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Moderation Religion in the Era Society 5.0 and Multicultural Society: Studies Based on Legal, Religious, and Social Reviews

Sulaiman

Sriwijaya State Buddhist College, Indonesia

Ali Imran

UIN Walisong Semarang, Indonesia

Bachtari Alam Hidayat

Universitas Tamansiswa Palembang, Indonesia

Saepudin Mashuri

UIN Datokarama, Palu, Indonesia

Reslawati

Badan Riset Inovasi Nasional (BRIN), Indonesia

Fakhurrrazi

IAIN Langsa, Aceh, Indonesia

Abstract--The government is mainstreaming the strengthening of religious moderation (MB), which is one of the national priority programs. Religious moderation is a perspective, attitude, and practice of religion in common life, by embodying the essence of religious teachings that protect human dignity and build the common good, based on the principles of fairness, balance, and obeying the constitution as a national agreement. People need to know that religious moderation is a way together, religious people, to protect Indonesia. Of course, they do not want to suffer the fate of their brothers and sisters in a country where people's lives are chaotic, and even their country is threatened with disbandment, due to socio-political conflicts with different religious interpretations. Therefore, multicultural society must learn from existing experiences. The purpose of this study is to describe moderation in religion in the era of society 5.0 and multicultural society: studies based on legal, religious, and social reviews. This research is a qualitative research with

descriptive method. The approach used is a phenomenal approach, while the data collection technique uses observation, interviews, and distribution of questionnaires. Data is collected by collection and selection. The processed data is interpreted based on socio-multicultural techniques. Based on the results of the study indicate that moderation in religion includes (1) the essence of religious moderation: as fundamental to understanding religion in the wider society, (2) religious moderation in the context of locality, (3) religious moderation in national context, and (4) religious moderation in the context of global humanitarian civilization.

Keywords---era Society 5.0, moderatio, multicultural society, religion, social review.

Introduction

As we know that society is the unity of human life that interacts according to a certain system of customs that is continuous, and which is bound by a sense of shared identity. All community members are human beings who live together, living together can be interpreted the same as living in a social order and this situation will be created when humans have relationships (Almedom, 2005). A people who live here in Indonesia, where Indonesia is a unitary state (Fitzpatrick, 2007; Feber & Christover, 2021). There are many races, ethnicities, cultures, and languages. As Indonesian people, we are required to always uphold the value of unity and integrity by respecting every tribe that exists. So that the Indonesian people are dubbed the multicultural society (Banks, 1997); Axelson; Burayidi.

Multiculturalism has two sides, namely positive and negative sides. The positive side can strengthen unity and the negative side can cause division. For example the positive side in Yogyakarta (Rachmawati et al., 2014). There the people are multicultural and can live side by side in harmony (Josefová, 2014). In Yogyakarta there is Prambanan as a place for Hindus, Borobudur as a place for Buddhists, and in the surrounding area there is also a Muslim community (Zapata-Barrero, 2006). In Yogyakarta also established a large Islamic organization, namely Muhammadiyah (Baidhawiy, 2015). In addition, Yogyakarta is dubbed the city of education because there are many schools and colleges where students come from all over Indonesia. Indonesia was formed based on a sense of togetherness, with a diverse background of ethnicity, culture, nation and skin color. In Indonesia, there are three values that have been embedded in the community (Allen-Mearns et al., 2011), namely moderation, tolerance, and dialogue which are still maintained to deal with matters of a violent nature. In dealing with violence or crime, there are two approaches, namely law, but more cultural and religious approaches.

Minister of Religion Yaqut Cholil Qoumas gave a lecture to participants of the Regular Education Program Force (PPRA). On that occasion, Yaqut delivered the material "Increasing Community Tolerance in Maintaining National Unity and Unity in the New Normal Era". "Diversity is God's will," Yaqut said. Yaqut further said that God really wants humans to be diverse and not all the same. "The

essence of religious teachings is to humanize humans. Religious understanding is called excessive and extreme if it denies human values in the name of religion," explained Lukman Hakim Saifuddin at the Coordination Meeting and Acceleration of the Implementation of the Religious Moderation Program (Kawangung, 2019; Sismanto, 2021; Wulandari et al., 2021).

Indonesia is a country with ethnic, ethnic, cultural, linguistic and religious diversity (Kipp, 1996; Cole, 2010; Van Klinken, 2003). Based on these facts, Yaqut emphasized that all religious adherents have the right to embrace their religion and hold the view that their religion is the true and good religion. However, on the other hand, every religious adherent must also respect the rights of followers of other religions who also hold the view that the religion they adhere to is the true and good religion. "Our strong belief in religion and the belief that we believe in is limited by the strong beliefs held by people of other religions," said Yaqut. This must be faced with tolerance and mutual respect (Meyer et al., 2010).

In the context of this diversity, a moderate religious approach is needed. Religious diversity is not really an issue that needs to be too much to worry about, said (Jodock, 2011). With the creation of tolerance and harmony, continued Yaqut, each religious community can treat others with respect, accept differences, and live together peacefully. The moderate attitude and understanding of religion has been well exemplified by the founders of our nation (Hordern, 2016; Nelson et al., 2002). The founders of the nation agreed on the existence of a state basis of Pancasila, the Unitary State of the Republic of Indonesia, the 1945 Constitution, and Bhinneka Tunggal Ika which guides the life of the nation and state. The current clergy agree that the state's foundation must be preserved as well as possible. This commitment may not be the best, but it is the most suitable for the highly multicultural Indonesian nation (Nakaya, 2018).

On that occasion, Yaqut also invited all PPRA 62 participants to work together to prevent the emergence of groups that do not respect national commitment and feel that they are the most meritorious and possessive group. "No community should be anti-other community," said Yaqut. Freedom of religion as guaranteed in the national commitment, of course, requires an attitude of tolerance and respect for others as they are. According to Borges et al. (2019), the movement to knit tolerance and respect for differences must continue to be developed by bringing up interfaith dialogues and solidarity without boundaries must be pursued through symbols of harmony and tolerance in various regions.

Therefore, religious moderation becomes very important because the tendency to practice religious teachings that are excessive or exceeding limits often leaves one-sided truth claims and thinks they are the most correct while others are wrong (Azis et al. 2021). Practicing religious moderation in essence also maintains internal harmony among religious believers so that the living conditions of the nation remain peaceful and life runs harmoniously. Would like to invite all participants to participate in mainstreaming religious moderation for the sake of a developed and dignified Indonesia (Manshur & Husni, 2020).

Strengthening religious moderation is one of the main indicators as a efforts to build the culture and character of the nation. Religious moderation too become

one of the priorities in the Medium Term Development Plan National (RPJMN) 2020-2024 Ministry of Religion. In context Indonesia, religious moderation can be used as a strategy culture to care for a peaceful, tolerant and respectful Indonesia religion. Moderation Religion is a way of living in harmony, mutual respect, maintain and tolerate without having to cause conflict because of the differences. By strengthening religious moderation, it is hoped that so that religious people can position themselves appropriately in society multireligious, so that there is social harmonization and balance of life social (Fukuda, 2020; Barrett et al., 2021).

The condition of religious life in Indonesia today is colored by the existence of differences in religious beliefs, which in turn builds grouping of people based on the adherents of that religion. Condition Religious life in Indonesia is also marked by various social factors and culture (Nurhartanto, 2017), such as differences in the level of education of religious adherents, differences in socio-economic levels of religious adherents, different backgrounds cultural background, as well as ethnic and regional differences of origin (Hefner, 2010). Therefore, religious moderation can be used as a middle ground in the midst of diversity religious (Arifinsyah et al., 2020).

The face of religious moderation appears in the harmonious relationship between religion (Islam, Hinduism, Buddhism and Christianity) and local wisdom (local value) Indonesia (Anshori et al., 2021). This local wisdom as the cultural heritage of the archipelago, can juxtaposed in parallel so that between the spirit of religion and cultural wisdom go hand in hand, do not negate each other (Carolina, 2014). According to Yunus & Hanafiah (2020), as Head of the Center for Literature Research, Religious Treasures and Management Organizations that religion and culture strengthen nationality and Indonesian diversity. Ulama and religious leaders also participate in initiated the establishment of Indonesia in the unity and harmonization of religions and culture. Various questions of fiqh or interpretation of life are answered and integrated into the culture. Religion comes to crown local culture, doesn't it? crush or contradict it (Ching, 1993).

Efforts to strengthen religious moderation can make ritual traditions religion as a strengthening of the relationship between religion and tradition and culture local community. Religious ritual tradition is an expressive dimension from a religion that has been passed down from generation to generation. Religious ritual traditions can be managed as a cultural medium that can be a means of spreading national values of tolerance-based religious moderation, national solidarity and equality (Ministry of Religion, 2019). Apart from that, Tradition religious rituals contain moral messages of cultural religious moderation which can be the foundation of inter-religious harmony. Ritual tradition religion is also an asset of the wealth of the nation's cultural treasures contains cultural values, local wisdom and national character identity. As stated in Law No. 5 of 2017 concerning Cultural Advancement, that ritual traditions are one of the 9 (nine) object of cultural advancement.

Efforts to promote culture are aimed at developing noble values of the nation's culture; enriching cultural diversity; strengthen the unity and integrity of the nation; and preserve heritage culture. On the other hand, Indonesia, apart from

its culture, is full of values religion, also has diversity in culture which is an identity its people. Cultural acceptance in religion gives birth to expressions diverse culture too (Muhsyanur, 2020). With the diversity of Indonesian society, especially in terms of religion and culture, on the one hand it provides potential for the wealth of Indonesian cultural treasures, but on the other hand it also has potential disharmony. Therefore, apart from being religious, the community also expected to be harmonious in the differences that exist.

In this context, the Research and Development Center for Literature, Religious Treasures and Organizational Management sees that religious ritual traditions can be used as a medium for delivering and strengthening religious messages to its people. Religious ritual traditions can also be used as a means of cultural approach in the context of strengthening religious harmony. In addition, by revealing and interpreting the values in a religious ritual traditions become a big capital in caring for our Indonesianness.

Method

The method used in the study of religious moderation in religious syncretism: the study of religious ritual traditions is qualitative descriptive. While the approach used in the research. This is a phenomenological approach and social construction. Approach Phenomenology is a method for understanding other people's religions in neutrality perspective, and using the person's preferences to try to reconstruct in and according to people's experiences the other (Moleong & Edisi, 2004). The phenomenological approach is used to observe various kinds of religious traditions that are thought to contain elements of syncretism. Phenomenon- These phenomena include religious practices, teachings, readings, characters and others (Rosramadhana et al., 2021). Phenomenological approach too describe or express religious phenomena in the form of activities, traditions and religious symbols. Describe and interpret what is experienced by religious adherents, what felt, said and done and how the experience meaningful to him (Aspers, 2009).

While the social construction theory in Berger's idea presupposes that that religion as part of culture is a human construction (Marmot et al., 2012). This means that there is a dialectical process when looking at the relationship between society and society religion, that religion is an objective entity because it is outside the self man. Thus religion, religion undergoes a process of objectivation, such as when religion is in the text or becomes a system of values, norms, rules and so. The text or norm then undergoes an internalization process into the individual, because religion has been interpreted by society to be the guide (Basir et al., 2022). Religion undergoes a process of externalization because it become a reference for norms and values that function to guide and control community action (Berger, 2015; Berger, 2014).

The data collection techniques in the study are interviews, observation and collection of library data. Interview conducted can be directed and undirected. In the first stage, interviews were conducted not directed, carried out in a relaxed manner by providing opportunities for informants as much as possible to provide the information asked. This interview is important in the first stage of the

research because with provide general information, often the informants unexpected information, which will not be known if done by means of targeted interviews.

After getting an overview of the form of the ritual/ceremony religion to be studied, then the second form of interview is used, namely, targeted interviews. In compiling this list of targeted interviews, submitted to each researcher in the field with consider the form of the ritual tradition to be studied. As for the aspects that. The questions asked were the reasons for the use of the place, the reasons for the selection the time of the ceremony, the reasons and functions of the use of objects and ceremonial equipment, who leads the ceremony, and who people who follow these religious rituals. Last can be asked what are the values of religious moderation found in practice? religious ritual syncretism (Wijaya, 2016).

The second way is by observation or observation. This observation used to see the traditions of religious ceremonies, from the outside to the inside and describe exactly what it looks like. Observable things are (1) the physical environment in which a form of religious ceremony is performed; (2) social environment a form of religious ceremony; (3) the interaction of the participants a form of religious ceremony; (4) show the form of religious ceremonies itself; and (5) the period or time of the form of the religious ceremony. After all data is collected and analyzed, then next presented in a research report. This report consists of introduction, description of the socio-cultural background of the research area where religious ceremonies became the focus of research, a description of the ritual tradition itself, and then an analysis of the practice of syncretism, especially Islam in Indonesia these ritual traditions and the values of religious moderation contained in the religious ceremony. In the description of religious ceremonies, of course only part or all of the religious ceremony, which should be transcribed. This transcription can be evident in the analysis- analysis and proof in the section on cultural and religious values in the religious ceremony (Rinartha et al., 2018).

To get research data, the researchers used in-depth interviews, participant observation, and documentation studies. In this study, the authors use an extension of participation, persistence observation and triangulation of theories and interviews to determine validity research is to use several different perspectives to interpret the same data. The concept used is not only using the concept of communication with a focus on group communication and religious ceremonies as the main study of this research and used concepts of indigenous communities, religious ceremonies and syncretism.

Discussion

According to Rutledge (1982) & Vertovec (2016), every individual who adheres to any religion, ethnicity, culture, religion, and political choice must be willing to listen to each other. In addition, religious adherents need to learn from each other to practice the ability to manage and overcome differences in religious understanding between them, because the essence of religion is to maintain human dignity and religious moderation is to restore the essence of religion. Religious moderation should be our strategy in caring for multicultural Indonesia (Kulik, 2016; Liu, 2007). At one time, for example, there were religious people who

clashed their religious views with local cultural rituals such as sea alms, cultural festivals, or other cultural rituals. At other times we are preoccupied with refusing to build a house of worship in an area, even though the terms and conditions are not problematic. Because the majority of the people in the area didn't want it, the people started fighting.

In religious moderation, we are required to improve the quality of science and always act to protect reason and mind and always act fairly and maintain a balance in religious tolerance, because religious moderation seeks to create a tolerant, harmonious and peaceful Indonesia. Still according to [Van der Veer & Vertovec \(1991\)](#), today's social challenges are where life is full of data/information, we are faced with complicated choices in the post-truth era, so that many people are assisted by information technology which can lead to the degradation of human values and social sense. Religious moderation exists to overcome the problems above. The relationship with institutional moderation universities must be realized by developing institutions to be modern but still able to strengthen Islamic roots and traditions. In addition, universities are required to create graduates who are qualified, competitive, mastering science and technology while still referring to Islamic values. As a nation whose society is very diverse, we often witness social friction due to different perspectives on religious issues. This can no doubt disrupt the atmosphere of harmony and peace that we all crave together.

The essence of religious moderation: as fundamental to understanding religion in the wider society

Religious moderation is a middle way of understanding and practice between tatharruf tasyaddud (extremely violent radical, extreme right) and tatharruf tasahhul (extreme underestimation, extreme left), between ifrath (too much) and tafrih (too lacking), between the exclusive extreme of the single truth and the extreme everything is true, between the outer extreme and the inner extreme, between the extreme absolutism and the extreme relativism, between the textual extreme that is too rigid and the contextual extreme that is too flexible.

In general, this religious moderation is used in the context of aqidah, sharia, and tasawuf morals. There are known as jabariyah and qadariyah, there are khawarij and mu'tazilah, there are embodied muwahhid and embodied mulhid, there are ahlus sunnah waljamaah and others. In the context of nationality, religious moderation is related to strengthening the consensus of the Pancasila ideology which is not a religious state and not a secular state but is free to carry out the teachings of their respective religions in a pluralistic national life.

Indicators of religious moderation in general are tawasuth (middle), tasamuh (tolerant), tawazun (balanced), i'tidal (consistent, firm and fair). In addition, there are also known indicators of shura (deliberation), musawah (egalitarian), islah (reform), aulawiyah (put priority), tathawwur wal ibtikar (dynamic and innovative), tahadhdhur (civilized). There are also indicators of khairiyah/afdhaliyah (the best choice is to take goodness that is in 2 extremes, ats-tsawabit wal mutaghayyirat (some are fixed and some have changed), at-ta'aqquli wat ta'abbudi (some are rational/not rigid and some accept it as it is),

al-muhafadzah 'alal qadiimish shaalih wal akhdzu bil Jadiidil Ashlah (maintain/improve old values that are still relevant and take/attempt new values that are more relevant).

Religious moderation in the context of locality

In some cases there is an understanding that rejects local wisdom absolutely. It is considered heresy that there is no example in religious teachings. There is also an absolute acceptance of local wisdom. In the context of religious moderation, it is known as 'urf ghairu syar'i, which is a tradition that is contrary to Islamic law. The term 'urf syar'i is also known, which is a tradition that does not conflict with Islamic law. In the context of religious moderation, local traditions that are contrary to Islamic teachings should not be used. While local traditions that do not conflict with Islamic teachings can be used, al-aadah muhakkamah (customs can be used as a reference for fiqh law), accommodates cultural locality, indigenization of Islam. There is the term local fiqh, local-based fiqh.

Reflecting on the strategy of walisongo's da'wah, it was carried out in a peaceful way, not by means of violence. Walisongo's da'wah strategy is carried out with a cultural approach. Today, many aspects of locality have become important research materials to be exposed to national and global levels. mish shaalih wal akhdzu bil Jadiidil Ashlah (maintaining/enhancing old values that are still relevant and adopting/striving new, more relevant values).

Religious moderation in national context

At the time of drafting the nation's ideology, there was a beautiful compromise between nationalism and Islamism. So a middle way was taken, namely the ideology of Pancasila, which is neither a religious state nor a secular state, but all religious adherents are free to carry out their respective teachings. Pancasila is considered the result of a compromise, darul mitsaq borrowing the term NU or darul 'ahdi wasy syahadah borrowing the term Muhammadiyah or nationalism monotheism borrowing Soekarno's term. There are also 4 pillars of nationality, namely Pancasila, the 1945 Constitution, Bhineka Tunggal Ika, and the Unitary State of the Republic of Indonesia. Religions function as a source of value, a moral source that substantially integrally characterizes the life of the nation and state, the state together. Basically all religions teach the values of harmony, rejecting intolerance. Likewise, the cultural character of the Indonesian people is friendly, likes to work together.

Today, with the nature of democracy, freedom of speech, the entry of transnational flows, information disclosure, for example social media. Everyone seems to be free to speak in the public space, as if people are free to share (public share), so that there is an information "war" that takes the form of public opinion (public opinion) and even post truth. Basically, each sect and group already has its own website, including moderate groups, but the situation becomes imbalanced when there are hoaxes that pit people against each other, slander, provocations, hate speech, and it's easy to disbelieve/mislead people. In order to get back in balance, it is necessary to check and recheck, criticize the source and

content, filter before sharing. It is also possible to add more aspects of moderate content.

Religious moderation in the context of global humanitarian civilization

It often happens that a human being is hated because of ethnic, religious, gender and other factors. What is often forgotten is that the side of a person as a human being who should respect each other is often forgotten, walled off by ethnic clothes, religion, gender and others. Whereas in Islamic teachings, humans are something that is highly glorified, *wa laqad karramnaa banii aadam*. At the same time, of course, we cannot tolerate LGBT cases on the basis of human rights, because they can demean human beings who are highly respected in religion. Various deviant behaviors deserve to be shunned with various approaches, so that a person can return to being a very glorified human being or can also save other humans from being infected with the deviant behavior earlier.

In religious moderation related to globalization, we can accept those that are in accordance with the nation's religion and culture and reject or filter wisely perspectives, value systems that are not in accordance with the nation's religion and culture, while preaching. Humans are social creatures, like to live together and like to work together in diversity. Likes to help each other, help each other, mutually benefit one another. Humans are basically brothers. The word *ukhuwwah* is related to the meaning of siblings. There are terms *ukhuwwah Islamiyyah*, *ukhuwwah wahaniyyah*, *ukhuwwah insaniyyah*. Religious moderation is a perspective on religious attitudes and practices in common life, by actualizing the essence of religious teachings that protect human dignity and build the public benefit based on fair, balanced principles, obeying the constitution as the nation's agreement.

One of the scholars who elaborated a lot on moderation was Yusuf al-Qaradawi. He is a moderate Brotherhood figure and very critical of Sayyid Qutb's thoughts, which are considered to have inspired the emergence of radicalism and extremism and the notion that accuses other groups of being *thāghūt* or infidels (*takfiri*). He also revealed these 30 signs of moderation, including: (1) a comprehensive understanding of Islam, (2) a balance between sharia provisions and changing times, (3) support for peace and respect for human values, (4) recognition of religious, cultural and political plurality, and (5) recognition of minority rights.

However, Muslim intellectuals and observers use the word moderation more for the attitude or behavior of Muslims than for characterizing Islam. I am also more inclined to this usage, because of the word *ummatan wasathan* in QS. Al-Baqarah: 143 shows this understanding. In addition, Islam is one with the same basic source, namely the Koran and Hadith. If in reality there are various sects, schools and different political orientations, this is due to differences in understanding and religious attitudes in dealing with existing realities, both in their respective countries and internationally.

Because this moderation emphasizes attitude, the form of this moderation can also differ from one place to another, because the parties involved and the problems faced are not the same from one country to another. In Muslim-majority countries, the attitude of moderation at a minimum includes: acknowledging the

existence of the other party, having a tolerant attitude, respecting differences of opinion, and not imposing one's will by means of violence. This is based on the verses of the Koran, among others, respecting pluralism and the willingness to interact (Surah al-Hujurat: 13), religious expression wisely and politely (QS. al-Nakhl: 125), the principle of convenience according to ability (QS. al-Baqarah: 185, al-Baqarah: 286 and QS. al-Taghâbun: 16).

These basic criteria can actually also be used to characterize moderate Muslims in Muslim minority countries, although in practice there are still differences, especially regarding the relationship between religion and the state. In Muslim minority countries such as America, John Esposito and Karen Armstrong, as stated by Muqtadir Khan, describe moderate Muslims as people who express Islam in a friendly manner and are willing to coexist peacefully with followers of other religions and are comfortable with democracy and political separation and religion.

Indonesian Society in the Country The Unitary Republic of Indonesia has diversity, covers a wide range of ethnicities, languages, religions, culture, and social status. Diversity can become the "integrating force" that binds society but can be the cause the occurrence of clashes between cultures, between races, ethnic, religious and inter-life values. Cultural diversity (multicultural) is a natural event because of meeting various culture, interact variety individuals and groups by bringing behavior culture, have a different and specific way of life. Diversity such as cultural diversity, background family background, religion, and ethnicity are mutually interact in the Indonesian community. In horizontal communication between community, Mulyana said, the clash between tribes still take place in various regions, starting from just stereotypes and prejudices between ethnic groups, discrimination, to open conflict and inter-tribal massacres that took their toll soul (Mulyana, 2008).

Conclusion

Logically, the glory of religion cannot be enforced by degrading human dignity. Nor can the moral values of religion be realized in a way that is contrary to the goals of the general benefit. Likewise, the essence of religion cannot be taught by violating legal provisions that have been mutually agreed upon as a guide for social and state life. People need to know that religious moderation is the way we, religious people, protect Indonesia. We certainly don't want to suffer the fate of our brothers and sisters in a country where people's lives are chaotic, and even the country is in danger of disbanding, due to socio-political conflicts with different religious interpretations. We must learn from the existing experience.

Diversity, in any field, certainly creates differences, especially those related to religion. And, it must be admitted that these differences, especially sharp and extreme ones, always raise the potential for conflict. If not managed properly, potential conflicts like this can lead to extreme attitudes in defending the different interpretations of the truth claims of each group. Whereas in terms of religious interpretation, the One Who Knows the true Truth, is only God. Often the differences that are contested are actually limited to the truth of religious interpretations produced by humans, not the essential truth which is the essence

of religion itself which is desired by God Almighty. Conflicts with different backgrounds in claiming the truth of religious interpretations, of course the destructive power will be even more powerful, because religion is closely related to the deepest and furthest emotional recesses in the soul of every human being.

That is why religious moderation is important in Indonesia. It can be a solution to create harmony, social harmony, while maintaining freedom in carrying out religious life, respecting the diversity of interpretations and different views, and not being trapped in extremism, intolerance, and violence in the name of religion. The so-called moderates are not people who are shallow in their faith, not people who take religious guidance lightly, nor are people who are extreme liberals. Moderate people are those who are pious, adhere to moral values and the essence of religious teachings, and have an attitude of patriotism, tolerance, anti-violence, and are friendly to local cultural diversity.

The spirit of religious moderation is to find a meeting point between the two extreme poles of religion. On the one hand, there are followers of extreme religions who believe in the absolute truth of one interpretation of religious texts, and then consider those who have a different interpretation to be wrong. On the other hand, there are also religious people who in extreme ways ignore the sanctity of religion, or sacrifice basic beliefs of their religious teachings in the name of tolerance for followers of other religions. These two extremes need to be moderated.

Religious moderation is a shared responsibility. Religious moderation is unlikely to succeed in creating harmony if it is only carried out by certain individuals or institutions such as the Ministry of Religion. We need to work together and hand in hand, starting from the wider community, education activists, religious organizations, media, politicians, the world of bureaucracy, and the state civil apparatus. So, religious moderation is the glue between religious spirit and commitment to the nation and state. Rest assured that for us, for the Indonesian people, religion is essentially Indonesian and being Indonesian is essentially religion. We must use religious moderation as a means of realizing the benefit of religious and national life that is harmonious, peaceful, tolerant, and obedient to the constitution, so that we can truly achieve our common goals towards an advanced Indonesia. For that, through religious moderation, let us safeguard the unity and integrity of the Republic of Indonesia, which has been fought for with great sacrifice, including by religious leaders and people, our heroes.

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