MULTICULTURALISM: THE IMPORTANCE OF RELIGIOUS MODERATION EDUCATION IN INDONESIA

Article Info

Author(s):
Akhmad Khoiri[1]
Wedi Samsudi[2]
Munawaroh[3]
Munif Shaleh[4]

* Author's Email Correspondence:
achmadchoiry1987@gmail.com

Affiliation:
[1,3] STIT Darul Fattah, Bandar Lampung
[2,4] Universitas Ibrahimy

Abstract

Indonesia is a country with diversity, which includes ethnicity, language, culture, social status, and religion. This is one of the reasons why Indonesia is known as a multicultural country. With multiculturalism in Indonesia, it is necessary for people in Indonesia to have a moderate understanding of religion; this is usually called religious moderation. The aim of this research is to discuss religious moderation in uniting multicultural Indonesian society. The method used in this research is a qualitative method in the form of library research using a descriptive analysis approach. The results of this research show that a country that is nicknamed a multicultural society needs to have an understanding and awareness of the need for an attitude of respect for differences, diversity and ways of interacting with other people as best as possible without having to look at their background and origin. This is the reason why religious moderation education is needed by having an attitude of tolerance, respecting differences of opinion and recognizing the existence of other people, so that it can create a peaceful and harmonious Indonesian society.

Keywords: *Religious Moderation, Multicultural.*

INTRODUCTION

Indonesia is a country with a diverse and culturally diverse or pluralistic population(Ridwan and Fauzi 2021, : 25-31). Pluralism is a system of values or attitudes that recognizes diversity within a countrya (Masduki, 2016:15-23). This country, Indonesia, has diversity, differences in culture, religion, race, language, ethnicity, traditions, etc. (Prasetiawati, 2017:273-303). In a multicultural society, tensions and conflicts often occur between cultural groups which affect harmonious life, apart from that, Indonesia has the largest Muslim population in the world, Islam is a religion that brings peace and Islam is on the side of creation (Giffary et al., 2023:130-138). From a strong society, peace, for Muslims is the engine of peace and protection of society. Therefore, it is acknowledged that there are many differences, both in thinking and understanding of religion (Akhmadi, 2019:45-55).

Basically, a multicultural attitude in the form of appreciation, respect and acceptance of various aspects of existing social life is not easy to achieve in Indonesia (Islamy, 2022:48-61), both in the social order and social and civilized order.

The reality of a heterogeneous society has the potential to give rise to many conflicts, including Indonesia which is culturally and religiously diverse. People do not rely on tolerance because everyone uses their own strength to win, so conflict arises (Nurhayati and Agustina, 2020:17-26; Akhmadi, 2019:45-55).

Multiculturalism that occurs in Indonesia, whether we realize it or not, often gives rise to various conflicts that have the potential to threaten the unity of nations, so that the

participation of the entire community is needed to create national peace (Agustianty, 2021:1-8; Somantrie, 2011:660-672; Idi, 2018:294; Yuniarto, 2021:56; Sapsuha, 2013:284; Ismail, 2019:360). In order to avoid religious disputes, it is necessary to openly foster peaceful religious norms, or what is often called religious moderation.

Based on the database Open Knowledge Map which was analyzed on October 10 2023 at 11.30 WIB, it was found that previous research on multiculturalism in religious moderation was found to be 53 relevant studies conducted by researchers. As shown in figure 1 below:
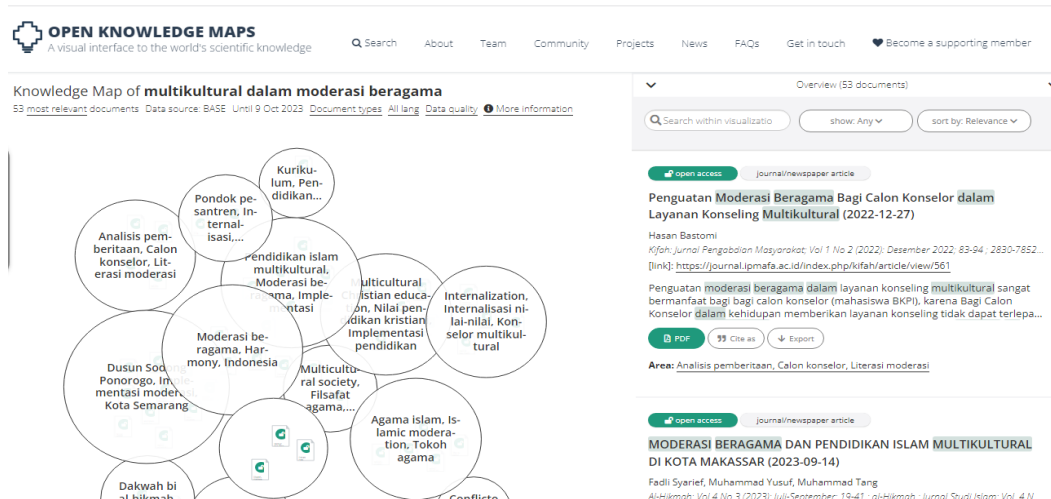

Figure 1 Database Open Knowledge Maps

Judging from previous studies, no research has been found which specifically discusses the importance of religious moderation education in Indonesia, this research focuses on exploring and analyzing data related to multiculturalism and the importance of religious moderation education in Indonesia.

RESEARCH METHODS

This research is librarian research using qualitative descriptive methods. In this case, researchers rely heavily on library data sources, namely: books on religious moderation, multicultural education, journals, and documents related to the study of religious moderation in multiculturalism in Indonesia. Documentary research is a series of activities related to library data collection methods, then reading, recording and processing research materials. Whereas method study qualitative according to Colman Which quoted by Sabaleku and Haryoko (2020:1-7) is method study Which describe object study through procedure Which interpret meaning data non numeric about focus subject Which researched; like data verbal, through technique analysis descriptive qualitative.

FINDINGS AND DISCUSSION
Multiculturalism in Indonesia

Multiculturalism is often defined by many groups as the belief that ethnic or cultural groups can coexist peacefully on the principle of coexistence, characterized by a desire to respect other cultures (Mulyadi, 2017:9-12).

The term multiculturalism refers to the many cultures that make up the identity of one culture. The term "multicultural" is not enough to take "multicultural understanding" literally (Pahrudin, 2017:31). A person who lives and grows in an environment whose population consists of diverse cultures found in many major cities in the world is one of the multicultural cultural phenomena that is now developing. Multiculturalism and globalism can give rise to new identities, such as there are many cultural differences that can be associated with a child, so that the identity of children who grow up in this environment is multicultural. Multiculturalism is an attitude that accepts the diversity of human cultural exploration in understanding the main message of religion (Fahmi, Havera, Istifhama, 2021:147).

Multiculturalism is an ideological solution to the problem of weakening the power of integration and a sense of nationalism in a country as a result of global change (Syaifuddin, 2006:3-10). All or at least most of the world's multicultural cultures can be classified into one of three patterns of multiculturalism. First, the model of national preference. Nationality is a new number built together regardless of ethnic, religious and linguistic diversity, and nationality serves as a binder for integration. Second, the model of nations is based on a strong collective consciousness of nationalities whose foundation is blood relations with its founders. In addition, language unity is also a characteristic of the nation's ethnicity. This model is considered a closed model because foreigners who are not related by blood to the founding country will be removed as foreigners and treated as foreigners. Third, multicultural and ethnic models generally recognize the existence and rights of citizens of different ethnicities. In this model, diversity becomes a reality that must be recognized and welcomed by the state, while the identity and origin of citizens are also taken into account. This model is adopted mainly by countries that have problems with indigenous peoples (indigenous peoples) and migrants (migrants).

Indonesia is a plural country, this can be seen from the many tribes, religions and races owned by this nation. This plurality certainly has positive and negative impacts, positive impacts such as the formation of a new culture on the structure of society and can be something that is considered by other countries that this country is able to manage the plurality owned by the Indonesian state. Conversely, pluralism also certainly has negative impacts that can be a serious threat to state sovereignty, such as conflicts based on racial and religious elements (Anshari et al., 2021:95).

Multiculturalism is a natural event that results from the encounter of different cultures, the interaction of different individuals and groups with different cultural behaviors, different lifestyles and distinctive features of the body. Diversity such as cultural diversity, family background, religion and ethnicity interact with each other in Indonesian society (Jamaluddin 2022). In the sense of multiculturalism, a national society is seen as the owner of a culture that is main and generally accepted in the life of the nation's people (Suparlan, 2016:9-18).

The territory of Indonesia, which currently stretches from Sabang to Merauke, has the potential for a very large diversity and plurality of people, this is a challenge for the Indonesian nation in its management. Especially in terms of empowering the plurality of communities, tribes, ethnicities, religions, languages, cultures, social groups (Anshari et al., 2021:95).

In the concept of multiculturalism, there is a close relationship with the formation of a society based on Bhinneka Tunggal Ika and the creation of national culture which is the unifying

substance of the Indonesian nation. But in reality there are still various obstacles that hinder the formation of multiculturalism in society (Mubit, 2016:163-184).

Thus, a strategy is needed for the state to prevent conflicts that use the pretext of a particular religion. The Ministry of Religious Affairs of the Republic of Indonesia is currently trying to do this by strengthening religious practice with the concept of moderation or commonly known as Religious Moderation (Anshari et al., 2021:66).

Religious Moderation in Diversity in Indonesia

The diversity of ethnicities, races, religions, language differences and life values that occur in Indonesia often causes various conflicts. Conflicts in society stemming from sporadic group violence in various parts of Indonesia show how solidarity is built within vulnerable and prejudiced nations, how crowded they are and how weak mutual understanding between groups is. Violent conflicts in Indonesia often end in humanitarian disasters that tend to grow and expand both in type and perpetrator. This makes the conflict resolution process time-consuming at enormous social, economic and political costs. Based on these successive problems, Indonesia could fall into a complicated state of emergency. Conflict and violence infiltrate various social groups. The causes of violence that occur so far are often the root of conflicts that are not managed properly (Jamaluddin, 2022:1-13).

Religious moderation itself can be interpreted as the concept of practice, where a religious believer implements or practices the teachings of the religion he adheres to moderately or not extremely, be it extreme right or liberal or not extreme left or excessively (radical) so as to threaten the integrity of the state (Anshari et al., 2021:66).

Moderation is the middle way, moderation also means "the best", the middle is usually between two bad things, for example courage. Courage is considered good because it falls between carelessness and courage. The nature of giving is also good because it lies between the nature of luxury and greed. Religious moderation means the middle way of religion according to the previous definition of moderation. With religious moderation, a person is not extreme and not excessive in carrying out his religious teachings. Practitioners believe that religious moderation and moderation aim to harmonize and invite the two extremes of religion to the center, returning to the essence of religious teachings, namely humanization (Saifudin 2019:15).

Religious moderation is an intermediate attitude in performing religious deeds. Religious moderation can certainly be an opponent of extremism and religious liberalism which have a bad impact. Religious moderation is an attitude that must be carried out in the current process of globalization by avoiding group or individual egoism. Because people's lives today cannot be separated from diversity or multiculturalism. This is also done to avoid conflicts due to friction differences that usually arise (Khaswara, 2022:283-293).

Religious moderation is part of the nation's strategy to care for Indonesia. As a very diverse nation, from the beginning the founders succeeded in conveying a form of agreement in the nation, and the state, namely the unitary state of the Republic of Indonesia, clearly succeeded in working to unite all religions, tribes, languages and cultural groups (Dafit et al., 2021:71). In fact, Indonesia's identity is a country that is very religious, polite, tolerant and dialogical with diversity. Religious censorship should be part of a cultural strategy to safeguard our identity (Saifudin, 2019:19).

The maintenance of religious moderation must be protected jointly by both individuals and institutions, both by society and by the state. Moderate religious groups must speak loud and clear and no longer choose silence by the majority. Indeed, women's participation will also be important in efforts to encourage religious moderation, because women will be mothers who must instill religious moderation in their children. Living in a multicultural country, know that religious violence is possible. both by men and women.

All levels of the nation must believe that Indonesia has the social capital to carry out religious moderation. Social capital comes from local cultural values, customs that are rich in diversity, deliberative traditions and gotong-royong culture that have been passed down from generation to generation by the people of Indonesia. To realize a moderate religious society, the state must be present to facilitate the creation of public spaces to create interaction between religious communities. Do not let the state make certain rules that are discriminatory and generally accepted in public spaces. The presence of the State must be beneficial and non-discriminatory (Saifudin, 2019:19).

The Role of Religious Moderation in Multiculturalism in Indonesia

Indonesian society is a multicultural society. In the context of a multicultural society, preventing conflict and perceiving conflict as a negative thing is completely inappropriate. Conflict is not something that can be avoided or hidden, but must be realized, managed and transformed into a force for positive change. Indonesia as a country has a multicultural society which is shown by: 1) more than 700 languages are spoken every day by every community group that uses them; 2) followers of different religions including Islam, Christianity, Catholicism, Hinduism and Buddhism; and 3) traditions from the ancestors of each nation (Somantrie, 2011:660-672).

The main reference for realizing a multicultural Indonesian society is multiculturalism, which is an ideology that recognizes and upholds the same differences both personally and culturally. In this multicultural model, society is seen as a generally accepted culture in a society whose complexion resembles a mosaic. (Pratiknjo, 2012:19).

Multiculturalism has several meanings. One of its meanings emphasizes respect for diversity beyond the dominant custom or culture. The view of multiculturalism is useful for knowing how social structures create and maintain different cultures in a society.

Factors for the emergence of multicultural societies are geographical conditions, foreign cultural influences, intermarriage and also different climatic zones. Indonesia, a country rich in cultural treasures. Judging from the geographical characteristics of Indonesia, there are thousands of islands on this island lined up from west to east, from Sumatra to Papua. Each island has its own tribe, ethnicity, religion and race. Influenced by foreign cultures, such as the influx of Chinese, Arabs, and Indians, and seen from generation to generation, Indonesians have different customs and also different perspectives on life. Meanwhile, different climatic or weather conditions in Indonesia cause different people's farming habits. This situation has made Indonesian society a multicultural society (Abidin, 2016:123-140).

Multiculturalism becomes a binding agent and bridge that accommodates differences, including ethnic differences, in a multicultural society. In a multicultural society like Indonesia, mutual understanding is indispensable to overcome the negative aspects of the problem of

national integration. The reciprocity paradigm in a multicultural society requires three standards of competence, namely cultural, social, and personal competence. Cultural competence is the body of knowledge that allows them to participate in communicative activities. Social skills are arrangements that allow those who participate in communicative activities to form solidarity. Personality competencies are competencies that allow a person to speak and act in a specific context, participate in processes of mutual understanding and maintain his own identity in various changing interactions (Abidin 2016:123-140).

Religious accompaniment is a creative effort to develop multicultural attitudes in various societal tensions. Therefore, it is very important to teach and pass on the knowledge of religious moderation to the people of Indonesia, because Islamic teachings are universal and therefore must teach their people how to think, behave and interact based on tawazun (balanced) attitudes from a worldly and spiritual point of view. In addition, Islam also establishes basic principles for the realization of religious moderation, including respect for religious differences, respect for the beliefs and worship practices of people of different religions, tolerance and fair treatment of all religions, which can lead to peace and welfare of the Indonesian people (Munawaroh, 2022:63-74).

Islam offers the following concepts of religious moderation, namely: *tawassuth* (taking the middle path), *tawazun* (balance), *i'tidal* (straight and firm), *tasamuh* (tolerance), *musawah* (egalitarian), *shura* (musyawarah), *ishlah* (reform), *aulawiyah* (prioritizing priorities), *tathawwur wa Ibtikar* (dynamic and innovative) (Fahri and Zainuri 2019, : 95-100). The following is an explanation of the concept of religious moderation education:

1. *Tawassuth* (Taking the Middle Ground)

وَكَذٰلِكَ جَعَلْنٰكُمْ أُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَاۤءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا

"And likewise, We have made you (Muslims), a just and elective people so that you may be witnesses to human (deeds) and that the Messenger (Muhammad) be a witness to you" (QS. Al-Baqarah: 143).

In the above verse it is intended that the Holy Prophetsa became the benchmark of Muslims, while Muslims became the measure of other human beings. This *tawassuth* can be interpreted as standing in the middle, an attitude that becomes a role model, acting straight, constructive, and not extreme.

Having a *tawasuth* attitude in society is a must for Muslims, because it can create peace and harmony in community life, especially in Indonesia which has a diverse culture, ranging from ethnicity, tribe, culture and religion (Susanti, 2022:168-182 and Diyani, 2019:303-316). Similarly, in schools and families, moderation or tawasuth education must be given as early as possible to the Muslim generation in preventing radicalism and intolerant attitudes towards society (Triputra and Pranoto, 2020:157-170). From previous research on *tawasuth* above, it can be concluded that, *tawasuth* attitude is very important for everyone in society, family and also in the scope of education in creating peace, and preventing radical and intolerant behavior in society.

2. T*awazun* (Balanced)

لَقَدْ اَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ وَاَنْزَلْنَا مَعَهُمُ الْكِتٰبَ وَالْمِيْزَانَ لِيَقُوْمَ النَّاسُ بِالْقِسْطِۚ

"Behold, We have sent Our Apostles with concrete evidences, and We have sent down with them the Bible and the balance (of justice) so that men may administer justice. and We created iron in which there was great power and

various benefits for men, (so that they might use the iron) and that Allah might know who helped Him and His apostles when Allah was not seen. Verily, Allah is powerful and mighty" (QS. al-Hadid: 25).

From this verse it can be concluded that every Muslim needs an attitude of *tawazun*. Because it is appropriate for every Muslim to always balance between the world and the Hereafter, so as not to turn to just one of them.

Tawazun is no less important for every human being to have in society in order to apply balance in all matters of community life (Cholili, 2016:144-154). For example, in community life, sometimes a conflict arises, so this tawazun can be a solution to give good consideration, so as to create peace in a cultural society. One cannot give a good balance without using this *tawazun* tool.

3. I'tidal (straight and firm)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

"O believers, be those who always establish (the truth) for the sake of Allah, bear witness justly. and never do your hatred of any kind, compelling you to be unjust. Be fair, because justice is closer to piety. and be fearful of Allah, Verily Allah knows what you do" (QS al-Maidah: 8).

From the above verse it can be concluded that the *i'tidal* attitude is very necessary for Muslims. Because every Muslim should always be able to establish the truth because of Allah Almighty, not be Muslims who defend righteousness, But it is Muslims who speak the truth.

A fair attitude is very necessary in the life of society, nation and state (Sulianti et al., 2023:134-141), and can foster the value of Pancasila which is mentioned in the 5th precept "Social Harmony for All Indonesian People". The opposite of fairness is tyranny. *"Al-tawassut wa al-i'tidal"* teaches Muslims to be tolerant, just, democratic and self-righteous (Irawan, 2018:49-74). If all Muslims understood Islam in a "moderate" and "just" way, then there would be no conflict about the truth claims and the ummah's *wasatan* would become a reality and the life of society would be harmonious, harmonious and peaceful.

4. Tasamuh (Tolerance)

قُلْ يَا أَيُّهَا الْكَافِرُونَ .لَا أَعْبُدُ مَا تَعْبُدُونَ .وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ .وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُّمْ .وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ .لَكُمْ دِينُكُمْ وَلِيَ دِينٌ.

"Say: 'O unbelievers, I will not worship what you worship. And you are not the worshipper of God I worship. And I have never been a worshipper of what you worship, And you have never been a worshipper of the God I worship. For you your religion, and for me, my religion" (QS. al-Kaafirun: 1-6).

In this verse it can be concluded that Islam is very tolerant of religious differences. For this reason, it is recommended for every Muslim to have and apply the attitude of tasamuh in everyday life. Indonesia is a large country with several religions including Islam, Christianity, Hinduism, Buddhism, and various other local beliefs (Bauto, 2014:11-25 and Nisa et al., 2021:79-96). Therefore, religious tolerance is essential to ensure social stability against ideological coercion and physical conflict in society. Religious differences should be mutually acknowledged, respected, and cooperated wisely. Differences in religious beliefs encourage mutual slander, insult, and mixing between one religion and another, and not vice versa (Fitriani, 2020:179-192).

Thus, it is clear that religious moderation education must be applied in the educational environment and Indonesian society through strengthening the value of tasamuh to the community.

5. *Musawah* (Egalitarian)

اِنَّ اللّٰهَ يَأْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَاۙ وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِ ۗ اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖ ۗ اِنَّ اللّٰهَ كَانَ سَمِيْعًاۢ بَصِيْرًا

"Behold, Allah commands you to deliver a commission to those who deserve it, and (commands you) to establish laws among men, that you may establish it justly. Indeed, God has taught you the best. Verily, Allah is All-Hearing and All-Seeing"(QS An-Nisa: 58).

From the ab ove verse it can be concluded that every Muslim should not discriminate against others due to differences in beliefs, traditions and origins, and should uphold justice properly. *Al-Musawah* means equality. While according to the term, al-Musawa means equality and unity and respect for fellow humans as God's creatures. Equality (*al-musawa*), the view that all people have equal dignity and worth regardless of gender, race, or ethnicity. A person's high and low degrees are based only on piety, and only God knows his judgment and degree (Karim, 2019:1-20). From this study it can be understood that *musawwah* linguistically-means similarity. According to the term, equality and togetherness and respect for fellow human beings as creatures of God.

Equality (*al-Musawa*), the view that all people have equal dignity and dignity.Tanpa memandang jenis kelamin, ras, atau etnis (Sa'dan, 2016:89-104). People's dignity is based only on their piety, whose judgment and degree are known only to God. This principle is described in the Bible as a continuation of the principle of brotherhood among the faithful (Munir, 2021:259). Therefore, brotherhood based on faith (*Ukhwa Islam*) is continued with brotherhood based on humanity (*Ukhwa Insaniya*). In social science discourse, al-Musawa is often referred to as human rights, that is, humans have equal rights before the law and courts. In this case, musawah has an important role in religious moderation education in Indonesia to create pancasila values in the 2nd precept which reads, "Just and civilized humanity".

6. *Syura* (deliberation)

وَالَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَاَقَامُوا الصَّلٰوةَۖ وَاَمْرُهُمْ شُوْرٰى بَيْنَهُمْۖ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ

"And (for) those who accept (obey) the call of their Lord and establish prayer, while their business is (decided) by deliberation between them; and they provide a portion of the sustenance that We give them" (QS As-Syuraa: 38).

The verse recommends that every Muslim can deliberate in making decisions, with the aim of not causing conflicts with the results of mutually agreed decisions. One of the interesting things studied in the theme of religious moderation is the concept of shura. Because this shura concept discusses how the decision-making mechanism regarding matters concerning mutual interests (Japarudin, 2015:156-165).

The definition of *shurâ* is explained by Tahir Azhary, that *shura* can be interpreted as a forum for exchanging ideas, ideas or ideas, including suggestions proposed in solving a problem before making a decision (Santoso, 2013:113-134). Based on the findings in previous research, it can be concluded that the concept of shura can be one of the solutions in solving problems that

occur in society, so that religious moderation education using the concept of shura becomes important in the life of Indonesian society.

7. *Ishlah* (reform)

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا ٱللَّهَ لَعَلَّكُمْ تُرْحَمُون

"The believers are verily brothers. therefore reconcile (mend the relationship) between your two brothers and fear God, that you may have mercy" (QS Al-Hujuraat: 10).

From the verse recommends that Muslims have an attitude of *ishlah* in order to correct and reconcile when disputes arise, this becomes one of the reformative principles that aim to achieve a better state that accommodates the changes and progress of the times.

One of the substance of the message of the verse is to always try to improve relationships with others. If a dispute arises by reconciling it, it is necessary to be fair or impartial so that neither party is harmed (Saidah, 2012:120-127). *Iṣlāḥ* is an effort to stop damage or improve the quality of something so that the benefits are even more (Kasim, Anwar, and Otaya, 2019:255-270). With the concept of understanding *islah*, it can be a tool in reconciling two conflicting groups. Therefore, the implementation of religious moderation education is very important to be implemented in Indonesia.

8. *Aulawiyah* (Putting priorities first)

Aulawiyah is understanding some of the most important things from the aspect of implementation (application). Prioritizing important things over other things that are less important depending on the time and time of implementation (Kurniawan, 2020:202). So that it does not end what should come first or give precedence to what should be ended, and does not minimize big things or magnify small things. The purpose of *aulawiyah* here is that Muslims are encouraged to be able to prioritize things that are better and more important than things that are not clear or less important. Therefore, moderation education is very important to be applied in the lives of Indonesian people by applying the concept of *Aulawiyah*.

9. *Tathawwur wa Ibtikar* (Dynamic and innovative)

Tathawur wa Ibtikar, which is always open to change for the better (Hasan, 2021:110-123 and Hilal, 2023:55-67). This is the concept of religious moderation in Indonesia given by Islam, and this concept is believed to also be applicable in the life of the nation and state (Fahri and Zainuri, 2019:95-100). Therefore, it is expected that Muslims are always open to something new, as long as it does not contradict the teachings of Islam. Muslims can follow the times that aim to bring benefits to other Muslims. With some of the concepts offered about religious moderation education above will help the Indonesian state in dealing with conflicts that often occur in society. Thus, if the concept of religious moderation education can be applied in society, it will form a peaceful and harmonious Indonesian society.

CONCLUSION

Religious moderation education is an understanding that is an open attitude towards existing differences, which is believed to be sunnatullah and mercy for the ummah. Furthermore, religious moderation reflects attitudes that are not easily blamed, let alone distrusted in people or groups with different views. Religious moderation education prioritizes brotherhood based on

humanitarian principles, not just principles of faith or nationality. Religious moderation prevailing in a multicultural country can be achieved by respecting the opinions of others. respect for other religions, ethnicities, races, and cultures; acknowledging the existence of others; tolerance and no violence. In addition, religious moderation can be realized through various concepts, such as: *Tawassuth* (choosing the middle way), *Tawazun* (balanced), I'tidal (straight and firm), *Tasamuh* (tolerance), *Musawah* (equality), *Shura* (consideration), *Ishlah* (renewal), *Aulawiyah* (prioritization), Tathawwur wa Ibtikar (dynamic and innovative). This is very important to be used as a solution for Indonesia as a multicultural country, to realize a peaceful and harmonious Indonesian society.

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