore, the initial step taken by the researcher is to compile significant data within the discussions of discourse and the movement of religious moderation. In the subsequent phase, the collected data will be classified in such a way that corresponds to its respective areas of study.

In the next stage, the researcher conducts a deeper analysis of the confirmed data reflectively, aiming to explore the underlying factors that have led to the emergence, discussion, and appreciation and criticism of the discourse above. Following this, the researcher also performs an actualization as a form of testing the data in a contemporary context. At the same time, it is philosophically necessary to make critical efforts to understand what has been presented in order to strengthen the conceptual framework above. In addition, in the data analysis above, the researcher also makes comparisons, both in terms of concepts and implementations; this effort is essential for deepening the understanding of the existence of the existing movement.

Finally, there are strong points that have been addressed and weak points that remain in the conceptualization and implementation of the religious moderation movement in Indonesia, both in the context of discourse and in the context of social movements, which need to be strengthened by building a more comprehensive understanding. The strength arises from the support of religious understanding, political backing from the state, and the practical needs of a plural society. The weaknesses emerge because the existing discourse appears very pragmatic, driven by deadlines, and is still hindered by the weak scientific critique accompanying the widespread discourse mentioned above.

Religious Moderation in Indonesia: A Genealogies View

The Cambridge Dictionary states that "moderation is the quality of doing something within reasonable limits"⁹. History itself records that the concept of moderation has been discussed by Greek philosophers. Plato, for example, placed moderation as one of the four main elements of virtue, alongside justice, wisdom, and courage¹⁰. Meanwhile, Aristotle positions moderation within a concept he refers to as the doctrine of the mean, or ethics, which he explains by stating that virtue is the

⁹ Dictionary Cambridge, "Dictionary.Cambridge.," Explore the English Grammar, 2024, <https://doi.org/https://dictionary.cambridge.org/dictionary/english/moderation>.

¹⁰ Richard D. Parry, "Morality and Happiness: Book IV of Plato's Republic," *Journal of Education* 179, no. 3 (1997): 31–47, <https://doi.org/10.1177/002205749717900304>.

middle position between two extremes: excess (too much) and deficiency (too little)¹¹. This idea was then adopted by Islamic scholars such as Ibn Miskawayh, who defined good ethics (akhlaq) as something that lies between two extremes¹². The term "moderation" then enters the realms of politics, society, and morality. Montesquieu elaborates extensively on moderation, and Anne Cohler summarizes it as follows: "a curious standard for political or moral action, because it seems to have no stability, nothing to offer as a guide for action other than not going too far. As a guide, it is dependent upon excesses beyond which one is not to go. A direction that results from a balancing or a tempering of extremes is an ambiguous thing. It appears to be more a consequence of circumstance, of habit, or of history than of principle and therefore to be a standard whose sensibleness and attractiveness must be measured against its slipperiness and its unreliability"¹³. There is a sense of pessimism felt by Cohler. This means that the concept of moderation itself still leaves unfinished work for its own development.

Tracing the movement of the terminology above, moderation ultimately leads to the dimension of morality. Religious moderation can be seen as religious morality. The point where religious morality begins to develop is when religion is introduced in society or when society uses religion as a parameter for morality. At this point, religions alike claim their moderate positions. This is evidenced by the numerous thoughts that attempt to interpret with the above orientation. Al-Farabi, for example, emphasized the importance of religion as a middle path¹⁴. Although it seems eclectic¹⁵. Meanwhile, Ibn Sina tends to distance himself from the ideas proposed by Al-Farabi. Instead, Ibn Sina is more inclined to harmonize religion within the realm of ethics, combining aspects of rationality, logic, nature, and metaphysics¹⁶. In summary, in the early era, the idea of religious moderation culminated in ethical spaces while still prioritizing the primary role of religion as a bearer of prophetic teachings.

Certainly, many intellectuals advocate for the idea of religious moderation. There is a tendency for their theories to lean more towards pragmatic social-psychological interests. This is reflected in the thinking of William James. According to him, religion makes anything easier, enjoyable, and even necessary, although it must be acknowledged that this arises from subjective experiences¹⁷. It can be emphasized here that, drawing from the ideas of William James, religious moderation must grow from subjective awareness, which may vary, yet its existence remains categorized as.

¹¹ Roger Crisp, *Aristotle: Nicomachean Ethics* (Cambridge University Press, 2014).

¹² Ibn Miskawayh, *Tahdzib Al-Akhlaq* (Maktabah Syamilah, 2000).

¹³ Anne M Cohler, *Montesquieu's Comparative Politics and the Spirit of American Constitutionalism* (University Press of Kansas, 2021).

¹⁴ Albir Nasri Farabi, "Kitab Ara Ahl Al-Madinah Al-Fadilah," 1905.

¹⁵ Yasin Ceylan, "Some Remarks On Al-Fārābī ' S Views On The Relationship Between Philosophy And Religion" 33, no. 1 (1994): 77–81.

¹⁶ Michele Mangini, "Rationality and Ethics between Western and Islamic Tradition," *Religions* 9, no. 10 (2018): 302, <https://doi.org/doi:10.3390/rel9100302>.

¹⁷ William James, *The Varieties of Religious Experience*, 1st Editio (Contributed By Micky James, Eugene Taylor, Jeremy Carrette: 1 February 2002, 2002), <https://doi.org/https://doi.org/10.4324/9780203393789>.

Meanwhile, Mahatma Gandhi, through the concept of Sarvodaya, emphasized the importance of the existence of religion that is found within the space of welfare for all, which must be moderate¹⁸. This is what ultimately positions Gandhi's ideas as utopian amidst the pressures of Hindu nationalism. A similar concern was expressed by Peter L. Berger. According to Berger, it must be acknowledged that religious movements sometimes lean towards relativism or even liberalism, while on the other hand, religious movements can also lead to fundamentalism¹⁹. Both do not need to be opposed, as they are products of modernity. Peter Berger offers efforts to explore more deeply from religious sources to find a moderate path.

Religious moderation in Indonesia can be traced back to the origins and birth of Indonesia itself. The precursor to Indonesia is the archipelago, characterized by national unity amidst various cultures, beliefs, and non-plural understandings²⁰. Given this historical fact and the various experiences of nationhood since the independence of the Republic of Indonesia, religious moderation appears to be a necessity for all parties involved. Consequently, religious moderation in Indonesia has been institutionalized to such an

extent that it has become part of the national development agenda, as outlined in Presidential Regulation No. 38 of 2023. At the same time, society refers to religious moderation as the wasatiyyah movement, along with its derivative terms such as tawazun, tasamukh, and others. This means that many terminologies have emerged as part of the lexicon of religious moderation in Indonesia, including in the context of political parties.

Trajectories of Religious Moderation in Indonesia 2022-2024

1. The Discourse of Religious Moderation by the State and Society

The state plays an important role in facilitating the discourse on religious moderation because it has national interests, namely the interest of ensuring a peaceful and harmonious society, as well as accommodating the needs of the community (Ministry of Religious Affairs 2021). This discourse was initiated at the end of H. Lukman Hakim Saefuddin's tenure as Minister of Religious Affairs of the Republic of Indonesia in 2019. After that, the Ministry of Religious Affairs formed a working group on religious moderation tasked with formulating efforts for massive socialization of religious moderation to the community through workshops and seminars, both online due to the COVID-19 pandemic and offline (Ministry of Religious Affairs 2021). Politically, this working group, along with other elements, worked hard to obtain a stronger legal umbrella and legislation. From this effort emerged Presidential Regulation No. 58 of 2023. At the same time, religious moderation was also included in the Long-Term Development Plan II; 2025-2045. Data obtained that until For over two years, more than 900 training sessions have been conducted, attended by over 14,000 participants, including civil servants, the

¹⁸ Ganesh Prasad, "Sarvodaya- A Critical Study," *The Indian Journal of Political Science*, 21, no. 1 (1960): 38–61, <https://doi.org/https://www.jstor.org/stable/41854061>.

¹⁹ Peter L Berger, *Between Relativism and Fundamentalism: Religious Resources for a Middle Position* (Wm. B. Eerdmans Publishing, 2010).

²⁰ Bernard Hubertus Maria Vlekke, *Nusantara: Sejarah Indonesia* (Kepustakaan Populer Gramedia, 2008).

community, students, and santri or religious school students²¹ In summary, from 2020 to 2024, the Ministry of Religious Affairs has actively conducted socialization, training, and workshops on religious moderation in various regions, involving various community elements, religious leaders, and educational institutions. The program aims to strengthen the understanding of moderation, tolerance, and harmony among the Indonesian community.

The mainstream of religious moderation is pesantren (Islamic boarding schools), which should examine moderation as a fundamental idea, particularly through interdisciplinary studies, especially in the area of literary literacy activities²². This activity serves as an alternative resource, drawing on several understandings that form their foundational basis, such as the ideas of Arkoun and al-Jabiri, which integrate moderation through the curriculum and other extracurricular activities²³. One example is the KMB (Moderate Religious Village) program by Ahmad Zayadi, launched in 2024. This agenda is not merely ceremonial; it aims to build community awareness with moderate religious perspectives and attitudes²⁴. The launch of the Moderate Religious Village, held by the Secretary of Palopo City, is part of the Ministry of Religious Affairs' program. The Head of the Working Group for Religious Moderation stated that this effort aims to build a societal paradigm regarding awareness of religious moderation, grounded in the complex living environment of the village community²⁵. At the same time, the Head of the Ministry of Religious Affairs of Serang City, Abdul Rojak, held a socialization event to launch the Religious Moderation Village initiative. He explained that this agenda is part of the Ministry's efforts to create a peaceful and harmonious atmosphere in religious practice. It is noteworthy that they exemplify places of worship such as Viharas, mosques, and churches, which have been in close proximity for 400 years, yet the community has remained harmonious and peaceful to this day²⁶. Simply put, this program aims to strengthen the actions of tolerance and respect for differences within society in general.

²¹ M Arskal Salim, "Outlook Kementerian Agama 2024 Makin Digital Kian Menjangkau Umat, Jakarta, Kementerian Agama RI," in *Outlook Kementerian Agama 2024*, 2024.

²² Wachid Abdul, "Pesantren, Moderasi Beragama, Dan Aktivitas Literasi Sastra," 2024, <https://badanbahasa.kemdikbud.go.id/artikel-detail/4221/pesantren-moderasi-beragama-dan-aktivitas-literasi-sastra>.

²³ Hadi Ismail Luthfiansyah, "MODERASI BERAGAMA DI PESANTREN," Berita, riset Redaksi, 2023, <https://uinsgd.ac.id/moderasi-beragama-di-pesantren/#:~:text=Hasil penelitian untuk menggali>.

²⁴ Kompas, "Kampung Moderasi Beragama Dibentuk Di 34 Provinsi Tahun 2024 Ini," Kompascom+ baca berita tanpa iklan: <https://kmp.im/plus6>, 2024.

²⁵ Diskominfo, "Sekda Kota Palopo Wakili Walikota Melaunching Kampung Moderasi Beragama Kota Palopo," 2023, <https://palopokota.go.id/post/sekda-kota-palopo-wakili-walikota-melaunching-kampung-moderasi-beragama-kota-palopo>.

²⁶ Dwi Putra Rifki, "Dua Kecamatan Di Kota Serang Sebagai Contoh Kampung Moderasi Beragama," 2023, <https://serangkota.go.id/detailpost/dua-kecamatan-di-kota-serang-sebagai-contoh-kampung-moderasi-beragama>.

The Narrative of Religious Moderation Discourse in the Academic World.

Following Michel Foucault's genealogical perspective, religious moderation should be positioned as an epistemic discourse, even as a state ideology²⁷. Its aim is to serve as a shield against violence, blasphemy, and hate speech in the context of religion²⁸. In the Indonesian context, religious moderation is not merely about shaping the religious landscape but also serves as a paradigm, akin to the preaching model introduced by Nahdlatul Ulama²⁹, which is rooted in Imam al-Haramayn al-Juwayni's *Ghiyath al-Umam*³⁰. Furthermore, religious moderation is popularized through the traditional authority of kiai residing in rural areas, serving as a crucial factor in strengthening the structural integrity of the state³¹. Moreover, research on the discourse of religious moderation in Indonesia reflects trends including the number of documents, state affiliations, and citations. This contributes to the development of educational studies in the future³². Additionally, Nahdlatul Ulama utilizes the aesthetic authority of traditional figures through media, including the documentary film *Rahmat Islam Nusantara* (2015), to popularize religious moderation³³.

In addition, suggest the moderation of Sufism in the style of al-Ghazali³⁴ to develop the movement of religious moderation in Indonesia, particularly in the context of higher education, which still requires strengthening and enriching religious

²⁷ Ubed Abdilah Syarif, "The Epistemic Discourse of Religious Moderation (Moderasi Beragama) in Indonesia," *Digital Press Social Sciences and Humanities* 11 (2024): 00014, <https://doi.org/10.29037/digitalpress.411466>.

²⁸ Wasisto Raharjo Jati, "The Religious Moderation for Indonesia Muslim Middle Class: Challenges and Solutions," *Penamas* 36, no. 1 (2023): 19–36, <https://doi.org/10.31330/penamas.v36i1.647>; Muh Sholihuddin, "Fiqh Al-Muwāṭanah: Nahdlatul Ulama's Interpretation About Citizenship," *Millah: Journal of Religious Studies* 21, no. 1 (2021): 149–82, <https://doi.org/10.20885/millah.vol21.iss1.art6>.

²⁹ Umar Fauzan and Nadia, "A Critical Discourse Analysis of Religious Moderation Values in the Indonesian EFL Classroom: Teachers' Perspective," *International Journal of Religion* 5, no. 1 (2024): 557–66, <https://doi.org/10.61707/n9jwg685>; Moh. Ashif Fuadi et al., "Religious Moderation in the Context of Integration Between Religion and Local Culture in Indonesia" 19, no. 1 (2024): 47–59; Umi Musyarrofah, "Religious Moderation in the Discourse of Nahdlatul Ulama's Dakwah in the Era of" 22, no. 2 (2023): 409–34, <https://doi.org/10.20885/millah.vol22.iss2.art5>.

³⁰ Mohammad Syifa Amin Widigdo and Awang Azman Pawi, "'Reason' of Political and Religious Moderation in the Book of Ghiyāth Al-Umam by Al-Juwaynī and Its Contemporary Southeast Asian Context," *Cogent Arts and Humanities* 10, no. 1 (2023), <https://doi.org/10.1080/23311983.2023.2223815>.

³¹ Ahmad Faisal et al., "Strengthening Religious Moderatism through the Traditional Authority of Kiai in Indonesia," *Cogent Social Sciences* 8, no. 1 (2022), <https://doi.org/10.1080/23311886.2022.2150450>.

³² Meliza, Norraidah Abu Hasan, and Hermilasari Saputri, "The Influence of Banking Liquidity Risk on Profitability: The Moderating Role of Capital Adequacy Ratio," 2024, [https://doi.org/10.21511/bbs.19\(2\).2024.11](https://doi.org/10.21511/bbs.19(2).2024.11).

³³ Leonie Schmidt, "Aesthetics of Authority: 'Islam Nusantara' and Islamic 'Radicalism' in Indonesian Film and Social Media," *Religion* 51, no. 2 (2021): 237–58, <https://doi.org/10.1080/0048721X.2020.1868387>.

³⁴ Yedi Purwanto et al., "Tasawwuf Moderation in Higher Education: Empirical Study of Al-Ghazālī's Tasawwuf Contribution to Intellectual Society," *Cogent Social Sciences* 9, no. 1 (2023), <https://doi.org/10.1080/23311886.2023.2192556>.

moderation rooted in a multicultural perspective based on theological insights³⁵. Specifically, the role of teachers in the context of secondary education³⁶ and the dissemination of exemplary teachings from figures such as Sunan Kudus³⁷, are emphasized. This is often misinterpreted concerning religious moderation as it tends to focus on the tensions between moderate and radical Muslim groups, such as jihad, Khilafah, and Bid'ah³⁸. Moreover, religious moderation is also closely related to the state due to the legal-political characteristics applied based on Bhinneka Tunggal Ika (Unity in Diversity)³⁹.

Religious moderation within the context of Muslim organizations at universities, such as Kesatuan Aksi Mahasiswa Muslim Indonesia (KAMMI) and Hizbut Tahrir Indonesia (HTI), seeks to promote this concept to new students, emphasizing theoretical, practical, and ideological aspects⁴⁰. In addition, the government supports efforts to develop educational curricula, particularly at State Islamic Universities (UIN), which is crucial for assessing how education can foster tolerance and interfaith understanding⁴¹. Another piece of literature presented by Tanuwidjaja⁴², indicates that the strategy of religious moderation has been relatively successful for the Partai Keadilan Sejahtera (PKS) party compared to others in the post-Reformasi party system. Such a proposition is important for strong support of

³⁵ Adlan Fauzi Lubis, Saiful Bahri, and Ayuhan Ayuhan, "Student Religious Moderation Contest at Indonesian Islamic Universities," *AL-ISHLAH: Jurnal Pendidikan* 14, no. 3 (2022): 3339–48, <https://doi.org/10.35445/alishlah.v14i3.1536>; Zakiyuddin Baidhawiy, "Building Harmony and Peace through Multiculturalist Theology-Based Religious Education: An Alternative for Contemporary Indonesia," *British Journal of Religious Education* 29, no. 1 (2007): 15–30, <https://doi.org/10.1080/01416200601037478>; Muh Mawangir and Anica Anica, "Strengthening the Understanding of Religious Moderation at Islamic University," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 4 (2023): 4516–26, <https://doi.org/10.35445/alishlah.v15i4.4308>.

³⁶ Vikesh Gokal and Subrina Hanif, "Relationship between Education and Economic Growth," *Economicus* 21, no. 1 (2004): 100–115, <https://doi.org/10.58944/uqli8167>.

³⁷ Ihsan and Irwan Abdullah, "Interpretation of Historical Values of Sunan Kudus: Religious Moderation in Indonesian Islamic Boarding Schools," *Proceedings of the International Conference on Engineering, Technology and Social Science (ICONETOS 2020)* 529, no. Iconetos 2020 (2021): 847–53, <https://doi.org/10.2991/assehr.k.210421.121>.

³⁸ Yusuf Hanafi et al., "Sentiment Prevalence on Jihad, Caliphate, and Bid'ah among Indonesian Students: Focusing on Moderate-Radical Muslim Group Tension," *Cogent Social Sciences* 8, no. 1 (2022), <https://doi.org/10.1080/23311886.2022.2054532>.

³⁹ Shinta Dewi Rismawati et al., "The Legal Politics of Religious Moderation in Indonesia: Responsive or Repressive?," *Journal of Legal, Ethical and Regulatory Issues* 24, no. 4 (2021): 1–8.

⁴⁰ Alexander R. Arifianto, "Islamic Campus Preaching Organizations in Indonesia: Promoters of Moderation or Radicalism?," *Asian Security* 15, no. 3 (2018): 323–42, <https://doi.org/10.1080/14799855.2018.1461086>; Muhammad Nasir and Muhammad Khairul Rijal, "Keeping the Middle Path: Mainstreaming Religious Moderation through Islamic Higher Education Institutions in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021): 213–41, <https://doi.org/10.18326/ijims.v11i2.213-241>.

⁴¹ M. Mukhibat et al., "Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia," *Cogent Education* 11, no. 1 (2024), <https://doi.org/10.1080/2331186X.2024.2302308>; Lyn Parker, "Religious Education for Peaceful Coexistence in Indonesia?," *South East Asia Research* 22, no. 4 (2014): 487–504, <https://doi.org/10.5367/sear.2014.0231>.

⁴² Sunny Tanuwidjaja, "PKS in Post-Reformasi Indonesia: Catching the Catch-All and Moderation Wave," *South East Asia Research* 20, no. 4 (2012): 533–49, <https://doi.org/10.5367/sear.2012.0127>.

behavioral approaches and its ideology as a tangible strategy for the religious moderation of the Islamic party⁴³. In another discourse related to religious moderation, the Ministry of Religious Affairs notes that contributions to the ideology of those translating the texts of the Qur'an must be grounded in a comprehensive understanding of moderate and transnational Islamic ideology⁴⁴. This approach even becomes part of the actualization of national jurisprudence aimed at building a humanistic paradigm to reduce differences⁴⁵.

Religious moderation in the context of interpreting the verses of the Qur'an fosters understanding and raises awareness, especially regarding selected verses related to relevant principles⁴⁶. Another argument provides a review in the thematic interpretation of religious moderation, asserting that the understanding of adherents remains consistently in a moderate position⁴⁷. Furthermore, it is crucial to highlight the moderate thinking model of Gus Dur through the contextual interpretation of the Qur'an⁴⁸.

2. The Discourse of Religious Moderation on Social Media

Religious moderation has become a primary focus for many figures in Indonesia. Religious leaders⁴⁹ promote unity, balance, and tolerance among religious communities. Scholars like Amin and Shihab⁵⁰ view religious moderation as the key to social harmony. Meanwhile, figures such as Siradj and Staquf⁵¹ emphasize the

⁴³ F. Michael Wuthrich and Sabri Ciftci, "Islamist Parties, Intraparty Organizational Dynamics, and Moderation as Strategic Behaviour," *Mediterranean Politics* 00, no. 00 (2020): 1–23, <https://doi.org/10.1080/13629395.2020.1790165>.

⁴⁴ Fahmi Gunawan, "The Ideology of Translators in Quranic Translation: Lessons Learned from Indonesia," *Cogent Arts and Humanities* 9, no. 1 (2022), <https://doi.org/10.1080/23311983.2022.2088438>.

⁴⁵ Arbanur Rasyid et al., *The Actualization of the Concept of National Fiqh in Building Religious Moderation in Indonesia*, Millah: Journal of Religious Studies, vol. 21, 2022, <https://doi.org/10.20885/millah.vol21.iss2.art5>.

⁴⁶ Tri Wahyudi Ramdhan et al., "Religious Moderation Education in the Serambi Jombang Learning House Through the Study of The Interpretation of Moderate Verses," *Syaikhuna: Jurnal Pendidikan Dan Pranata Islam* 14, no. 02 (2023): 172–88, <https://doi.org/10.58223/syaikhuna.v14i02.6910>.

⁴⁷ A P Awadin and D Witro, "Tafsir Tematik Moderasi Islam: Jalan Menuju Moderasi Beragama Di Indonesia: Islamic Moderation Thematic Interpretation: The Path Towards Religious Moderation ...," *Jurnal Bimas Islam* 16, no. 1 (2023): 171–200, <https://jurnalbimasislam.kemenag.go.id/jbi/article/view/864%0Ahttps://jurnalbimasislam.kemenag.go.id/jbi/article/download/864/212>.

⁴⁸ Nur Hafizoh Lubis et al., "CONTEXTUAL INTERPRETATION OF RELIGIOUS MODERATION VERSES ACCORDING TO ABDURRAHMAN WAHID," *TANZIL: JURNAL STUDI AL-QUR'AN* 6, no. 2 (2024): 189–212, <https://doi.org/https://doi.org/10.20871/tjsq.v6i2.337>.

⁴⁹ Habib Husein Ja'far Al Hadar, "Moderasi Beragama," 2021, <https://doi.org/https://www.youtube.com/watch?v=rODv9ZaVDkU>; Romo Longinus Bone, "Moderasi Beragama," 2022, <https://doi.org/https://www.youtube.com/watch?v=Ygnl3GdLKyc>; Buya Yahya, "Moderasi Beragama," 2021, <https://doi.org/https://www.youtube.com/watch?v=aqIChVvKG9Q>.

⁵⁰ K.H. Ma'ruf Amin, "Moderasi Beragama," 2021, <https://doi.org/https://www.youtube.com/watch?v=YrUfZzkJMFw>; M. Quraish Shihab, "Moderasi Beragama," 2022, https://doi.org/https://www.youtube.com/watch?v=jri_8ZZjgQk.

⁵¹ K.H. Said Aqil Siradj, "Moderasi Beragama," 2022, <https://doi.org/https://www.youtube.com/watch?v=pOSXz3-SPyw>; K.H. Yahya Cholil Staquf, "Moderasi Beragama," 2023, <https://doi.org/https://www.youtube.com/watch?v=Pyipu0cBjOI>; Prof.

importance of balance, civilization, and minimizing conflict through a moderate approach to religion⁵², highlighting the significance of a middle path and tolerance as the foundation of religious behavior⁵³. They also stress the necessity of tolerance and balance to strengthen the nation in facing the challenges of the times. These perspectives illustrate that religious moderation is not just a principle of teaching but also a viewpoint that leads to social harmony and inclusive tolerance within a diverse society.

Religious moderation is identified as an important solution to various global challenges⁵⁴, including extremism, intolerance⁵⁵, and cultural conflicts⁵⁶. Grand Sheikh Al-Azhar emphasizes that religious moderation is the key to creating peace by encouraging interfaith dialogue⁵⁷. This approach is considered a mechanism⁵⁸, effective for strengthening international diplomacy⁵⁹, as acknowledged in the G20 forum 2023, and for educating the millennial generation about tolerance⁶⁰. However,

Dr. Din Syamsuddin, "Moderasi Beragama," 2021, https://doi.org/https://www.youtube.com/results?search_query=Din+Syamsuddin+moderasi+beragama.

⁵² Pendeta Gomar Gultom, "Moderasi Beragama Dan Kritik Keras Soal Seruan-Jihad Ketum MUI," 2022, <https://doi.org/https://nasional.kompas.com/read/2022/12/01/18313701/pgi-kritik-keras-soal-seruan-jihad-ketum-mui>; Romo Benny Susetyo, "Nasaruddin Umar Pancasila Dan Moderasi Beragama Kunci Bangsa Tangguh," 2021, <https://doi.org/https://nasional.kompas.com/read/2020/08/06/11250991/nasaruddin-umar-pancasila-dan-moderasi-beragama-kunci-bangsa-tangguh>.

⁵³ Agus Muhammad, "Tikungan Tajam Moderasi Beragama," 3 April 2021 06:30 WIB, 2021, https://doi.org/https://www.kompas.id/baca/opini/2021/04/03/tikungan-tajam-moderasi-beragama?open_from=Search_Result_Page.

⁵⁴ Nina Susilo, "Moderasi Beragama Di Indonesia Jadi Contoh Di Forum Lintas Agama G20-2023," 2024, https://doi.org/https://www.kompas.id/baca/humaniora/2024/07/10/dunia-butuh-solusi-dari-umat-beragama?open_from=Search_Result_Page.

⁵⁵ Norbertus Arya Dwiangga Martiar, "Moderasi Beragama, Jalan Untuk Menangkal Arus Intoleransi," 29 April 2021 21:31 WIB, 2021, <https://doi.org/https://www.kompas.id/baca/polhuk/2021/04/29/moderasi-beragama-jalan-untuk-menangkal-arus-intoleransi/>; Nina Susilo, "Moderasi Beragama Indonesia Jadi Contoh Di Forum Lintas Agama G20 Di India," 2023, https://doi.org/https://www.kompas.id/baca/polhuk/2023/05/11/moderasi-beragama-di-indonesia-jadi-contoh-di-forum-lintas-agama-g20-2023?open_from=Search_Result_Page.

⁵⁶ Ester Lince Napitupulu, "Memperkuat Diplomasi Lunak Bangsa Lewat Literasi Keagamaan Lintas Budaya," 2024, https://doi.org/https://www.kompas.id/baca/humaniora/2024/07/06/memperkuat-diplomasi-lunak-bangsa-lewat-literasi-keagamaan-lintas-budaya?open_from=Search_Result_Page.

⁵⁷ Syamsul Maarif, "Pesannya Damai Grand Sheikh Al-Azhar Dan Antikekerasan," 19 Juli 2024 05:30 WIB, 2024, https://doi.org/https://www.kompas.id/baca/opini/2024/07/18/pesan-damai-grand-sheikh-al-azhar-dan-antikekerasan?open_from=Search_Result_Page.

⁵⁸ Nina Susilo, Cyprianus Anto Saptowalyono, and Wulan Mawar Kusuma, "Membumikan Moderasi Beragama," 15 Mei 2022 12:32 WIB, 2022, https://doi.org/https://www.kompas.id/baca/polhuk/2022/05/13/menyuarakan-dan-membumikan-moderasi-beragama?open_from=Search_Result_Page.

⁵⁹ Susilo, "Moderasi Beragama Indonesia Jadi Contoh Di Forum Lintas Agama G20 Di India."

⁶⁰ Adjie Suradji, "Moderasi Beragama Generasi Milenial," 15 Oktober 2021 15:00 WIB, 2021, https://doi.org/https://www.kompas.id/baca/opini/2021/10/15/moderasi-beragama-generasi-milenial?open_from=Search_Result_Page.

criticisms arise regarding practices that are often ritualistic and lack substance⁶¹. Indonesia is recognized as a model in the implementation of religious moderation⁶², but efforts to export it to other countries⁶³, as well as its application in higher education institutions⁶⁴ and schools, are deemed crucial⁶⁵.

Challenges in its implementation, including resistance and misperceptions, require attention to ensure effective and sustainable implementation⁶⁶. There are several groups or organizations that reject religious moderation in Indonesia, including the Islamic Brotherhood Front (FPI) and Hizb ut-Tahrir Indonesia (HTI). FPI is known for opposing religious moderation and supporting the idea of a caliphate, viewing the rejection of the caliphate as apostasy and criticizing organizations that promote moderate Islam as compromising religious values⁶⁷. Meanwhile, HTI also rejects religious moderation by promoting the concept of the caliphate as the ideal system of governance, considering the acceptance of Pancasila and religious moderation as obstacles to the full implementation of Sharia law in Indonesia⁶⁸. Figures like Habib Rizieq Shihab from FPI and Ismail Yusanto from HTI actively voice their opposition to religious moderation. Habib Rizieq emphasizes that religious moderation is seen as weakening Islamic identity⁶⁹, while Ismail Yusanto views religious moderation as a barrier to the total application of Sharia law⁷⁰. Both groups argue that religious moderation undermines Islamic identity and hinders the comprehensive application of Sharia, which they believe is the solution to various social and political issues in Indonesia.

⁶¹ Adib Khairil Musthafa, “”Ritual” Moderasi Beragama,” 18 Mei 2024 09:00 WIB, 2024, https://doi.org/https://www.kompas.id/baca/opini/2024/05/15/ritual-moderasi-beragama?open_from=Search_Result_Page.

⁶² Susilo, Saptowalyono, and Kusuma, “Membumikan Moderasi Beragama.”

⁶³ M Arskal Salim, “Berkaca Dari Moderasi Beragama Di Mancanegara,” 11 Juni 2021 12:00 WIB, 2021, https://doi.org/https://www.kompas.id/baca/opini/2021/06/11/berkaca-dari-moderasi-beragama-di-manca-negara?open_from=Search_Result_Page.

⁶⁴ Pradipta Pandu, “Moderasi Beragama Perlu Diterapkan Di Perguruan Tinggi Islam Moderasi Beragama Perlu Diterapkan Di Perguruan Tinggi Islam,” 26 Februari 2021 05:57 WIB, 2021, https://doi.org/https://www.kompas.id/baca/dikbud/2021/02/26/moderasi-beragama-perlu-diterapkan-di-perguruan-tinggi-islam?open_from=Search_Result_Page.

⁶⁵ Kompas, “Sekolah Moderasi Beragama, Jalan Menjadi Indonesia Yang Bineka,” *kompas*, 2021, https://doi.org/https://www.kompas.id/baca/dikbud/2021/09/06/sekolah-moderasi-beragama-jalan-menjadi-indonesia-yang-bineka?open_from=Search_Result_Page.

⁶⁶ Muhammad, “Tikungan Tajam Moderasi Beragama.”

⁶⁷ Neo Chan Chin and Lewa Pardomuan, “Ketika Ekstremisme Dan Isu Identitas Menguji Moderasi Beragama Di Indonesia,” *channelnewsasia*, 2023, <https://doi.org/https://www.channelnewsasia.com/indonesia/ketika-ekstremisme-dan-isu-identitas-menguji-moderasi-beragama-di-indonesia-3555476>.

⁶⁸ Kendi Setiawan, “Moderasi Beragama Solusi Tangkal Radikalisme,” 3 Desember 2021 20:15 WIB, 2021, <https://doi.org/https://nu.or.id/riset-blaj/moderasi-beragama-solusi-tangkal-radikalisme-WZlqN>.

⁶⁹ Farah Abdillah, “Habib Rizieq: Yang Dimaksud Politik Identitas Itu Politik Islam Dan Gerakan Islam,” *SuaraIslam*, 2022, <https://suaraislam.id/habib-rizieq-yang-dimaksud-politik-identitas-itu-politik-islam-dan-gerakan-islam/>.

⁷⁰ Yon Machmudi, “Moderasi Upaya Mengukuhkan NKRI,” 9 September 2021 12:56 WIB, 2021, <https://doi.org/https://www.antaranews.com/berita/2381673/moderasi-upaya-mengukuhkan-nkri>.

3. Religious Moderation in Qur'anic Discourse

Religious moderation, advocated by the government, emphasizes tolerance, anti-violence, and cultural accommodation⁷¹. It is rooted in Al-Baqarah verse 143 and is integrated into madrasah education to guide society toward diversity and the values of Islam Nusantara⁷². This initiative introduces local communities to religious moderation through selected verses, such as Surah Al-Baqarah 120⁷³. Scholars promote diversity and the values of Islam Nusantara⁷⁴, and address intolerance with a balanced religious attitude⁷⁵. It is based on QS. 2:143 and QS. 5:66, which emphasize moderation and balance in religious behavior⁷⁶. Additionally, religious moderation is viewed as a solution through a mental revolution from the perspective of the Qur'an to address religious problems⁷⁷. This effort aims to combat Islamophobia by involving key pillars such as al-wasathiyah, al-samahah, and da'wah ila al-hijwar from the perspective of the Qur'an⁷⁸.

⁷¹ Nelmi Hayati, "Pendidikan Moderasi Beragama Dalam Konteks Ayat Al-Qur'an," *Al-Kauniyah: Jurnal Ilmu Alquran Dan Tafsir* 3, no. 2 (2022): 31–42.

⁷² Oki Setiana Dewi and Akmal Rizki Gunawan Hsb, "Pendidikan Moderasi Beragama Dalam Keluarga Berbasis Al-Qur'an," *AL QUDS: Jurnal Studi Alquran Dan Hadis* 7, no. 1 (2023): 227, <https://doi.org/10.29240/alquds.v7i1.5670>; Siti Rohmah and Zakiatul Badriyah, "Analisis Materi Islam Wasathiyah Pada Mata Pelajaran Aqidah Akhlak Di Madrasah Aliyah Siti" 04, no. 01 (2022): 39–44.

⁷³ Tri Wahyudi Ramdhan, Saifuddin, and Bustomi Arisandi, "Pendidikan Moderasi Beragama Melalui Kajian Tafsir Ayat-Ayat Moderat Di Rumah Belajar Serambi Jombang," *Dharma: Jurnal Pengabdian Masyarakat* Volume: 3, (2023): 76–91.

⁷⁴ Gusti Rahma Sari, Gery Giovano, and Irfan Fadlurrahman, "Jejak-Jejak Moderasi Beragama d Alam Tafsir Qur ' Anuladhimi Karya Hasan Mustopa," *Gunung Djati Conference Series, Volume 4 (2021) Proceedings The 1st Conference on Ushuluddin Studies* 4 (2021): 359–72; Nasikhin, Raharjo, and Nasikhin, "Moderasi Beragama Nahdlatul Ulama Dan Muhammadiyah Dalam Konsep Islam Nusantara Dan Islam Berkemajuan," *Islamic Review Jurnal Riset Dan Kajian Keislaman* 11, no. April (2022): 19–34, <https://doi.org/10.35878/islamicreview.v11.i1.371>; Ahmad Izzan, "Pergeseran Penafsiran Moderasi Beragama Menurut Tafsir Al-Azhar Dan Tafsir Al-Misbah," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 8461 (2022).

⁷⁵ Husnah, Nur Latifah Salman, and Juliani, "Moderasi Beragama Perspektif Al-Quran Sebagai Solusi Terhadap Sikap Intoleransi Husnah.," *Al-Mutsala: Jurnal Ilmu-Ilmu Keislaman Dan Kemasyarakatan* 4, no. 1 (2022): 41–53.

⁷⁶ Budi Suhartawan, "Wawasan Al-Quran Tentang Moderasi Beragama," *Uhumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an Dan Tafsir* 1, no. 2 (2021): 50–64; Mahbub Ghazali and Derry Ahmad Rizal, "Tafsir Kontekstual Atas Moderasi Dalam Al-Qur'an: Sebuah Konsep Relasi Kemanusiaan," *Jurnal Studi Agama Dan Masyarakat* 17, no. 1 (2021): 31–44, <https://doi.org/10.23971/jsam.v17i1.2717>; Fauziah Nurdin, "Moderasi Beragama Menurut Al-Qur'an Dan Hadist," *Jurnal Ilmiah Al-Mu'ashirah* 18, no. 1 (2021): 59, <https://doi.org/10.22373/jim.v18i1.10525>.

⁷⁷ Khalil Nurul Islam, "Moderasi Beragama Di Tengah Pluralitas Bangsa: Tinjauan Revolusi Mental Perspektif Al-Qur'an," *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan* 13, no. 1 (2020), <https://doi.org/10.35905/kur.v13i1.1379>.

⁷⁸ Abad Badruzaman and Nur Arfiyah Febriani, "De-Islamophobia Melalui Pilar Moderasi Beragama Perspektif Al-Qur'an," *Jurnal Bimas Islam* 16, no. 2 (2023), <https://jurnalbimasislam.kemenag.go.id/jbi/article/view/954%0Ahttps://jurnalbimasislam.kemenag.go.id/jbi/article/download/954/220>.

From the perspective of the Qur'an, religious moderation does not justify violence or extremist attitudes in the name of religion⁷⁹. The important role of religious moderation is to prevent conflict by exploring the concept of interfaith harmony through the Qur'an and the Bible⁸⁰. In the context of religious moderation in Indonesia, particularly the concept of wasathiyyah, it serves as a primary legal foundation in the Qur'an⁸¹. Furthermore, the implementation of the values of religious moderation also encompasses verses related to muamalah (transactions and interactions)⁸². This is crucial for promoting tolerance in Indonesia through the perspectives of the Qur'an and the Bible regarding moderation⁸³. The values of moderation in the Qur'an, with the idea of being just and moderate, are essential for application among the millennial generation characterized by plurality⁸⁴. In addition, promoting the strengthening of religious moderation from the perspective of the Qur'an can address misunderstandings about nationalism⁸⁵. Overall, several reviews of verses about religious moderation fundamentally refer to the term *washth*, which means middle, just, and a choice⁸⁶.

4. Religious Moderation in the Discourse of Hadith

Prophet Muhammad (SAW), as a role model, exemplified the behavior of religious moderation to build harmony both within and outside the Muslim community⁸⁷. As a religion of mercy for all the worlds, Islam teaches its followers to avoid extremist attitudes in matters of faith, worship, and social interactions⁸⁸. In

⁷⁹ Abdul Aziz, "Moderasi Beragama Dalam Perspektif Al-Qur'an (Sebuah Tafsir Kontekstual Di Indonesia)," *Al-Burhan: Kajian Ilmu Dan Pengembangan Budaya Al-Qur'an*, 21, no. 2 (2021): 218–31, <https://doi.org/10.61169/el-fata.v2i2.80>.

⁸⁰ Zuhriyandi Zuhriyandi, "Harmoni Beragama Dan Pencegahan Konflik: Perspektif Moderasi Menurut Al-Qur'an Dan Alkitab," *MODERATIO: Jurnal Moderasi Beragama* 3, no. 2 (2023): 218, <https://doi.org/10.32332/moderatio.v3i2.8222>.

⁸¹ Mohammad Fahri and Ahmad Zainuri, "Moderasi Beragama Di Indonesia Mohamad," *Intizar* 25, no. 5 (2021): 95–100, <https://doi.org/doi.org/10.19109/intizar.v25i2.5640>.

⁸² Qory Fasdatyl Jannah, "Implementasi Nilai Moderasi Beragama Menurut Al-Qur'an Dalam Kegiatan Muamalah," *Jurnal Pendidikan, Kebudayaan & Keislaman* 1, no. (2022): 43.

⁸³ Arifinsyah Arifinsyah et al., "Moderasi Beragama Dalam Perspektif Al-Qur'an Dan Bibel," *Tarbiatuna: Journal of Islamic Education Studies* 3, no. 2 (2023): 211–27.

⁸⁴ Apri Wardana Ritonga, "Konsep Internalisasi Nilai-Nilai Moderasi Beragama Bagi Generasi Milenial Berbasis Al-Qur'an," *Al-Afkar: Journal for Islamic Studies* 4, no. 1 (2021): 72–82, https://al-afkar.com/index.php/Afkar_Journal/issue/view/4https://al-fkar.com/index.php/Afkar_Journal/issue/view/4.

⁸⁵ Ahmad Syafi'i, "Solusi Penguatan Moderasi Beragama Dalam Al-Qur'an," *BARUGA: Jurnal Ilmiah BDK Makassar* 11, no. 2 (2022): 14–38.

⁸⁶ Andi Abdul Hamzah and Muhammad Arfain, "Ayat-Ayat Tentang Moderasi Beragama (Suatu Kajian Terhadap Tafsir Al-Qur'an Al-Azhim Karya Ibnu Katsir)," *Jurnal Tafsere* 9, no. 1 (2021): 26–45, <https://doi.org/10.24252/jt.v9i1.30983>.

⁸⁷ Abd Wahid, Maizuddin Maizuddin, and Tarmizi M Jakfar, "Studi Terhadap Makna Hadis-Hadis Moderasi Beragama," *Jurnal Ilmiah Al-Mu Ashirah* 19, no. 2 (2022): 210, <https://doi.org/10.22373/jim.v19i2.17710>; Sulaiman Muhammad Amir, Fadhilah Is, and Juwi Patika, "Pemahaman Hadis Tentang Moderasi Beragama (Studi Takhrij Hadis)," *SHAHIH (Jurnal Kewahyuan Islam)* 5, no. 2 (2022): 39, <https://doi.org/10.51900/shh.v5i2.14672>; Moh Misbakhul Khoir and Hakim Saifuddin, "Hadith on Relationships with Non-Muslims ; Religious Moderation ; Lukman" 33, no. 2 (2024): 387–416.

⁸⁸ Muhammad Hambal Shafwan, "Konsep Wasathiyah Dalam Beragama Perspektif Hadis Nabawi," *Studia Religia: Jurnal Pemikiran Dan Pendidikan Islam* 6, no. 1 (2022): 166–74,

several hadiths found in Sahih Bukhari, religious moderation is often interpreted as *ummatan wasathan*⁸⁹. These hadiths encourage moderation by countering intolerant interpretations, recommending socialization, and implementing deradicalization policies for Muslims during that time. This strengthens studies on hadith, tafsir, and classical and contemporary fiqh concerning the values of religious moderation from a historical perspective (*sirah*) of the Prophet's life⁹⁰.

In the *Kutubut Tis'ah*, the term *wasathiyah* is not directly found to denote religious moderation; however, there are equivalent terms such as *al-qasd* and *al-i'tidal* that encompass principles like *al-khairiyah* (goodness), *al-'adalah* (justice), *al-tasamuh* (tolerance), *al-tawazun* (balance), *al-istiqlamah* (commitment), and *raf' al-haraj* (removing difficulties), which describe religious moderation⁹¹. This aligns with the indicators of religious moderation formulated by the Research and Development and Training Agency of the Ministry of Religious Affairs of the Republic of Indonesia (2019), which include national commitment, tolerance, anti-violence, and accommodation of local cultures, as well as the diverse ethnicities, races, and languages found in Indonesia⁹². This is also crucial in preventing the risk of division due to extreme understandings that contradict Pancasila⁹³, such as the death penalty for apostasy in Islam, which should not be applied⁹⁴.

Critical Views on Contemporary Discourses of Religious Moderation in Indonesia

Starting from an understanding of the meaning and historical development of moderation, as discussed above, and by considering the data from the literature, the

<https://doi.org/10.30651/sr.v6i1.13187>; Mahmudin Mursidin, "Moderasi Beragama Dalam Perspektif Hadits Tematik," *AL-AFKAR: Journal for Islamic Studies* 6, no. 1 (2023): 145, <https://doi.org/10.31943/afkarjournal.v6i1.466>.

⁸⁹ Arif Budiman, "MELACAK AKAR WASAT IYYAH DALAM HADIS NABI SAW" 03, no. 02 (2023): 18.

⁹⁰ Adiba, "Makna Moderasi Beragama Dalam Perspektif Teladan Nabi Muhammad SAW," *MAQOLAT: Journal of Islamic Studies* 1, no. 2 (2023): 32–43, <https://doi.org/10.58355/maqolat.v1i2.9>.

⁹¹ Faelasup Faelasup, "Islam Dan Moderasi Beragama Dalam Perspektif Hadits," *Tahdis: Jurnal Kajian Ilmu Al-Hadis* 12, no. 1 (2021): 41–57, <https://doi.org/10.24252/tahdis.v12i1.19542>; Ardiansyah Ardiansyah, "Islam Wasathiyah Dalam Perspektif Hadis: Dari Konsep Menuju Aplikasi," *Mutawatir* 6, no. 2 (2018): 232–56, <https://doi.org/10.15642/mutawatir.2016.6.2.232-256>.

⁹² Muhammad Sabri, "Jurnal Ilmiah Al Mu'ashirah: Konstruksi Pemikiran Moderasi Beragama Perspektif Hermeneutika Hadis," *Jurnal Ilmiah Al-Mu'Ashirah* 19, no. 2 (2022): 10; Suja'i Sarifandi, Irwanda, and Dasman Yahya Ma'ali, "Dari Nasionalisme Hingga Anti Kekerasan Membaca Indikator Moderasi Beragama Melalui Hadits," *Toleransi Media Ilmiah Komunikasi Umat Beragama* 15, no. 2 (2023): 137–53.

⁹³ Moderasi beragama, "Islam Dan Moderasi Beragama Dalam Perspektif Ha," *Faelasup* 12 (2001): 1–16; Mohamad Barmawi et al., "Hadis Moderasi Beragama Dalam Pancasila Sebagai Usaha Mewujudkan Bangsa Yang Harmoni Hadith of Religious Moderation in Pancasila as an Effort to Create a Harmony Nation" 2, no. 2 (2021): 134–44.

⁹⁴ Nasirudin Al Ahsani, "Moderasi Beragama:Meninjau Hadis-Hadis Hukuman Mati Bagi Orang Murtad," *Al-Hikmah* 8, no. 2 (2020): 169–88; Muhammad Zakki, "Moderasi Beragama Dalam Kitab Tasawuf Al-Muntakhabāt Karya KH. Ahmad Asrori Al-Ishaqi," *Jurnal Lektur Keagamaan* 19, no. 1 (2021): 269–306, <https://doi.org/10.31291/jlk.v19i1.928>; Ibnu Akbar Maliki and Taufid Hidayat Nazar, "Analisis Terhadap Konten Dakwah Youtube 2023," *Nizham* 11, no. 1 (2023): 64–78.

four discursive maps of religious moderation in Indonesia over the past three years still do not touch upon the origins or roots of what moderation is and how it has been discussed. As a result, the terminology that emerges is "Islamic moderation," as written by Nanang Tahqiq⁹⁵. Similarly, the emphasis on a deeply ingrained moderate attitude, resistance to violence, and the various potentials that continue to develop in Indonesia seem too general because they do not successfully delve deeper into the past. On the other hand, the claims made by Irawan and Rahman regarding Indonesia's uniqueness, which always emphasizes Islamic values in relation to democratic principles, culture, and the verses of the Qur'an, aim to balance Islam through interfaith dialogue⁹⁶, but lack sufficient supporting data. Another example is in the context of reading Islamic boarding school education, which is also claimed to emphasize various strategies to promote religious moderation⁹⁷. While practical efforts may have been made, the theoretical and historical awareness still needs strengthening.

Therefore, it is important to reexamine that the discourse on religious moderation within various frameworks still requires enriching foundations, historical development, and dialectics. Without a strong basis, the perception may arise that moderation is a singular concept ready to be grounded in religion or promoted. The discourse and movement of religious moderation in Indonesia have become quite massive over the past three to ten years, with various emphases, such as the understanding that religious moderation is not merely a religious comprehension but rather a paradigm, especially in the preaching activities of existing religious organizations. In the academic context, there is also a need for a thorough evaluation and strengthening of the curriculum regarding religious moderation, which is rooted in a diverse society as a theological insight⁹⁸. This requires the application of the hermeneutical methodology of "Fazlur Rahman," which is crucial for addressing the misinterpretations of religious moderation⁹⁹.

Additionally, understanding religious moderation within the context of social media is a significant effort for religious leaders to advocate for moderation as a middle ground, fostering social harmony and tolerance within society, particularly through the interpretation of al-Misbah and the analytical understanding of "Quraish

⁹⁵ Nanang Tahqiq, "Moderasi Gerakan Islam," *Jurnal Penelitian Dan Kajian Keagamaan* 71, no. 1 (2018).

⁹⁶ Mohammad Deny Irawan, "Islam Waṣatiyyah: Refleksi Antara Islam Modern Dan Upaya Moderasi Islam," *TAJIDID: Jurnal Ilmu Ushuluddin* 16, no. 2 (2018): 111–28, <https://doi.org/10.30631/tjd.v16i2.57>; Taufiq Rahman, "Dialog Inter-Religius Sebagai Refleksi Moderasi Beragama Perspektif Tafsir Kemenag RI," *Al-Wasatiyah: Journal of Religious Moderation* 1, no. 2 (2022): 131–52, <https://doi.org/10.30631/jrm.v1i2.14>.

⁹⁷ Muhamad Yasin, "Konfigurasi Moderasi Keagamaan Dari Bilik Pesantren: Refleksi Dari Kota Kediri Dan Yogyakarta," *Edudeena : Journal of Islamic Religious Education* 5, no. 2 (2021): 95–110, <https://doi.org/10.30762/ed.v5i2.3922>.

⁹⁸ Mukhibat et al., "Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia."

⁹⁹ Ahmad Hasan Ridwan et al., "Implementing and Interpreting Fazlur Rahman's Islamic Moderation Concept in the Indonesian Context," *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 58–73, <https://doi.org/10.32350/jitc.122.05>.

Shihab¹⁰⁰. However, all of this still faces challenges moving forward. The change of regimes in Indonesia, for instance, may inevitably alter the face and appearance of the discourse and socialization of religious moderation. This means that if the understanding of religious moderation is not based on a sufficient scientific spirit, this movement will lose its identity in the future. Why is this so? Because thus far, the driving force behind religious moderation has been state projects or state interests and what is trending in the media, rather than a grassroots awareness that grows within the community as a response to existing social phenomena.

Apart from the reflective and contextual aspects that can shed light on the issues surrounding the discourse and social movements of religious moderation in Indonesia-considering the academic context, religious foundations in the Qur'an and Hadith, as well as their existence on social media-there remains a paradoxical idea in the epistemic conceptualization of religious moderation. This lies between promoting harmony among communities while limiting minority groups, such as the Ahmadiyya, and the government's tendency not to accommodate all sects. Therefore, it is essential to reassess the concept of moderation¹⁰¹. The discourse on religious moderation should ideally be built comprehensively, requiring philosophical, social, political, and other approaches to avoid presenting a narrow and superficial understanding of religion¹⁰². Instead, the current approach is still particular and patchy. In the field of education, enriching the epistemological aspects will solidify religious moderation and can significantly contribute to Islamic civilization, reaching its core. If not, it risks leading to superficiality and ineffectiveness¹⁰³.

One interesting example of how epistemic aspects should be highlighted is what Hambali writes. Through the perspective of Emmanuel Levinas, religious practice in the context of religious moderation should employ the concept of ethical relations between the individual and "the Other" to accept different ideas and beliefs from other religions¹⁰⁴. Such epistemic awareness must be emphasized. here are many comparative rationales that emerge in building the existence and ideal examples of religious moderation in the four aforementioned fields. For instance, the understanding of religious moderation among Nahdlatul Ulama tends to accommodate

¹⁰⁰ Siswoyo Aris Munandar and Saifuddin Amin, "Contemporary Interpretation of Religious Moderation in the Qur'an: Thought Analysis Quraish Shihab and Its Relevance in the Indonesian Context," *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (2023): 290–309, <https://doi.org/10.23917/qist.v2i3.1448>.

¹⁰¹ Arif Nur Roqim et al., "Criticism of Religious Moderation in Ahmadiyah Recognition (Case Study of Religious Freedom in Indonesia)," *Nizham Jurnal Studi Keislaman* 12, no. 02 (2024): 220–37; Syafieh Syafieh and M. Anzhaikan, "Moderate Islam And Its Influence on Religious Diversity in Indonesia," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 23, no. 2 (2023), <https://doi.org/10.14421/esensia.v23i2.3262>.

¹⁰² Mohammad Asy'ari, "Menyelami Makna Moderasi Beragama Di Indonesia: Kritik Dan Refleksi Atas Praktik Keberagamaan Kontemporer," *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam Dan Tasawuf* 7, no. 2 (2021): 207, <http://ejurnal.iaipd-nganjuk.ac.id/index.php/spiritualis/article/view/642>.

¹⁰³ Senata Adi Prasetya et al., "Epistemic Rationality In Islamic Education: The Significance for Religious Moderation in Contemporary Indonesian Islam," *ULUL ALBAB Jurnal Studi Islam* 22, no. 2 (2021): 232–63, <https://doi.org/10.18860/ua.v22i2.12771>.

¹⁰⁴ R Yuli Ahmad Hambali, "The Dilemma of Religious Tolerance : Levinasian Critique and Proposal," 2022.

local cultural traditions, while Muhammadiyah focuses on charitable actions, including formal education and health initiatives. Essentially, both organizations exhibit a moderate attitude toward religious communities¹⁰⁵.

On the other hand, in the context of education, MAN (Madrasah Aliyah Negeri) tends to be more inclusive in accepting diversity compared to SMAN (Sekolah Menengah Atas Negeri)¹⁰⁶. Furthermore, multi-religious communities, through the understanding of fiqh (Islamic jurisprudence) of tolerance, even drawing from the classical thoughts of Imam al-Ghazali in three Southeast Asian countries¹⁰⁷, popularize religious moderation with ideas that reject extremism and intolerance, as seen in the Wahhabi movement¹⁰⁸. These examples demonstrate that comparable values and epistemes can serve as a mirror for understanding how religious moderation in Indonesia presents a non-uniform face. If all of this exists in existential practical actions, then there are certainly fundamental values and epistemic foundations that need to be explored further.

Conclusion

Understanding the discourse and social movements of religious moderation in Indonesia recently relies on efforts to seek justification and legitimacy for both the sources of teachings and the ideas regarding religious moderation. The majority of these discourses arise both deductively and inductively from authoritative religious sources. The same is reflected in the social movements of religious moderation within academic institutions, the state, and the involvement of religious social organizations. All these efforts resonate with the notion that religious moderation is the most appropriate religious action according to the sources of religious law and the context of a pluralistic society. However, when asked whether religious moderation means religious ethics, the epistemology of religion, or the actualization of religion, such questions are difficult to answer. Why? Because the discourse and social movement of religious moderation, as reflected in the data above, indicate a lack of literature. The richness of literature would strengthen the foundation, history, development, and dialectics of the concept. Without a strong basis, there emerges a perception that moderation is a singular concept. For the reasons stated above, the discourse and social movement of religious moderation remain shallow because, until now, the understanding of religious moderation has not been based on adequate scholarly spirit.

¹⁰⁵ Mohammad Akmal Haris, Adang Djumhur Salikin, and Jamali Sahrodi, "Religious Moderation among The Nahdlatul Ulama and Muhammadiyah," *International Journal of Social Science And Human Research* 06, no. 01 (2023): 479–86, <https://doi.org/10.47191/ijsshr/v6-i1-63>.

¹⁰⁶ Ning Ratna Sinta Dewi and Khairil Fazal, "Comparative Analysis of Religious Moderation and Inclusivity in SMAN 2 and MAN Tanjungpinang," *Jurnal Sosiologi Agama Indonesia (JSAI)* 5, no. 2 (2024): 311–23, <https://doi.org/10.22373/jsai.v5i2.4536>.

¹⁰⁷ Kurnia Muhajarah and Moh Erfan Soebahar, "Fiqh of Tolerance and Religious Moderation: A Study towards Indonesia, Malaysia, and Thailand," *Cogent Arts and Humanities* 11, no. 1 (2024), <https://doi.org/10.1080/23311983.2024.2303817>.

¹⁰⁸ Ulyan Nasri and M. Tabibuddin, "Paradigma Moderasi Beragama: Revitalisasi Fungsi Pendidikan Islam Dalam Konteks Multikultural Perspektif Pemikiran Imam Al-Ghazali," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 4 (2023): 1959–66, <https://doi.org/10.29303/jipp.v8i4.1633>; Jamaluddin Jamaluddin, "Implementasi Moderasi Beragama Di Tengah Multikulturalitas Indonesia (Analisis Kebijakan Implementatif Pada Kementerian Agama)," *AS-SALAM Jurnal Ilmiah Ilmu-Ilmu Keislaman* 7, no. 1 (2022): 1–13, <https://journal.stai-yamisa.ac.id/index.php/assalam/issue/view/10>.

As a result, this movement risks losing its identity in the future. Essentially, such epistemic awareness needs to be strengthened and emphasized, and further exploration is required.

The discourse and social movement of religious moderation in Indonesia possess social and political strength and have even become mainstream across various segments of society due to the support of affirming religious understanding, as well as societal support stemming from Indonesia's pluralistic existence, and state support through budgeting for the benefits of stability. However, the aforementioned movement still lacks a solid epistemic foundation. Therefore, it is necessary to strengthen the epistemic side by building a genealogy of epistemic reasoning in religious moderation, making it historically robust and genealogically dynamic.

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