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RELIGIOUS MODERATION : AGAINST INTOLERANCE AND DERADICALIZATION

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Abstract

Conflict between religious communities is a sensitive matter that often occurs. This is due to truth claims about various practices that tend to be different from the teachings of the religion adhered to. Indonesia as a country that embraces pluralism does not escape the turmoil of religious conflicts that characterize the life of the nation, so that it has an impact on the loss of tolerance between people and tends to bring up radical principles and coercion of one belief. To produce valid and reliable data, this paper uses a qualitative writing style. In producing logical data, this paper performs several stages of data sorting in the form of: 1). Data reduction, 2). Display data, 3). Verifying data, and 4). Interpret research data. In its presentation, measurable analysis becomes the foundation in processing the data obtained. The perfection of this paper cannot be separated from the library technique carried out by exploring the existing literature in Google Scholar. Truth claims that are too radical tend to foster a sense of intolerance in a nation, this situation will be used by terrorist elements to build a division of the state through religious cloaks. This situation became the center of attention of the Indonesian government so that a program called "the house of religious moderation" was conceptualized to rebuild the dignity of tolerance between religious communities. The legalization of houses of religious moderation begins through educational institutions which in fact are neutral institutions in a country. It is hoped that intellectuals born in educational institutions will be able to provide a concrete understanding of the importance of maintaining tolerance through the values of Pancasila and religious values that are relevant to the situation and stability of the country.

Keywords: Religious Moderation, Against, Intolerance, Deradicalization.

I. INTRODUCTION

Inter-religious conflict is as old as the religious community itself. This phenomenon can realistically be known from various information including through existing archives. Religious conflicts can occur because differences in concepts or practices carried out by religious adherents deviate from the provisions set by religious law that is where conflicts usually start. History records that conflicts in the world, such as the conflict between Muslims and Christians in Europe known as the Crusades (1096-1271 AD), was the worst and longest conflict in the world in the Middle Ages. However, if you look at the current reality, the Western invasion (America and its allies) against 3rd world countries has become a new source of conflict in this modern century.

Indonesia has no exception experienced conflicts concerning religion. In the last decade, intra-religious and inter-religious tensions have always adorned the journey of this nation. The emergence of various tensions, increasingly raises conflicts that are considered acute and become a phobia for the peace of human life. Imagine, the protracted conflict makes the spirit of peace and freedom in the context of diversity increasingly difficult to realize. In recent years, a series of conflicts and violence with religious nuances have continued to occur in Indonesia, ranging from religious riots in provincial cities in 1995-1997, the campaign against witch doctors in Java and conflicts between religious groups in Sulawesi and Maluku in 1998- 2001, to the mobilization of the religious-based jihadist army and the bombings carried out by terrorist groups in the name of "jihad" in 2000-2005.

Religious conflicts will never end if there is no effort to find a middle way to reconcile these conflicts. Because all people or groups will try to reinterpret religious teachings according to their respective understandings. The worst impact of these conflicts is the loss of tolerance between religions. It must be realized that religion at the exoteric level (shari'a) is indeed different, but at the esoteric level (culture) everything is the same. All religions are then

seen as equally valid paths leading to the one God (Ulil Abshar Abdalla, 2002). Reality shows that tensions between religious communities are closely related to factors that are outside the scope of religion itself (Bahtiar Effendy, 2001:24) Religion is sensitive, everyone relies on it in the name of religion. That is a very complicated problem faced by various religions. The occurrence of a religious conflict cannot be separated from the "Truth Claim" factor. The tendency of religious people to try to justify the teachings of their respective religions, even though there are those who do not understand the noble values contained in the religion they defend. However, the tempestuous spirit has sometimes humbled other people who disagree with him even though they come from the same religion. It must be admitted that the belief about the truth is based on God as the only source of truth. Human plurality causes the face of truth appear to be different when it is interpreted. Because this difference cannot be separated from the various references and backgrounds of the people who believe in it. They claim to have understood, possessed, and even carried out purely against those sacred values (Firdaus, 2004).

The tendency of the conflict, war and terrorism were occurred was not only caused by religion, but also by socio-economic and political problems among religious groups. As far as the conflict is justified on religious grounds, the person concerned is actually not loyal to his faith and religion. Religion is used, the name of God is despised by egoism and collective arrogance. This phenomenon is actually no longer in the name of religion, because religion is essentially an attitude of worship, submission and humility to the transcendent.

Objective

The purpose of writing this journal is to provide a brief overview of the importance of religious moderation values that attempt to maintain tolerance, fight intolerance and deradicalization of religious pluralism.

II. METHOD

This journal uses qualitative research methods, using a structured and comprehensive analytical descriptive. Furthermore, in analyzing research

data, the authors perform a series of stages so that the research results are logical, objective and empirical. The series of stages in question are reducing data, displaying data, verifying data, and interpreting research data. Another method used in this research is a literature study by entering keywords on Google Scholar and various other literature that supports the references of this journal. In addition, the validity of this research data cannot be separated from the contributions of several related journals and books, which support the completion of this journal.

III. RESULTS AND DISCUSSION

To avoid the tensions of religious conflicts, it is necessary to take concrete prevention and resolution of conflicts. Tolerance is attitudes and actions that prohibit discrimination against groups that are different or unacceptable to the majority in a society. According to the Kamus Besar Bahasa Indonesia, the meaning of the word tolerance is two different but interrelated groups.

According to Ali Masrur, one of the problems in inter-religious communication today, especially in Indonesia, is the emergence of lazy tolerance as expressed by P. Knitter. This attitude emerged as a result of the pattern of indirect encounters between religions, especially concerning sensitive theological issues. So that religious people feel reluctant to discuss issues of faith. Because of this, what happens in the interaction of each party is a normal interaction, not involving matters of faith of each party. Each religion recognizes the truth of the other religion, but then allows the other to act in a way that satisfies both parties. What happened was only an indirect encounter, not a real encounter, thus what happened was an attitude that could arouse suspicion among several parties of different religions, this was one of the triggers of conflict in the name of religion.

It must be realized that the encounter of various religions and civilizations in the world that are less "open" to other parties has created tensions between religious adherents, the problem that often arises is the war of belief (truth claim)

which states that one's religion is the most correct, and other religions are wrong. As well as the beliefs of adherents of certain religions who state that their religion is the only way of salvation for mankind (salvation claim). Sociologically, such claims are prone to conflict and lead to wars between religions (Firdaus, 2004).

Conflicts that arise in society are more influenced by a sense of regional solidarity or called primordialism. With this study, it is hoped that academics can provide conceptual solutions on how to solve conflict problems in society. Or at least we can personally avoid various triggers for the emergence of a conflict that will lead to riots, the logical consequences of which we will pay a very high price for.

1. Pancasila as the Final Foundation

Religious conflicts often occur when one understanding is considered the most correct among other understandings. For this reason, the presence of Pancasila as the ideology of the Republic of Indonesia is the fundamental basis for minimizing conflicts between groups, especially in the realm of religion, given the pluralism of the Indonesian population in terms of culture, ethnicity, race, and religion.

Defense Studies as a cross study explains that ideology, culture, language, and so on are non-military defenses. To build these efforts, Pancasila as the state ideology has an important role in maintaining the integrity and unity of the nation. This research is a research in order to deepen defense science in a multidisciplinary context that combines historical studies, sociology and defense sciences. So that in the historical aspect of national integration to practical efforts as soft power that is used to become the nation's ideology, the broad spectrum of Pancasila is worthy of research.

Pancasila as the basis of the state, ideology, views and philosophy of life that must be guided by the Indonesian nation in the process of organizing the life of society, nation and state in realizing the ideals of the proclamation of independence. The noble values contained in it are noble values extracted from the nation's culture and have basic values that are universally recognized and will not change with the passage

of time.

Pancasila is a view of life and the nation's personality whose values are national in nature that underlie the nation's culture, so these values are the embodiment of aspirations (the ideals of the nation's life) (Muzayin, 1992:16). According to the special staff of the Chairman of the Steering Committee of the Pancasila Ideology Development Agency (BPIP), Father Benny Susetyo, emphasized that the values of Pancasila are the only way to find a solution to conflict resolution in Indonesia. The country of Indonesia, which has a pluralistic population ranging from ethnicity, culture, and religion spread across various regions, does not rule out the possibility of a potential conflict. However, wisdom and maturity are needed to maintain a balance between group interests and national interests. "Interreligious relations are a state of religious relations based on tolerance, mutual understanding, mutual respect, respect in practice in the life of the nation and state," he said when he was a resource person at a focused group discussion on Advocacy for Moderation and Religious Harmony in North Minahasa Regency, North Sulawesi. , Friday (16/10). He said that conflict resolution in finding solutions to the points of Pancasila could be done by prioritizing the value of the 4th precept, namely Democracy Led by Wisdom of Wisdom in Representative Deliberations.

The values contained in the points of Pancasila are integrally a form of understanding of Indonesian pluralism. Recently, various kinds of religious conflicts have occurred in Indonesia which have greatly influenced the collapse of stability and the values of national unity. For this reason, an understanding of the values of Pancasila must be lived and implemented in the life of the nation. For example, when people talk about the point of view of divinity, there will be many understandings of divinity in Indonesia because every religion has its own way and point of view to understand its God. However, to maintain the integrity of a nation, it was agreed upon the understanding and mention of Allah, Ida Sang Widhi Wasa, Jesus, the Buddha as God Almighty. Of course, the

agreement was based on deliberation and concrete considerations of the founding fathers of the nation.

When the Indonesian people understand that God in Indonesia is agreed upon as one (God Almighty), it is also a form of implementation of the Pancasila precepts: a). The third precept is that the Indonesian people highly respect the unity of Indonesia by agreeing that God in the context of the state is referred to as God Almighty in order to avoid divisions between religious communities. b). The fifth precept, that by agreeing on the mention of God in the context of the state as God Almighty, it can be said that justice in the fifth precept has been applied c). Thus, when the Indonesian people have understood and agreed on the mention of God Almighty as the final mention in the context of the state, then there is the implementation of the second principle, that the Indonesian people are civilized human beings.

The Precept of the One Supreme Godhead is the "spirit" as well as the basis of the other four precepts. Belief in One God means that the Indonesian nation is a monotheistic country that believes in one God, not the other way around. In other words, the Indonesian state is based on religion. Pancasila with its first precepts, is a philosophy that is appropriate and friendly to religion. Therefore, we should be human beings who believe and fear God Almighty by establishing his orders to increase our piety. We as Indonesians should be aware of the reality of Indonesia's pluralism as a blessing from God, which needs to be developed and preserved. Diversity should not be hierarchical, but egalitarian, and therefore has implications for the ethical value of tolerance. As religious people who believe and fear God, we should instill the values of truth, kindness, honesty, and honor in ourselves, so as to improve the nation's morale.

2. Maintaining Moderation Through Educational Institutions

The current situation of society is changing both technologically, scientifically, and socially. Modern humans today penetrate life without boundaries, without time, and without boundaries. Modern human awareness of the changes in life that is changing rapidly leads to alienation, anxiety in the face of rapid changes.

The development of a society requires various types of capital. The capital needed is an intellectual model (Tilaar, 2004:31). Intellectual capital to solve various types of crises. Without intellectual capital, it is difficult for a group or individual to complete the development or change of situation, so there can be various ways to adapt to the traditional and rational. Intellectual capital is needed to consider the various risks that occur due to the impact of the decisions taken. The risk can be disastrous, if there is a misjudgment made.

In the midst of the nation's current anxiety, the spirit of national tolerance should be actualized again. Tolerance does not always mean compromise or agreement, but the effort to confront the opinions of others in the right way. Confrontation in tolerance is not 'dislike', but voicing 'disapproval' in an elegant and dignified manner. Dislike attitudes are often motivated by primordial and racial arguments. This attitude tends to bear prejudice and negative assumptions towards other parties with their uniqueness. Perhaps, it is this factor that repeatedly plunges our society into social conflict and intolerance.

So far, studies on religious moderation conducted by researchers have focused on how to socialize and learn religious moderation in educational institutions. While the study of the factors that cause differences in carrying the concept of moderation in educational institutions and the dimensions of the choice of ways taken in the process of habituation of education among the best students.

State Hindu University (UHN) I Gusti Bagus (IGB) Sugriwa as an educational institution, now has a house of religious moderation. The existence of this house of religious moderation was inaugurated by the Chancellor of UHN IGB Sugriwa, I Gusti Ngurah Sudiana along with the Focus Group Discussion (FGD) of Religious Moderation. According to him, the Religious Moderation House of UHN IGB Sugriwa is part of the campus preparation in welcoming the World Class University (WCU). "We continue to

take steps, and the entire academic community is determined to go to a World Class University," said Rector of UHN IGB Sugriwa, I Gusti Ngurah Sudiana, in Bangli, Monday (6/9/2021).

"Astungkara (thank God), today UHN IGB Sugriwa declares the House of Religious Moderation. Simultaneously, the release of birds and the planting of banyan trees are carried out as a symbol of unity. Moderation is not only for fellow humans, but moderation is also for the entire universe," he added.

I Gusti Ngurah Sudiana conveyed that the values of religious moderation must be implemented in various lines of life. Not only on campus, it must be integrated in social life outside campus. "So the campus is not like an ivory tower. In addition to implementing the Tri Dharma (three obligations) of Higher Education, the values of religious moderation are very important to be understood and implemented by the academic community," said I Gusti Ngurah Sudiana who is also the chairman of PHDI Bali.

The declaration of the Moderation House at the Bangli Campus, said I Gusti Ngurah Sudiana, is a relay for campus development in Denpasar, which in 2019 had proclaimed it as a campus of harmony. After changing the status to become a Bangli-centered UHN, his party wants to develop the values of harmony as a whole. "The entire academic community of UHN IGB Sugriwa must be obedient to God Almighty. Ready to strengthen and be loyal to Pancasila, the 1945 Constitution, *Bhinneka Tunggal Ika* and the Unitary State of the Republic of Indonesia as guidelines in the nation and state," concluded I Gusti Ngurah Sudiana.

The chairman of the Bali FKUB (Religious Harmony Forum), Ida Panglingsir Agung Sukahet, welcomed the Declaration of the House of Religious Moderation at UHN I Gusti Bagus Sugriwa. According to him, the values of religious moderation are very important for the integrity of the Unitary State of the Republic of Indonesia. "In moderation there is tolerance, mutual respect. When I was at home for example, I focus on myself praying as a Hindu worshipping *Ida Sang Hyang Widhi Wasa*, but once outside the house and meeting other

people in the social sphere, then we must strengthen the sense of nationalism," said Ida Panglinsir in front of Hindu, Catholic, Islamic, Confucian, Buddhist and Protestant figures.

The activity with the theme "Manyama Braya (brotherhood) in the Values of Religious Moderation", centered on the Bangli Campus, was attended by the Regent of Bangli Sang Nyoman Sedana Arta along with the Deputy Regent I Wayan Diar, Chair of the Bali Province FKUB, Ida Panglinsir Agung Sukahet and his staff and the Bangli Regency FKUB, as well as representatives of religious leaders, by implementing strict Health Protocols. The presence of the house of moderation is one of the concrete forms of the government in seeking the integrity of the country from religious exclusive conflicts. Campus as one of the educational institutions must and must be a pioneer in preventing outbreaks of conflict in society, both social conflicts and religious conflicts. This refers to the campus as a neutral institution, in the field of education which will give birth to young intellectuals to deal with various kinds of problems in the community.

UHN was chosen as an educational institution legalized as a house of religious moderation cannot be separated from the implementation of educational values in Hinduism, one of which is the concept of "*tattvam asi* (thou are that)" which is implied in the Candogya Upanisad. The concept of *tatvam asi* is a concept of humanism that teaches Hindus to always rest on tolerance between people. *Tat Twam Asi* is a teaching of unlimited morality, which is identical with humanity in Pancasila. The conception of the principle of humanity in Pancasila, if we look closely is the realization of the teachings of *Tat Twam Asi* contained in the Vedic scriptures. Thus, it can be said to understand and understand, and to practice/implement Pancasila means to have implemented the teachings of the Vedas. Because the meaning contained in the teachings of *Tat Twam Asi* "he is you, I am you, and all beings are the same" so that when we help others it means also helping ourselves.

Tat Twam Asi is a moral teaching based on Hindu doctrine on the oneness of mankind. It can be observed in the real form of this teaching in the daily life and behavior of the human beings concerned. Humans in their lives have various kinds of necessities of life which are motivated by the desire (*kama*) of the human concerned. Before humans as living beings, there were many types, characteristics, and varieties, such as humans as creatures, individuals, social, religious, economic, cultural, and others. other. All of that must be fulfilled by humans as a whole and simultaneously without taking into account the situation and conditions as well as the limitations they have, how difficult it is felt by the individual concerned. This is why humans need to recognize and carry out a sense of togetherness, so how heavy the problems they face will feel light. By understanding and practicing the teachings of *Tat Twam Asi*, humans will be able to feel the heavy and light of life and this life. All of us know that the heavy and light of *Rwabhinada* exist and always exist side by side, and its existence is difficult to separate. Thus, in this life we should always help, feel the same fate and share the same fate. *Tat Twan Asi's* teachings, apart from being the soul of social philosophy, are also the basis of Hindu ethics in an effort to achieve moral improvement. Morality is good and noble behavior to foster harmonious and harmonious relationships among other living creatures created by God. As a basis/guideline for fostering a harmonious relationship, we recognize, heed, and practice the teachings of morality seriously, therefore even though we are different, be it race, ethnicity, culture, or religion, we must be able to maintain harmony between people. man. Basically all creatures are the same, equally created by *Ida Sang Hyang Widhi Wasa*. *Tat twam asi* (that is you), that is, do not hurt each other to all creatures. We in Hinduism believe that every living thing has a soul or *atma* which is the source of life given by *Ida Sang Hyang Widhi Wasa*. Therefore, of course, we are forbidden to harm our fellow creatures. As religious people, in practicing their teachings, they still pay attention to other aspects in an area so that harmony can still be

realized. Religious people who are citizens are legally obliged to implement the provisions that apply in the life of society, nation and state.

IV. CONCLUSION

Pragmatic practice of human values as well as those implied in the scriptures is the first step for humans to live in pluralism. The presence of the house of moderation through the campus is expected to have a major impact on the resilience of religious tolerance. The understandings of humanism must always be instilled in oneself to enrich knowledge about the fame of the dignity of tolerance. Conflict tension will be embedded when the principle of tolerance hegemonies intolerant and radical behavior that wants to create a division of the country. To avoid conflicts that arise in different situations, the participation of educational institutions should always provide a continuous understanding of the essence of Pancasila as the final basis of the Unitary State of the Republic of Indonesia.

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