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Al-Qur'an solutions in internal and external moderation of religious people in Indonesia

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ABSTRACT

This study aims to find out the religious moderation teachings of Nahdlatul Ulama (NU) and Muhammadiyah in the concept of Nusantara Islam and Progressive Islam and its relationship with the verses of the Qur'an. The study employs a qualitative-descriptive research approach, focusing on observable human behavior and using library research methods to gather primary, secondary, and tertiary materials. The research contributes by examining how these guidelines can be applied both within the Muslim community and in interactions with people of other religions. The results of the research show that, from outside Islam, the Prophet Muhammad brought the teachings rohmatan lil 'alamin. In addition, examining the role of interfaith dialogue in enhancing religious tolerance and cooperation could provide insights into overcoming existing challenges.

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INTRODUCTION

Indonesia, as the country with the largest Muslim population in the world, has a rich religious diversity (Hasan, 2017). In this context, the importance of moderation in religion is essential to maintain national harmony and unity (Asmuni, 2018). The Qur'an, as the holy book of Muslims, provides guidance and solutions on how religious people should be moderate, both in the internal and external contexts. There are six major religions living in Indonesia, Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. In addition, there are also several minority religions and local beliefs. The plurality of Indonesia is a gift from God that should be thanked and needs to be cared for wholeheartedly. This needs to be done so that plurality does not become a disaster for the Indonesia nation. But on the contrary, it becomes a soothing oasis for all the nation's children.

Religious Moderation is a way of view, attitude and behavior of religion that always takes a position in the middle, always acts fairly, and is not extreme in religion. The government, in this case the Ministry of Religious Affairs, considers strengthening religious moderation as a strategic effort in maintaining the integrity of the nation. As a pluralistic country, the perspective of religious moderation is highly regarded as an effort to maintain national harmony and sustainability. The terminology of religious moderation is often identified with wasathiyah in Islam, but the principles of religious moderation are found in the teachings of every religion, because in fact religious teachings always want peace, justice, and maintaining human values. This is important to understand as knowledge that the essence of every religious teaching is in line with the principles of religious moderation (Amri, 2021).

In this regard, there needs to be active involvement from all components of the nation to maintain religious harmony. One of them needs to be done by civil servants of the Ministry of Religious Affairs. This is in accordance with one of the functions of ASN employees contained in Law Number 5 of 2014 concerning the State Civil Apparatus, namely as the glue and unifier of the nation so that the Decree of the Minister of Religion no. 93 of 2022 concerning Guidelines for the implementation of strengthening religious moderation for civil servants of the Ministry of Religion contains, and the Strengthening of Religious Moderation can be followed by Non-Civil Servants of the Ministry of Religion and/or the community.

In the context of Indonesia, religious moderation is often divided into two views: internal moderation and external moderation. Although the Qur'an is a fundamental and consistent source of Islamic teachings, its interpretation and application in certain social and cultural contexts, such as in Indonesia, can vary. There are many institutions and organizations that actively implement the principles of internal and external moderation

of religious people in Indonesia. Some of the implementers of internal religious moderation are Nahdlatul Ulama (NU), NU is known for its traditional approach in understanding Islamic teachings. They emphasized the importance of moderation in worship and morality, as well as distancing themselves from radical ideas, Muhammadiyah As one of the largest Islamic organizations in Indonesia, Muhammadiyah emphasizes education and the application of moderate Islamic teachings among its members, the Government of the Republic of Indonesia.

The government, through the Ministry of Religious Affairs, provides balanced religious education in schools and madrasas. MUI often issues fatwas or opinions on Islamic law related to various issues, including issues related to religious moderation, Religious Education Institutions, educational institutions such as Islamic boarding schools, madrasas, and universities play an important role in teaching the principles of moderation to the younger generation. Civil organizations that focus on education and community empowerment to understand and apply the principles of moderation in daily life.

Institutions that implement External Moderation include, NU is active in dialogue between religious communities and promotes harmony between religious communities in Indonesia., Muhammadiya, through various social and educational activities, Muhammadiyah seeks to build good relations with other religious groups. The Government of the Republic of Indonesia through the Ministry of Religious Affairs is active in promoting inter-religious harmony through various policies and programs.,The Indonesia Ulema Council (MUI), MUI is also involved in inter-religious dialogue and other efforts to promote harmony., Religious Education Institutions,Many of these educational institutions are also active in inter-religious dialogue activities and interfaith cooperation., Civil Organizations These organizations are often involved in efforts to promote inter-religious harmony and interfaith cooperation. In addition to the institutions above, there are many other organizations and groups in Indonesia that are committed to implementing the principle of religious moderation, both in internal and external aspects (Naskheen & Raharjo, 2022).

This study aims to find out the religious moderation teachings of Nahdlatul Ulama (NU) and Muhammadiyah in the concept of Nusantara Islam and Progressive Islam and its relationship with the verses of the Qur'an. The research contributes by examining the Al-Qur'an's teachings on moderation, focusing on how these guidelines can be applied both within the Muslim community and in interactions with people of other religions. This exploration aims to provide insights into fostering balanced and harmonious relationships, promoting tolerance and understanding in a multi-religious context.

METHOD

This manuscript is based on an extensive literature review, incorporating sources such as books, journal articles, and other relevant publications on Religious Moderation and qualitative research. The study employs a qualitative-descriptive research approach, focusing on observable human behavior and using library research methods to gather primary, secondary, and tertiary materials. Historical studies are also included to examine past events and the evidence of historical relics. The research heavily relies on primary data from scientific journals published in the last decade, while secondary data includes various media sources and documents relevant to the theme under investigation. Additionally, the manuscript references scientific articles, official documents, and online sources to complement the primary and secondary data.

Data collection is conducted through documentation studies, where existing documents are analyzed to provide insights into the research topic. The data analysis technique used is content analysis, which focuses on the actual content and internal features of media, allowing researchers to study human behavior indirectly through communication forms such as textbooks, essays, and media articles. This analysis aims to describe and draw conclusions about the content of the text by objectively and systematically examining certain messages within the context of when and how the text was created. The content analysis method provides a comprehensive understanding of the author's perspective and the societal conditions at the time the text was written.

RESULTS AND DISCUSSION

In the results of the research and the results of the discussion, the definition of internal and external Religious Moderation of religious people in Indonesia Internalization of values, Religious Moderation which includes Definition, Value of Moderation, Sources of ModerationThe concept of moderation initials moderation challenges and solutions of the Qur'an in internal and external moderation of religious people in Indonesia.

The implementation of moderation carried out by various Islamic organizations, religious leaders and the Ministry of Religious Affairs, local governments, educational environments and the community with the formation of an implementation team through the Ministry of Trade and book guides, the workshop is to strengthen Religious Moderation and Challenges Strengthening religious moderation in the discussion will also

be discussed more systematically regarding differences of views regarding the Qur'an in the context of internal and external moderation of religious people in Indonesia

Internal Moderation and External Moderation of Religious Communities in Indonesia

In the context of Indonesia, religious moderation is often divided into two views: internal moderation and external moderation. Although the Qur'an is a fundamental and consistent source of Islamic teachings, its interpretation and application in certain social and cultural contexts, such as in Indonesia, can vary. The following are the differences in views on the Qur'an in the context of internal and external moderation of religious people in Indonesia

Internal Moderation of Islam as a Religious Ummah

Focus on how Muslims themselves understand and practice Islamic teachings in their daily lives. Emphasizing the deepening of the understanding of the correct and balanced teachings of Islam, as well as avoiding practices that are considered to deviate from the main teachings of Islam. In the context of the Qur'an, internal moderation means understanding the verses of the Qur'an in depth, avoiding narrow or extreme interpretations, and applying them wisely in the context of modern life. Emphasizes the importance of a good and balanced religious education, as well as the need to return to the original sources (the Qur'an and Hadith) in order to gain a correct understanding.

External Moderation of Religious Believers

Focus on how Muslims interact with other religions in Indonesia.Emphasize interfaith harmony, mutual respect, and avoiding religion-based conflicts. In the context of the Qur'an, external moderation emphasizes verses that speak of tolerance, harmony, and peace among religious people. Recognize and respect the cultural and religious diversity that exists in Indonesia and ensure that Islamic interpretations and practices do not conflict with the values of pluralism and tolerance. While the Qur'an remains consistent, its interpretation and application can differ depending on the social, cultural, and historical context. In Indonesia, with a rich background of cultural and religious diversity, religious moderation is very important to ensure harmony and peace among religious communities.

Internal Moderation of Religious Communities

The Concept of Internal Moderation in the Qur'an

Internal moderation refers to how a person practices his or her beliefs and worship personally, maintains a balance between this world and the hereafter, and distances oneself from extremism in religious understanding and practice (Asmuni, 2018). The Qur'an emphasizes the importance of moderation in worship and morality. One verse that reflects this concept is: "Do not turn your face away from man (for pride) and do not walk on the face of the earth haughtily. Indeed, Allah does not like people who are proud and proud of themselves." (QS. Luqman: 18). This verse shows that one should live life with humility and not exaggeration.

Implementation of Internal Moderation in Indonesia

In Indonesia, the concept of internal moderation has been applied by many religious people through various ways. One of them is by conducting religious studies that emphasize the importance of a moderate attitude in worship and morality. Religious organizations such as NU (Nahdlatul Ulama) and Muhammadiyah have long taught the principles of moderation to their members. In addition, religious education in schools also emphasizes the importance of moderation in religion (Sulaiman, 2020).

The government, in this case the Ministry of Religious Affairs, considers strengthening religious moderation as a strategic effort in maintaining the integrity of the nation. As a pluralistic country, the perspective of religious moderation is highly regarded as an effort to maintain national harmony and sustainability. The terminology of religious moderation is often identified with wasathiyah in Islam, but the principles of religious moderation are found in the teachings of every religion, because in fact religious teachings always want peace, justice, and maintaining human values. This is important to understand as knowledge that the essence of every religious teaching is in line with the principles of religious moderation.

In its implementation, Islamic moderation is carried out in several activities, including:

1) The awareness activities carried out based on the letters of the Ministry of Trade in 2019, 2020, 2021 and 2022, which are SOPs for the implementation of religious moderation through Islamic religious education to schools from elementary to higher education and Islamic boarding schools.
2) Conducting tarinning training activities, workshops at the regional level, both within the Ministry of Religion employees to the district and sub-district areas (KUA) and sub-districts.
3) Through the seminar of religious moderation
4) Through community organizations such as NU, Muhammadiyah, and other unions.
5) Through the Indonesia Ulema Council

6) Public and private schools.
7) The recitation assembly in the group of mosque worshippers and the Islamic community in general.
8) Education in an Islamic family environment.
9) It is found in the journal literature that character formation is the key for individuals or groups to practice internal moderation of religious people.
10) Internalizing Moderation Values

It is related to the verses of the Qur'an, namely upholding a peaceful attitude (Al Baqarah: 143), helping (Al-Maidah: 2), and obeying the leader (Annisa 59). Third, the symbol of religious moderation of NU and Muhammadiyah is more oriented to the value of plurality in accordance with the plural Islamic context in Indonesia so that it is not contrary to the content of QS. Al-Hujurat Verse 13. This research can be used as a means of expanding views so that people think smarter and clearer, as well as avoid acts of violence that are contrary to Wasathiyah values (Naskheen & Raharjo, 2022).

Through other qualitative descriptive research methods with a historical analytical approach, this study produces a conclusion about the foundation of religious moderation initiated by Hasyim Asy'ari by following the creed of Ash'ariah, inclusive NU Islam, which is now called Islam Wasathiyah or religious moderation. The religious moderation movement in the NU body is integrated in several ways, namely by accepting one of the Four madzhabs, following the thinking of Akidah asy'ariyah, finalizing the pattern of relations between Islam and nationality, and habituating interreligious dialogue. In addition, the value of NU's moderation is manifested in the attitude of Tasāmuh, tawasuth, tawāzun and the synergy of the Trilogy of ukhuwah (Islamiyah, Insaniyah, Wathaniyah). With a moderate tradition, NU plays a very important role in caring for the plurality of the Indonesia nation. Based on this study, the author recommends to the next researcher to improve it with a case study model so that more objective research observations are found. For the younger generation or the next generation of the nation to always take care of Indonesia's diversity by adopting inclusive thinking as exemplified by NU so as to keep away from the threat of radicalism and disintegration of the Indonesia (Fuadi, 2022).

In addition, it is known that the majority of NU organizational groups are individual education through Islamic boarding schools, while Muhamadiyah has school education from the kindergarten level, elementary school, junior high school<high school to the university level.

Challenges and Obstacles

Although many efforts have been made to implement the concept of internal moderation, there are still some challenges and obstacles faced (Asmuni, 2018). One of them is the existence of radical ideas that tend to teach narrow and exclusive interpretations of religious teachings. This can result in the emergence of intolerance and extremism among religious people (Sulaiman, 2020). In addition, the lack of a deep understanding of religious teachings and the ease of being influenced by incorrect information on social media are also obstacles in implementing internal moderation.

Burhanudin Nandang in his dissertation dissertation discusses the perspective of the Qur'an regarding the prevention of destructive radical ideology by carrying out theocentric eduhumanist theory. This is based on the description of the Qur'an which clearly and firmly regulates human interesponsibility as a khalîfah on earth who is obliged to be a prosperous (Al-musta'mir), a khalîfah, a leader in virtue, and rejects all forms of corruption or behavior that goes beyond the limits.

Internalization of Moderation Values

Definition of Value Internalization

In this era of disruption, the issue of religious moderation among academics is something important to discuss, including education policy makers. One of the efforts to ward off radicalism and extremism is to internalize, Internalization itself means deepening, appreciating and mastering deeply through coaching and training. Meanwhile, etymologically, internalization according to KBBI means *"Appreciation"*. While in English *Internalization*, while in Arabic the value is interpreted as *Al-qiyamah*, which also means deepening and appreciation. Therefore, internalization is basically an effort to incorporate *knowing* and doing into being.

Meanwhile, in terminology, internalization is an effort to live and deepen values so that these values can be embedded in every human being. Because Islamic religious education is basically based on value education, there is a need for an internalization process (Nurdin, 2014). Instilling values in students needs a systematic stage or process in order to get maximum results. Internalizing values tries to integrate attitudes, beliefs and practices into a person.

According to Poerwardhain, internalization is the spiritualization of a value, doctrine or doctrine so that it becomes an awareness of the truth of the value implied in behavior. Then supported by Reber who said that internalization means the unification of attitudes in the individual's person, or the adjustment of new values, beliefs and rules in the individual.

Value is a belief as the basis of the foundation that is used as a foothold or handle in his life in the future, whether it becomes meaningful or vice versa, everything will be used as material for thoughts to achieve a goal. Value is a basic concept related to what is seen and seen as something of good value and desirable. According to Muhammad Alim, the definition of value, if juxtaposed with internalization, means that it is actually the process of putting a value fully into a person's heart so that the soul and soul move to be able to live based on the value of the teaching. Meanwhile, Mujib and Muhaimin said "Value is useful or practical and effective in the soul and actions of human beings objectively in society". Meanwhile, according to Kalidjernih, values are the process of individuals learning, understanding and binding themselves into doctrines, values or social norms in society. Thus, internalization of values means the process of instilling normative values that determine behavior according to the goals of an education system. According to Al-Ghazali, internalization in Islamic education is the strengthening of morals which is a trait that is embedded in a person, which can be judged good or bad, with the measure of science and religious norms (Sofanudin, 2015).

From several definitions according to experts that have been explained, the following conclusions can be drawn, the meaning of internalization is essentially a process of appreciation, planting a teaching, ideology, values, attitudes and beliefs from the surrounding environment so that it unites and becomes a guideline for knowledge and a benchmark for ideas or norms that affect a person's life or even have implications in daily behavior. Basically, the understandings by these experts have the same substance. In relation to values, according to researchers, internalization is an effort to insert values into the soul of an individual so that they are accepted by the individual and manifested in behavior in daily activities, one way to determine whether these values have been embedded through internalization is to look at their behavior.

Value Concept

Ethnologically valued, taken from the Latin word "valere" which has the meaning of valuable, valid, empowered, useful (Idris, 2017). In English "value", in Latin "velere", or in Old France "valoir" or value can be interpreted as useful, capable, empowered, applicable, useful and most correct according to the beliefs of a person or a group of people". In the great Indonesian dictionary Values are defined as qualities (things) that are important or useful for humanity or something that improves human beings. Basically, value is something that contains benefits and the value of truth to be used as a basis for belief.

Value is also an idea or concept of what a person thinks and is considered important in his life. Through values, it can determine an object, person, idea, way of behaving well or badly (Ristianah, 2020). Values are also a benchmark and principles for weighing or judging something about good and bad, useful or useless, commendable or reprehensible. This means that the behavior shown by each person will be a benchmark for good and bad. The manifestation of Islamic values must be able to be transformed and internalized in the life of society in general. Because, Islamic religious values are very influential in social life, it can even be said that without these values humans will live with a lower degree.

To implement and apply the above Islamic values, it is necessary to make efforts through Islamic religious education. Because education is a medium and activity to build a person's critical awareness, maturity, and independence. The Islamic religious education pursued by an individual is of course influenced by family life factors and the surrounding community. With education, it is hoped that it will be able to create an individual mentality and a culture of family life. Value instillation education is also a very important effort in the process of instilling Islamic values in individuals. It can start from family participation, where the family is the initial foundation of individuals before entering the school and community environment. as Islam teaches that education in the family is the first and main education that is most responsible for the physical and spiritual development of the individual. Parents must educate their children to avoid painful punishment (Ristianah, 2020).

Meanwhile, the value can be understood from each expert Milton and James, Zaim El-Mubarok, Chabib, Rusmin Tumanggor. In the opinion of some experts, value is basically a foothold, foundation or handle in carrying out behavior or actions that come from one individual to another with certain benchmarks or limitations as a handle. Values are also a behavior that contains essence or norms in a community or society, either in the form of conscience values, namely honesty, the value of togetherness, and other positive values.

Process and Stages of Internalization

To carry out the internalization process in order to become a character and appreciation of behavior, it is necessary to have a process or stages that need to be carried out. Internalization is not a matter of providing students with theoretical abilities so that they become comprehensible in a compliant manner, but the internalization process must achieve an overall and interconnected aspect. At the internalization stage, one of the stages proposed by Thomas Lickona's theory includes moral knowledge , *moral knowing*), moral feelings and moral behavior (moral action).

1) Moral Knowledge: In the morality of knowledge in Thomas Likona's view, there are six knowledge that can be related to the value of character in life, namely;

a) First, social awareness is increasingly rampant conflicts and noise in society as if living without any rules and respect, the moral decadence that occurs needs to be improved and become a shared responsibility in creating good moral values. The role of educational institutions and parents is very vital in shaping and providing an understanding of moral values, as for their responsibility, namely the need for an awareness process of the situation experienced or occurring. Second, the importance of understanding moral awareness as a solution to the problems that occur
b) Second, knowing moral values, knowledge of the importance of moral meaning in life by prioritizing appreciation, honesty, tolerance, respect, sense of responsibility, integrity, kindness, justice, discipline, and having a sense of empathy.
c) Third, the determination of perspective, the ability of oneself to understand seeing from various points of view and various perspectives with the approach of seeing the situation, understanding the mindset, of the existing problems. This effort was carried out as a step to find a way out of each problem.
d) Fourth, moral thought, Understanding that focuses on moral concepts that can be applied as a truth. "Acting or behaving in achieving good through the best possible way, acting by getting others to do the same under similar circumstances.
e) Fifth, Decision making, Decision making is basically a step that must be taken or done by a person when he is able to understand the aspects of values in a steady and mature life for the actions and behaviors that have been taken.
f) Sixth, knowledge of decisions, knowledge of one's own identity is very important in understanding character development. By understanding ourselves in depth, this allows us to know how our character and nature are. Because actually humans are born with a good nature, then it is carried over to the formation of character. Knowledge of identity will affect the awareness and strengths and weaknesses of the individual's character.

2) Moral feelings: An embedded feeling of empathy from a person towards an existing reality. Every human being who is born naturally will certainly have feelings and values such as honesty, fairness that will direct a person to moral behavior.
   a) Conscience, The feeling of guilt that arises from the human conscience will later form a consciousness. A mistake that was previously made will spontaneously whisper to the human conscience, basically the human conscience is always on the side and is in the right feeling.
   b) Self-esteem, self-esteem that will form an idea or thought about the meaning of an awareness of the importance of seeing oneself not as someone else. Positive self-awareness will form positive behavior and will treat a person also with a positive attitude and vice versa when a person has no self-esteem will find it difficult to appreciate others.
   c) Empathy, the ability to identify what comes out in depth, empathy is the value of feelings that are accompanied by actions. Empathy is also the ability to feel how to be someone else.
   d) Loving Good Things, good character will lead a person to be encouraged to do something good as well. A person who understands what he loves will usually be accompanied by good behavior, but good efforts are not enough as knowledge but also need to be accompanied by teachers, parents and relatives
   e) Self-control, self-control is an effort to understand, control, and control behavior in achieving certain goals. Self-control is very important to regulate one's behavior so that it avoids reprehensible behavior.
   f) Humility, basically humility is an act of attitude that always accepts and the essence of a person's character.[74] The humility inherent in man will lead to self-protection from evil and reprehensible traits.

3) Moral Actions
   a) Competence, moral competence as the ability to understand right and wrong and have a strong stance to think and behave in accordance with moral values. The theoretical approach that explains the development of moral competence is cognitive theory, developed by Piaget which focuses on understanding and understanding moral issues.
   b) Desire, When a person already has knowledge of moral meaning, he will have the desire to do. To be a good person, you need actions that prove it. Sometimes to be a good person you have to be able to go through and become emotional, you need the desire to think through all dimensions, you need the ability to resist temptation, resist, and resist, fortify and work on moral impulses
   c) Habits. From the above sequence of types, you already have knowledge and desire about the importance of morals, so the next step is to do and get used to it. As William Bennet is quoted

by Thomas Lickona as saying, "act in truth, loyally, courageously, kindly, and justly without being at all depressed by the opposite direction of action".

Meanwhile, according to Muhaimin, the internalization process and stages can also be carried out with the stages of Transformation, Value Transactions and Value Transiternalization. The stage of value transformation, namely teachers simply inform students of good values and bad grades, which is solely verbal communication, such as lying is a bad deed; b) the stage of value transaction, namely the stage of instilling values by conducting two-way communication or interaction between students and teachers is a mutual interaction. In this stage, the teacher not only presents information about good and bad values, but is also involved in implementing and giving the same response about those values, namely accepting and practicing these values; c) The transisternalization stage, this stage of transinternalization of this value is much deeper than just a transaction. In this stage, the educational appearance is faced by the students no longer on the physical side, but rather on their mental attitude (personality).[78 reviews]

Religious Moderation

Definition of Religious Moderation

The concept of moderation, known as "Washatiyah" in Arabic, encompasses values of balance, fairness, and taking a middle path, avoiding extremes such as violence, radicalism, and extremism. According to guidelines from the ABDISI DPP, nine principles form the foundation of religious moderation, including taking a middle way (tawassuth), fairness (i'tidal), tolerance, deliberation, maintaining goodness (ishlah), setting a good example (Qudwah), national unity (Muwathanah), non-violence (Al-Ala'unf), and acknowledging cultural customs (I'tiraf Bil 'Urf). These principles are essential for fostering moderation within the context of Islamic education and religious discourse.

M. Quraish Shihab emphasizes that moderation is not a passive or neutral stance, nor is it a simple middle ground, but a comprehensive approach requiring a deep understanding of Islamic sharia and the practical application of these principles. He argues that both extremes may mistakenly believe they embody moderation, highlighting the complexity and breadth of its meaning. Mahmud Arf similarly notes that moderation is a core characteristic of Islam, historically exemplified by the Prophet Muhammad, his companions, and subsequent generations of Muslims. The Quran reinforces this principle, asserting that there should be no compulsion in religion, and that moderation has always been central to Islamic teachings, contrasting with the more recent emergence of radical extremism, which remains a minority current.

The Purpose of Internalizing the Value of Religious Moderation

The goal of internalizing the value of religious moderation is to be the hope of all parties as a solution to overcome religious conflicts and the concept to be able to realize religious life within the framework of harmony and tolerance. However, to be able to realize these cold hopes is not easy. Therefore, several steps are needed as follows: 1) a good and correct understanding of religious teachings sourced from the Qur'an and asSunnah, especially a deep understanding of the substance of existing religious teachings; 2) being able to dialogue between knowledge and faith or between reason and revelation so that they are able to harmonize between the two; 3) upholding the values of justice, social humanity and freedom; 4) collaboration with experts in conducting tajdid or renewal while still relying on religious teachings; 5) building tolerance in the midst of differences by establishing good relations with all parties and circles; 6) strengthening unity and unity in the midst of differences; 7) Continue to preserve and take good care of the treasures of the thoughts of previous figures.

Religious moderation has two basic principles that are the basis for religious attitudes and behaviors. First, justice is the attitude and behavior to be impartial or biased, always on the side of the truth, put something in its place and give something according to its portion, in a sense, religious moderation is an attitude to always uphold justice and truth in religious life; Second, balance is an attitude to always commit to balancing between reason and revelation, between the world and the hereafter, between the text and the context, between the physical and spiritual and so on. Balance does not mean unprincipled but rather firmly means to have a stance and not lean towards one side.

Sources of Religious Moderation

The Association of Educational Communication Technology (AECT) defines learning resources as all resources, either in the form of data on people or objects that can be used to provide learning facilities (convenience) for students. Learning resources can be formulated as everything that can provide convenience to students in obtaining a number of information, knowledge, experience and skills in the teaching and learning process.

The Qur'an and the Hadith have been agreed by Islamic leaders that they are the main source and reference in referring to all the problems faced in all walks of life. This is done starting from the generation of the Prophet until anytime as long as Muslims are still living under the surface of this earth. Likewise, the issue

of religious moderation has recently been quite buzzing and echoing in various media, both print and electronic media. The word and term religious moderation does not come from Arabic which is the language of the Quran and Hadith, but a foreign word that has been absorbed into the Indonesian language. The question is whether the word religious moderation is found in the Qur'an and hadith, both of which are the main sources of Muslim holding in the world?

The answer is that the Quran and Hadith are not a dictionary of terms but a guideline for human beings. What is presented by the Qur'an and hadith is not the words but the substance and meaning that must be sought, and explored by its adherents and then developed for the benefit of human life according to place and time, this is where the dynamism of Islamic teachings lies

The Qur'an as the holy book of Muslims has an important role in shaping the attitudes and behaviors of its people. In the context of moderation, the Qur'an teaches Muslims to always be fair, middle, and stay away from extreme attitudes (Asmuni, 2018). One of the verses that emphasizes this principle is (QS. Al-Baqarah: 143). This verse shows that Muslims are taught to be an example in being moderate and fair. Qs. Al-Baqarah/2; 143:

الَّذِينَ جَعَلْنَاكُمْ وَسَطًا وَلِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

"*This is because Allah made you a middle ummah so that you may be witnesses to human beings and for the Messenger (Muhammad) to be witnesses to your (deeds)*." (QS. Al-Baqarah/ 2; 143)

This verse affirms the position of Muslims as a "middle ummah" or "a vigilant people", who are meant to live a life with balance and moderation, and have a role as a witness to other human deeds in the world.

Meanwhile, religious moderation according to several hadiths is also stated, including:

(1) HR. BukhariFrom Abû Hurayrah ra. said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "A person's deeds will never save him". They asked: "You too, O Messenger of Allah?" He replied: "So am I, unless Allah bestows His mercy. So improve (your intention), but do not overdo it (in doing deeds so that it causes boredom), hurry up in the morning and noon. Help with the end of the night. Walk in the middle, walk in the middle so that you reach your goal.

(2) HR. Ahmad, Baihaqqi and Al-Hakim from Buraydah al-Aslamî said: "One day, I went out for a purpose. Suddenly the Prophet (peace be upon him) walked in front of me. Then he pulled me along, and we walked together. At that time, we found a man who was praying, and he made a lot of ruku' and prostrated. The Prophet said: "Do you see him as a riya'?" So I said: "Allah and His Messenger know better." He took my hand from his hand, then he took his hand and straightened it and lifted them up, saying: "Follow the instructions in the middle (he repeated it three times) because he will be defeated by whoever goes too far in religion."

(3) HR. Muslim Jabir b. Samurah said, "I have prayed with the Prophet (peace be upon him) many times, and (I find) his prayer is in the middle and his sermon is also in the middle."

The Concept of Religious Moderation

Islam is a religion whose adherents are almost all over the world, one of the teachings in Islam is to guarantee the happiness of the life of its people in this world and the hereafter as stated in the Qur'an and Hadith. Islam actually has very capable moderation principles, including justice, balance, and tolerance which are part of the understanding of ahlus sunnah waljama'ah formulated by Imam al-Hasan Ash'ari and Abu Mansyur al-Maturidi in the field of faith, and follows one of the four schools (Hanafi, Maliki, Shafi'i and Hambali) in the field of shari'ah and in the field of Sufism follows al-Ghazali and al-Junaidi al-Baghdadi. One of the characteristics of ahlus sunnah waljama'ah is that it can always adapt to situations and conditions, therefore ahlus sunnah waljama'ah is not stubborn, rigid, not exclusive, and also not elitist, let alone extreme.

On the other hand, the ahlus sunnah waljama'ah can develop and at the same time it is possible to break the establishment that is already conducive. Of course, these changes must still refer to the paradigm and principles of as-salih wal-aslah, because it is the implementation of the rules of al-muhafazah 'alal-qadim as-salih wal-akhzu bi-jadid al-aslah, including efforts to equalize steps in accordance with the conditions that develop in the present and the future.

According to the view of Egypt scholar, Yusuf al-Qardawi, Muslims should take the middle way (Moderation). Such a view makes it easy for Muslims to practice their religion. Because in essence, Islam is indeed a religion that makes it easier for people to carry out the commandments of Allah and His Messenger. Yusuf Al Qardhawi is one of the movers of al-wasathiyah school of thought which has actually been pioneered by the generation of Jamaluddin al-Afghani, Muhammad Abdh, and Rashid Ridha. They try to free the people who are shackled, combine and provide a balance between justice and moderation. Therefore, there is a need for a moderation concept, the following is one of the moderation concepts in Yusuf Al Qardhawi's version (Bashori, 2013):

Religious Moderation Indicators

Religious moderation is a religious understanding that takes a middle position, not leaning to the left or to the right. In the context of wasathiyah Islam, this understanding basically also contains religious principles that lead to efforts to regulate a balanced life. Balance in practicing Islamic teachings is very important for every Muslim to understand.

Abudin Nata outlines ten essential values in moderate education, which serve as indicators of its success. These values include promoting peace education that respects human rights and fosters intergroup friendship, and developing entrepreneurship and industrial partnerships. The education system also focuses on the prophetic vision and mission of Islam, emphasizing humanization, liberation, and transcendence for social change. It promotes religious tolerance, pluralism, and the teachings of moderate Indonesian Islam, while balancing intellectual insight with spiritual and moral development. Additionally, it addresses current educational challenges, emphasizes comprehensive quality education, and enhances foreign language mastery.

According to the Indonesian Ministry of Religious Affairs, religious moderation is a measurable concept in Indonesian society, reflected in four main indicators: national commitment, tolerance, anti-violence, and acceptance of tradition. These indicators are interconnected and harmoniously contribute to the success of religious moderation, which is vital for fostering a peaceful and inclusive society in Indonesia.

9 Values of Internal Religious Moderation for Muslims:

Focus on how Muslims themselves understand and practice Islamic teachings in their daily lives, and emphasize deepening the understanding of correct and balanced Islamic teachings, as well as avoiding practices that are considered to deviate from the main teachings of Islam. In the context of the Qur'an, internal moderation means understanding the verses of the Qur'an in depth, avoiding narrow or extreme interpretations, and applying them wisely in the context of modern life.

Internal moderation emphasizes the importance of a good and balanced religious education, as well as the need to return to the original sources (the Qur'an and Hadith) in order to gain a correct understanding. In the book Internalization of Religious Moderation Values at the ADPISI DPP, it is technically directed to lower the 9 religious moderations set by the Indonesian Ministry of Religion (Ramadhani et al, 2021) in the implementation of PAI moderation at PTU work matk, which is prepared in a team of workshop participants prepared by a team of lecturers who are members of ADPISI (Association of Islamic Religious Education Lecturers of All Indonesia) from the Department of Agma RI in 2021 in Malang.9 (nine) moderation values that The purpose is1. 1. tawassuh, 2. I'tidal, 3. tasamuh, 4. Deliberation, 5. Islah,6. Qudwah, 7. Muwathanah, 8. Ala'unf 9. I'tiraf bil 'urf.

The structure of the matrix for the implementation of moderation values in PAI lectures at PTU is 1. Definition of Value,2. Value Reference, 3. Value Indicators,4. Purpose and urgency of Value. 5. Internalization of values6. Identification method 7. Internalization Strategy 8. Assessment Methods and Evaluation of Value Learning (Naskheen & Raharjo, 2022).

External Moderation of Religious Communities

External religious moderation

It focuses on how Muslims interact with other religions in Indonesia and emphasizes interfaith harmony, mutual respect, and avoiding religion-based conflicts. In the context of the Qur'an, external moderation emphasizes verses that speak of tolerance, harmony, and peace among religious people. Recognize and respect the cultural and religious diversity that exists in Indonesia and ensure that Islamic interpretations and practices do not conflict with the values of pluralism and tolerance. The Qur'an remains consistent, its interpretation and application can differ depending on the social, cultural, and historical context. In Indonesia, with a rich background of cultural and religious diversity, religious moderation is very important to ensure harmony and peace among religious communities.

The Concept of External Moderation in the Qur'an

External moderation refers to how religious people interact with others, especially those with different beliefs or backgrounds (Asmuni, 2018). The Qur'an emphasizes the importance of tolerance, respect for differences, and cooperation with all people, regardless of religious background or belief. One verse that reflects this concept is: "O man, indeed We created you from a man and a woman and made you into nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of Allah is the most righteous." (QS. Al-Hujurat: 13). This verse shows that differences are part of God's will and should be valued.

Implementation of External Moderation in Indonesia

Indonesia, with its diversity, has long implemented the principle of external moderation. This is reflected in the motto "Bhinneka Tunggal Ika" which means "Different but still one". Efforts such as interfaith dialogue,

cultural exchange, and inclusive education have been undertaken to promote tolerance and cooperation between religious communities. Religious organizations and the government are also actively holding various activities aimed at increasing harmony between religious communities (Sulaiman, 2020). Beyond that, in political issues and matters, Muhammadiyah and NU converge as *an* Islamic-based civil society. Muhammadiyah as CS in the last decade tends to be more critical of the SBY-Boediono government and to a lesser extent also the Jokowi-Wododo government.

Avoiding the terms 'Islam wasathiyah' and 'Islam Nusantara', Muhammadiyah instead popularized the term and paradigm of 'Progressive Islam'—which in United Kingdom can be referred to as '*progressive Islam*'. As explained by Najib Burhani (*Muhammadiyah Berkemajuan*, 2016), this term is still not very popular even among Muhammadiyah itself. He was only reintroduced, after a long period of hiding, with the publication of *the book Islam Berkekekean: Kiai Ahmad Dahlan in Kiai Syuja's Personal Notes* (2009). This term began to be used in the Muhammadiyah Congress in Yogyakarta (2010) to emphasize the character of Muhammadiyah.

Cooperation Between Religious Communities

Cooperation between religious communities is one of the keys to creating harmony and peace in a religious community. In Indonesia, many initiatives have been carried out within the framework of this cooperation, such as the establishment of forums between religious communities, the implementation of joint social activities, and the construction of adjacent houses of worship. In addition, the celebration of religious holidays is often used as a moment to strengthen the bond of brotherhood and respect differences.

Indonesia is a pluralistic nation, both in terms of ethnicity, culture, language, and religion. There are six major religions living in Indonesia, Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. In addition, there are also several minority religions and local beliefs. The plurality of Indonesia is a gift from God that should be thanked and needs to be cared for wholeheartedly. This needs to be done so that plurality does not become a disaster for the Indonesia nation. But on the contrary, it becomes a soothing oasis for all the nation's children.

Religious Moderation is a way of view, attitude and behavior of religion that always takes a position in the middle, always acts fairly, and is not extreme in religion. The government, in this case the Ministry of Religious Affairs, considers strengthening religious moderation as a strategic effort in maintaining the integrity of the nation. As a pluralistic country, the perspective of religious moderation is highly regarded as an effort to maintain national harmony and sustainability. The terminology of religious moderation is often identified with wasathiyah in Islam, but the principles of religious moderation are found in the teachings of every religion, because in fact religious teachings always want peace, justice, and maintaining human values. This is important to understand as knowledge that the essence of every religious teaching is in line with the principles of religious moderation (Amri, 2021).

In this regard, there needs to be active involvement from all components of the nation to maintain religious harmony. One of them needs to be done by civil servants of the Ministry of Religious Affairs. This is in accordance with one of the functions of ASN employees contained in Law Number 5 of 2014 concerning the State Civil Apparatus, namely as the glue and unifier of the nation so that the Decree of the Minister of Religion no. 93 of 2022 concerning Guidelines for the implementation of strengthening religious moderation for civil servants of the Ministry of Religion contains, and the Strengthening of Religious Moderation can be followed by Non-Civil Servants of the Ministry of Religion and/or the community.

The concept of external moderation in the Qur'an

External moderation refers to how religious people interact with others, especially those who have different beliefs or backgrounds. The Qur'an emphasizes the importance of tolerance, respect for differences, and cooperation with all people, regardless of religious background or belief (Asmuni, 2018). One verse that reflects this concept is: "O man, indeed We created you from a man and a woman and made you into nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of Allah is the most righteous." (QS. Al-Hujurat: 13). This verse shows that differences are part of God's will and should be valued. Islam carries the message of being a religion "rohmatan lil 'alamin". However, post-prophetic, Islam turned into ideological extremism. The author will focus the discussion on the formulation of the problem: how is the process of changing Islam from Rohmatan lil 'alamin to ideology through sociological-historical analysis? How to restore Islam to become the rohmatan lil 'alamin for the future development of Islam through sociological-historical analysis?

The purpose of this discussion is to trace the transformation of Islam into an ideology and explore Islam rahmatan lil alamin in Indonesia, for a moderate vision of Islam in the archipelago. The author will discuss using the theory of social construction (externalization, objectivity, internalization) by Peter L. Berger. The results of the study show that, from outside Islam, the Prophet Muhammad brought the teachings of Rohmatan lil'alamin. The value of rohmatan lil 'alamin is objectified by the Arabic characteristics of ashobiyah. The

ashobiyah nature of the Arabs was internalized into society through ideological extremism. To restore Islam rohmatan lil 'alamin, the author reviews Islam Nusantara. Islam is externalized in Indonesia through a peaceful way. Islamic teachings were finally objectified by the pluralistic Indonesian society and influenced by "Javanese ethics". The plurality and maintaining harmony in Javanese ethics are characters that are embedded in the values of moderation (tawassuth, tawâzun, i'tidâl, tasâmuh). This research contributes to the development of Islam in the archipelago which is an Islamic model that is not only centered on Arabia and realizes Islam that teaches rohmatan lil 'alamin.

Moderate in Islamic thought is to prioritize tolerance and differences. Openness accepts religious diversity (inclusivism). Both diverse in madhhab and diverse in religion. Differences do not prevent cooperation with humanitarian principles. Believing in the most correct religion of Islam does not mean that you have to harass other people's religions. So that there will be unity and brotherhood between religions, as happened in Medina under the command of the Prophet PBUH (Akhmadi, 2019).

One of the scholars who elaborated a lot on moderation was Yusuf al-Qaradhawi. He was one of the moderate brotherhood figures who was very critical of Sayyid Quthb's thought, which is considered to have inspired the emergence of radicalism and extremism and the ideology that accused other groups of *thaghut* or infidel *Takfri.* He said several signs of moderation include: (1) Comprehensive understanding of Islam, (2) balance between shari'a 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 (Sutrisno, 2019).

The opposite of the word moderation is excessive, or *tatharruf* in Arabic, which contains *extreme*, *radical*, and *excessive* meanings in United Kingdom. The word *extreme* can also mean "to go outrageous, to go from end to end, to turn around, to take the opposite action/path". In KBBI, the word extreme is defined as "the ultimate, highest, and hardest". In Arabic, there are at least two words that have the same meaning as *the word extreme*, namely *al-guluw*, and *tasyaddud*. Although the word *tasyaddud* is not mentioned literally in the Qur'an, its derivatives can be found in other forms of words, for example the words *shadid*, *syidad*, and *ashadd*. These three words are indeed limited to referring to the basic word only, which means hard and firm, none of the three can be perceived as a translation of *extreme* or *tasyaddud*. In the context of religion, this definition of "excessive" can be applied to refer to people who are extreme, and exceed the limits and provisions of religious law.

Religious moderation must also be understood that what is moderated is not the religion, but the way of religion. Religion actually contains the values of moderation. No religion advocates destruction, violence, or even killing people under the pretext of religion. Rather, it is the religious person who must always be guided to the middle way, moderated in the way of practicing his religion. Moderation must be understood and developed as a joint commitment to maintain a perfect balance, where every citizen of society, regardless of ethnicity, ethnicity, culture, religion, and political choices, is willing to listen to each other and learn from each other to practice the ability to manage and overcome differences between them.

Another word for moderation that has been known so far is *wasath.* This seems to indicate that moderation is only known in Islam. Even though it is not, the discourse of moderation is of course not only owned in the Islamic tradition, but also owned in other religions.

Implementation of Moderation of Various Religious Perspectives

Islamic Religious Tradition

As explained earlier, the teachings of *wasathiyah* is one of the core teachings of Islam. Word *Wasath* as stated in the Qur'an Surah al-Baqarah verse: 143. Word *al-wasath* In the sentence it means the best and the most perfect. Likewise in the hadith it is mentioned *The best problem is the one in the middle.* This means that in solving problems, Islam tries to take a compromise approach and be in the middle, as well as in responding to differences, both religious and sectarian differences. Moderate Islam always prioritizes tolerance, mutual respect, while still believing in the truth of the beliefs of each religion and sect. So that everyone can accept the decision with a cool head without having to cause anarchic actions (Sutrisno, 2019).

In various studies, *Islamic wasathiyah* is often translated as *'justly – balance Islam', 'the middle path'* or *'the middle way'* of Islam, where Islam functions as a mediator and as a balancer. These terms show the importance of justice and balance as well as a middle way not to be trapped in the extremities of religion. The concept of *wasathiyah* is also understood by reflecting the principles of moderation, tolerance, balance, and fairness. The term *ummatan wasatha* is also often referred to as '*a just people'* or '*a just community'*, that is, a fair society or community.

The word "wasath" with its various derivations is found in five verses in the Qur'an, namely in QS Al Baqarah 238, QS Almaidah 89, QS Al-Baqarah 143, QS AlQalam 28 and Al-Kafirn verse 6 (Amri, 2021).

1) Qs al-Baqarah/2:238:

حٰفِظُوْا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ الْوُسْطٰىۗ وَقُوْمُوْا لِلّٰهِ قٰنِتِيْنَ

"*Keep all your prayers, and (keep) the wusthaa prayer. Stand for Allah (in your prayers) solemnly'."* (Al-Baqarah/2: 238)

Regarding the word *al-wustha* in the above verse, the mufasir gives a different view. Some of them associate it with goodness and virtue considering that there is indeed one prayer that is more important than the other. Some other mufasir are hung in the middle position, namely the prayer that is located between two prayers (day and night) or the asr prayer.

2) QS. Al-Maidah/5: 89

فَكَفَّٰرَتُهُۥٓ إِطْعَامُ عَشَرَةِ مَسَٰكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ

So, the kafarat (fine for breaking the oath) is to feed ten poor people from the food that you (usually) give to your family, to dress them, or to free a slave." (Al-Maidah/5: 89)

Imam al-Thabari in his tafsir book said, *min austhin* in the above verse means "from the best food". Imam Zamakhsyari in the book *al-Kasysyaf* said that "from the decent food that you give to your family" means medium/medium food, considering that there are people who are excessive (luxurious) in feeding their families and there are also those who are minimal in feeding their families. According to Sayyid Qutub in his book of tafsir, the word *ausath* can have the meaning of "best" and can also have the meaning of "middle/medium.

3) QS. Al-Baqarah/2: 143

وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً عَدْلًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا

And thus We have made you a just and chosen people so that you may be witnesses of human beings and that the Messenger (Muhammad) may bear witness to your (deeds). (Al-Baqarah/2: 143)

Regarding this verse, Imam al-Thabrani narrated from the Prophet that "... We make you *the ummatan wasathan"* means a just ummahan". Thus, in the commentary of Ibn Abbas it is stated "make you a just people. Al-Thabari in his book of commentary states that "I am of the opinion that Allah treats them with *wasathan* because of their moderation in religion; they are not an extremist group like the Christians with their martyrdom and their view of the Prophet Jesus (Jesus); nor are they a "radical" group like the radicalism of the Jewish group that changes the scriptures, kills the Prophets, and denies God. They are a moderate group so God also sees them with moderates, considering that the best thing for God is something moderate.

The verse indicates that the attributes of wasathiyah attached to the Muslim community must be placed in the context of community relations with other communities. A person, or a Muslim community, can only be called a witness (martyr) when he has a commitment to moderation and human values.

4) QS. Al-Qalam/68: 28

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ

"*The one who is the best among them said, "Didn't I say to you, you should pray (to your Lord)?" (Al-Qalam/68: 28)*

Regarding the above verse, the mufasir is of the opinion that the word "ausathuhum" means: the fairest, the most intelligent and the best (Arif & Yatim, 2020). The word *wasath,* if understood in the context of moderation, requires Muslims to be witnesses and at the same time to be witnessed, in order to be an example for other people, and at the same time they make the Prophet Muhammad (saw) as a role model who is exemplified as a witness to the justification of all his activities. It can be said that the high or low level of a person's commitment to moderation actually also marks the extent of his commitment to the values of justice.

The more moderate and balanced a person is, the more open the opportunity for him to do justice. On the other hand, the less moderate and extreme he is biased, the more likely he is to do injustice. This shows that in the Islamic tradition, the Prophet Muhammad (saw). It is strongly encouraged that his people always take the middle way, which is believed to be the best way. In one of his hadiths, the Prophet said: "The best thing is the middle way".

In addition to the cues in the Qur'an, we can also trace the tradition of religious moderation in the early history of Islam. We can find that the Prophet Muhammad PBUH as a messenger of Allah was ordered to broadcast the teachings of Islam without any coercion. We can see this in the message of the Qur'an, surah al-Kafirun verse: 6 "*For you is your religion, and for me is my religion".* This verse implies that in religion we should not force others to follow and believe in the religion we follow. In addition, it also encourages tolerance in responding to religious differences and should not interfere with each other in the implementation of faith worship.

Christian Religious Traditions

In the Bible, which Christians believe, there are many stories about how Jesus is the peacemaker. In the Bible, there are many verses that teach the ideal to realize the dream on earth. The key words used in the Bible when speaking in the context of righteousness include using the words freedom, rights, law, righteousness, forgiveness, honesty, justice, and freedom.

Dennie Olden Frans said, since the creation of humans, the Bible teaches that humans have an equal or equal. Not only equality between men and women, but equality of all mankind. Because just as humans have human rights inherent in themselves as dignified human beings, but also because all human beings are equal.

Both humans with their existence as human beings and both are created by God. All violations of human rights are contrary to the equality of rights and degrees we have under creation (Frans, 2021).

In the Second Vatican Council, dialogue between the Catholic Church and other religions was strongly encouraged. Catholics are advised "to wisely and lovingly, through dialogue and cooperation with the adherents of other religions, to recognize, preserve and develop the spiritual and moral wealth and socio-cultural values contained in them" (NA.2). The Council expects that "an open dialogue invites all to faithfully welcome the promptings of the Spirit and to obey them joyfully" (GS.92). The Old Testament embodies God's concern for social justice (Mi. 6:8). Our Lord, by His teachings and example, emphasizes the importance of service to the physical and social needs of man, as well as spiritual (Matt. 5:9). His relationship with the Samaritans involved Him in racial and social issues (Luke 9:51-56; Yoh. 4:1- 30; Luk. 10:25-37) (Norman, 1998). Around 1962, the Second Vatican Council was held. This council was the first effort of the Catholic church to accept and appreciate the diversity of the earth. The Second Vatican Council unequivocally stated that "beyond the Communion of the Church there are many elements of sanctification and truth".

According to Rev. Djaka Soetapa, Th.D, the idea of the Church's recognition of religious diversity was raised by Ernst Troeltsch, a Christian theologian from Germany who in the early 20th century put forward an idea in the form of the need for a pluralistic attitude in the midst of the development of internal conflicts between Christians and in interreligious relations. He advocates that Christians have no right to claim that they are the most righteous themselves. This is in line with the opinion of John Hick, a Pluralist of the Presbyterian Church, who stated that all major religions are however expressions of the same truth, even though there are superficial differences (Wijayatsih et al., 2010).

The most important thing in the Second Vatican Council was the ratification of the Catholic Church's long journey to a more open, or more "moderate" self-understanding and Christianity. The Second Vatican Council is one of the important moments of the awakening of the spirit of inclusive religion in building universal brotherhood in the modern century. An important decree in the Second Vatican Council that marked the Church's attitude towards the other religions of the world was Nostrae Aetate. This decree specifically speaks of the Church's relationship with non-Christian religions. The Church in its decree Nostra Aetate emphasizes that "the Catholic Church rejects nothing, which in religion is true and holy".

With sincere reverence the Church reflects on the ways of acting and living, the rules and doctrines, which are indeed in many ways different from what we ourselves believe and teach, but which do not infrequently reflect the rays of truth, which illuminate all. Through the decree Nostra Aetate (NA), the Church has initiated a new chapter in the history of the recognition of the reality of religious pluralism and wants to open itself to the truth contained in non-Christian religions. In the context of the Church of Indonesia, the most urgent thing is how we build solid bridges to connect interreligious "differences" towards a solid national brotherhood. One of the most relevant ideas is through dialogue between religious communities. Through this dialogue, it is hoped that it can be useful for the restoration and realization of interreligious relations that are often hit by various conflicts.

Hindu Religious Traditions

In the Hindu religious Tadisi, the roots of the spirit of religious moderation can be traced back thousands of years. The period consisted of a combination of four *Yuga* which starts from *Satya Yoga, Treta Yoga, Dwapara Yoga* and *Kali Yuga*. In each *Yuga* Hindus adapt their teachings as a form of moderation. In addition, the most important Hindu teachings are the teachings of *Decent* That is how to maintain a harmonious relationship between fellow humans, which is one of the three causes of welfare. Compassion is the main thing in religious moderation (Sutrisno, 2019).

Regarding religious moderation, the most important Hindu religious teaching is morality, namely how to maintain a harmonious relationship between fellow humans, which is one of the three causes of welfare. Compassion is the main thing in moderation in all religions. We can manifest affection in all things/aspects. In essence, Hindus fully support the Four Pillars of Nationality (Pancasila, Bhineka Tunggal Ika, the Republic of Indonesia, and the 1945 Constitution) which has become a decree of the People's Consultative Assembly of the Republic of Indonesia (MPR RI).

Susila is the second basic framework of Hinduism after philosophy (Tattwa). Morality plays an important role in the daily life of human beings. The reality of life for a person in communicating with his environment will determine to what extent the level of ethics is concerned. He will gain sympathy from others if his lifestyle always reflects the firmness of his attitude which is colored by the act of a sympathetic attitude that holds fast to the joints of morality.

In philosophy (*Tattwa*) it is explained that Hinduism guides humans to achieve the perfection of life to the fullest, therefore its sacred teachings tend to the education of precepts and noble ethics, fostering its people to become moral human beings for the achievement of happiness in birth and mind. The word Susila consists of two syllables: "Su" and "Sila". "Su" means good, beautiful, harmonious. "Precepts" means behavior,

manners. So morality is good human behavior radiated as an objective mirror of his heart in having a relationship with his environment (Susanti, 2020).

LOVE, that's the definition of love. The book of Sarasamuscaya teaches this love. It is not love that is "framed" only to relatives, not love limited to tribes, groups, religions, nations and countries only, but true love, that is, love that touches all of humanity without discrimination. Furthermore, true love also crosses the boundaries of ethnicity, religion, and human beings. Sarasamuscaya shows that this world is wrapped by two different poles, namely Dharma and Adharma Dharma which is recommended is to uphold the value of truth, uphold the value of honesty, human values, live in harmony, friendship, tolerance, mutual respect, respect, appreciation, love, tolerance and appreciate all forms of differences is a spiritual ascent to the element of God's consciousness (Setyaningsih & Wardani, 2020).

Buddhist Tradition

In the teachings of Buddhism, the essence of the teachings of religious moderation can also be found. The Buddha's enlightenment comes from Sidharta Gautama. The attitude of tolerance has been exemplified by the Buddha both through actions and in his exhortations through his discourses. The values of tolerance are not only taught, but shown directly in their attitudes and actions, also carried out by their students.

Buddha was a peace-loving teacher, and was very tolerant of followers of other faiths. The Buddha never used the slightest force in explaining the Dhamma, because he was based solely on love in teaching to anyone. This has been instilled by the Buddha since the first time he sent his students, namely 60 arahant bhikkhus, to preach the Dhamma to all beings. In the Vinaya Pitaka, the Buddha instructed the monks as follows: "*Walk, monks, on tour for the blessing of the manyfolk, for the happiness of the manyfolk out of compassion for the world, for the welfare, the blessing, the happiness of devas and men*" (Sukarno, 2017).

In preaching the Dhamma, the Buddha did not intend to seek followers or change one's beliefs or way of life, but to show a way to eliminate the problems of life, only to help all beings to be free from suffering. Buddha valued other teachings. In teaching the Dhamma, the Buddha did not force anyone to follow his teachings. Although the Buddha firmly stated that the Dhamma is the true truth, and the Eightfold Noble Path is the right path, he never forced others to believe and practice his teachings. The Buddha taught the Dhamma to anyone not for the purpose of making them his disciples or to abandon his teacher or his way of life, but simply to be free from the suffering of birth, old age, and sickness. The Buddha had the sole purpose of providing happiness and well-being through the Dhamma they taught. Teaching the Dhamma is not in the Perspective of Buddhism" *S. T. A. B. N. Sriwijaya,* p. 84.

Confucian Religious Traditions

Confucianism comes from the Chinese vocabulary *Khung Fu Ce,* meaning "teacher Khung". Usually just called *Fu Ce* or teachers. Confucianism is a designation given by MATAKIN (High Council of Confucian Religion) to groups that adhere to Confucian teachings and traditions. They are the living and dead who live and practice the teachings and traditions of Confucianism (Sugianto, 2014). Tu Wei Ming said that, the focus of Confucianism's attention is how real human beings are. Confucian thought is humanistic and teaches a humanist outlook on life (Ming, 2005).

Confucians who *are junzi* (faith and virtue), always look at the life of this world through the lens of *yin yang,* because *yin yang* is the philosophy, thought and spirituality of a Confucian who wants to live in *the dao. Yin can* be understood as a middle attitude, not an extreme attitude. A middle attitude does not mean that it does not have principles, but a middle attitude is a principle in principle. The principles that favor love – humanity (*ren*) and justice – truth (*yi*) are not the other. In alignment with this principle, human beings who believe and are noble will always act morally (*li*) and be wise (*zhi*) so that they will become trustworthy (*xin*) and brave (*yong*) human beings.

Mengzi said, "A person who can be neutral should guide those who cannot be neutral. The clever should guide the unclever ones. Thus people will feel happy to have a wise father or brother. If those who can be in the middle are wasting those who cannot be in the middle, and those who are good at wasting those who are not wise, then there is not even an inch of difference between the wise and the unwise." (Mengzi IVB: 7).

In the Confucian tradition, harmony can be produced due to differences. But to be harmonious, each of the different things must be present exactly in the right proportion. Zhong or Middle is everything that is right, whether it is the number, time, temperature, distance, speed and so on. Zhong can also be interpreted as something that is not too fast and not too slow, not too long and not too short (time), not too much or not too little (number), not too high and not too low (position), not too far and not too close (distance), not too thick and not too thin (shape), not too hot and not too cold (temperature) and so on. So Zhong is defined as everything that is right or everything that is at the right time, place, and size. Therefore Zhong is strongly related to the factors of time, place, and size, or in a term referred to "in the middle of the right time." Then Zhong functions to achieve harmony, or Zhong functions to harmonize what is contrary due to differences.

Al-Qur'an's Solution in Religious Moderation in Indonesia

Qur'anic Verses About Moderation

The Qur'an is rich in verses that emphasize the importance of moderation in various aspects of life. Some verses that reflect the principle of moderation include:

"We have made you a people in the middle (wasat)..." (QS. Al-Baqarah/2: 143). This verse shows that Muslims are expected to be an example in being moderate and fair.

"And those who when they spend (their wealth), they do not overdo it and are not miserly, and (spend) in the middle of it in a balanced way." (QS. Al-Furqan/25: 67). This verse teaches moderation in spending and finance.

"And do not walk on the face of this earth in pride." (QS. Luqman/31:18). This verse emphasizes the importance of moderation in behavior and attitudes.

O people, indeed We created you from a man and a woman and made you into nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of Allah is the most righteous." (QS. Al-Hujurat/49: 13).

There is no compulsion in religion (Islam), in fact there is a clear (difference) between the right path and the wrong path. Whoever disobeys the Tagut and believes in Allah, then indeed, he has clung to a very strong rope that will not break. Allah is All-Hearing, All-Knowing". (QS. al-Baqarah/2: 256)

"Look for what Allah has bestowed upon you (the reward) of the Hereafter, but do not forget your share in the world. Do good (to others) as Allah has done good to you, and do not do any harm on earth. Indeed, Allah does not like those who do harm." (QS. Al-Qashash/28: 77).

"And, those who are not excessive and are not miserly. (Their infak) is an intermediate between the two" (QS. Al-Furqan/25: 67).

Disgrace is inflicted on them wherever they are, unless they cling to the ropes of Allah and the ropes with men. They will surely receive wrath from Allah and misery will be inflicted on them" (QS. Ali 'Imran/3: 112).

"Call (people) to the way of your Lord with wisdom and good teaching and debate them in a better way. Indeed, your Lord He is the one who knows best who has gone astray from His way and He knows the most who has been guided" (QS. Al-Nahl/16: 125).

"Do not curse (worship) that they worship other than Allah because they will curse Allah by exceeding the limit without (base) knowledge. Thus, We make every people think well of their work. Then to the Lord they will be the place of their return, and He will tell them what they have done" (QS. Al-An'am/6: 108).

Other selected Quranic verses that constitute religious moderation are Al-A'raf (7:31), Al-An'am (6:159), Al-Nahl (16:90), Al-Ma'idah (5:48), Al-Baqarah (2:286), Al-Hajj (22:77), Al-Isra (17:70), Al-Rum (30:41), An-Nisa (4:171), Al-An'am (6:118), Al-Anfal (8: 61), An-Nur (24:20), Al-Hujurat (49:11), Al-Zumar (39:17), Al-Baqarah (2:208), Al-A'raf (7:199), Al-Ma'idah (5:2), Al-Baqarah (2: 143-144), Al-Baqarah (2:143-144), Al-An'am (6:153), Al-Baqarah (2:197), Al-Baqarah (2:197), Al-Baqarah (2:205) and Al-Baqarah (2:286).

Application of Verses in the Indonesia Context

In the context of Indonesia, verses about moderation can be applied in various aspects of people's lives:

Interfaith Harmony: Using the principle of moderation to build harmonious relationships between religious communities, respecting differences, and distancing themselves from extremism.

Education: Integrating the values of moderation in the educational curriculum, so that the younger generation grows up with a balanced understanding of religion and diversity.

Public Policy: Governments can adopt the principle of moderation in policymaking, especially those related to diversity and human rights.

c. Recommendations for Strengthening Religious Moderation

1) Balanced Religious Education: Ensuring that religious education provided in schools and pesantren emphasizes the principles of moderation and tolerance.
2) Interfaith Dialogue: Hold more interfaith dialogue to enhance understanding and cooperation
3) Empowerment of Religious Leaders: Empowering religious leaders to become ambassadors of moderation and teaching these principles to their congregations.
4) Awareness Campaign: Conduct awareness campaigns about the importance of moderation and the dangers of extremism through mass and social media.

Indicators of Religious Harmony of the Ministry of Religion of the Republic of Indonesia

Religious moderation is not an absurd thing that cannot be measured. The success of religious moderation in the life of Indonesia can be seen from the high of the following four main indicators as well as several other indicators that are harmonious and interconnected, consisting of, National Commitment, Tolerance. Anti-Violence and Acceptance of Tradition

Secretary General of the Ministry of Religion of the Republic of Indonesia, Prof. Dr. Nizar, M.Ag in the studium general in Pekalongan on August 15, 23, said that the success of religious moderation in community life can be measured through the four indicators above. Strengthening Religious Moderation to Realize the Golden Generation of Indonesia 2045" The Studium General event which was held in a hybrid manner was attended offline by 2472 new students. Protecting the dignity of humanity is also at the same time building the public good based on the principles of fairness, balance and obeying the constitution as a national agreement. Then religious moderation also has other reference values, namely prioritizing human dignity and public welfare, cultural respect, and national commitment. Furthermore, Prof. Nizar said that the challenges of Indonesia's religious diversity in the digital era continue to experience dynamic changes, such as fundalism, terrorism and radicals that are rampant in the cyber and real world. The following is a Table of KUB Data Trends for Religious Harmony indicators from the statistical data of the Ministry of Religion of the Republic of Indonesia. And it was conveyed that the KUB ranking of all provinces is the 10 best provinces, namely Maluku, Papua, East Kalimantan, D.I. Yogyakarta, West Papua, Central Sulawesi and North Sulawesi.

CONCLUSION

Religious moderation, as taught by the Qur'an, is fundamental in fostering harmony in Indonesia's diverse society, emphasizing both internal and external moderation to build interreligious unity. The Qur'an provides clear guidance for avoiding extremism, and while the implementation of these principles in Indonesia has shown positive outcomes, challenges remain. Continuous updates to religious education and ongoing interfaith dialogue are crucial for promoting moderation. The government, alongside religious leaders, plays a key role in combating extremism by emphasizing moderation through education and community engagement. This principle, essential for maintaining Indonesia's pluralistic society, is supported by teachings across various religions, all of which stress justice and balance.

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