Reviving Religious Moderation for World Peace from the Religious Moderation House in Indonesia

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Abstract

Religious moderation was revived to mediate attacks on exclusivism and extremism that destroy human diversity. In the name of God, exclusivism and extremism continue to desecrate humanity. This paper describes the urgency of reviving religious moderation through the establishment of a house of religious moderation in three questions. Will the house of religious moderation contribute to a future of peace in Indonesia? How is the model of religious moderation practiced in the house of religious moderation? Why is religious moderation needed for world peace? With a multiculturalism perspective, the results of the study show that social recognition is an attitude that creates tolerance in religious moderation that contributes to the future of peace in Indonesia with the essence of religion to maintain human dignity. Its contribution can be seen in the practice of the religious moderation house which rests on the thoughts and movements of religious moderation. Thinking with values (fair and balanced, cooperation, tolerance, compassion and kindness) and movement (nationality, tolerance, anti-violence and local culture) are models of religious moderation in Indonesia for world peace.

Keywords: *Religious Moderation, Religious Moderation House, Multiculturalism, Peace*

Introduction

Religion becomes a threat when one views religion only formally and ritually. Not only that, exclusivism and extremism are real threats in religious life in Indonesia. In fact, if the values of tolerance and cooperation are uprooted from the cultural roots of the millennial generation, it will undermine the order of religious life in the world. The problems of this country's condition have become a common concern in an interfaith meeting as contained in the Risalah Jakarta, 29 December 2018. However, this common concern was opposed by a handful of religious leaders and certain groups for their political interests. They oppose through the use of social media explicitly, so that the people perceive it as the real truth.

Religion is the right of everyone, including changing religions or beliefs. Religious human rights are inherent in everyone who influences their religious activities in public spaces to worship and teach their religious understanding. In Indonesia, every person has a religion and belief guaranteed by the state. The state also guarantees freedom of worship in accordance with their respective religions and beliefs. In fact, the state requires mutual tolerance for differences in religion and belief. The agreement of the world and the constitution of this country are the basic foundations for religious people to maintain their life that is valuable and beneficial to others, so as to create world peace and their country.

In this country, the 1998 Poso conflict in Central Sulawesi and the 2001 Sampit conflict case in Central Kalimantan emphasized that religious people are in serious trouble. The climax was in 2017 the case of religious blasphemy which imprisoned Ahok (Basuki Tjahaja Purnama) for 2 years. The variety in ethnic, racial, religious, and social systems of life is different in various locations in Indonesia, which occasionally leads to a change in values from religion to thuggish or radical actions, as happened in the Solo area. Violence, extreme, and intolerance for others pose a significant threat not only to religious truth but also to mankind today, as their existence is seen as one of the causes of an increase in the number of extremist crimes of various types. From these cases, the presence of the 2018 Risalah Jakarta to ask the state to lead a movement to strengthen religious moderation to become a spiritual and moral guide, not just ritual and

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formal. The use of Pancasila as a philosophy and ideology for the country and nation has had a significant influence on integrating religious, cultural, and racial diversity into the Indonesian unity state, as well as positive qualities in sustaining unity and integrity. As a result, Indonesia is seen as a country that supports religious values and principles. Tolerance and respect for other people's religious liberties color and reflect the life of the nation state.

In other countries religious people continue to carry out violence and war, for example Palestine and Syria. This paper addresses this problem with three questions. Will the house of religious moderation contribute to a future of peace in Indonesia? How is the model of religious moderation practiced in the house of religious moderation? Why is religious moderation needed for world peace?

Literature Review

There are three important concepts to discuss, namely religious moderation, religious moderation house, and peace. These three concepts go hand in hand with the presence of thoughts of exclusivity and extremism as well as radicalism and terrorism movements. Moderation is tied to people who practice religious doctrines in social life, not only on religious doctrines.

Religious Moderation

Moderate comes from English moderate (adjective), a derivative of moderation (noun) which means "not exaggerating" or "moderate". The word moderate in Arabic or Islamic terms uses the term wasatiyyah which has a simple and balanced purpose whether referring to individuals or groups. The principle of wasatiyyah (moderate) refers to the attitude of adopting the middle way, which is balanced by promoting the principles of tolerance, compromise, not imposing will, and respect for diversity in various aspects of human existence. In Indonesian, the word moderation is absorbed into moderation, which means "reduction of violence" or "avoidance of extremes". In the philosophy of ancient Greece moderation means "knowledge of knowledge" by Critias, however refuted by Socrates that kind of knowledge is not enough for a happy life, without the knowledge of good and bad. From the above definition, moderation religious is positioned in the spiritual and moral dimensions, not just ritual and formal ones (see Risalah Jakarta, 2018). The terms "moderation of religion" and "moderation of religiousness" are used differently, and there are essential and purposeful differences. That is, the essential issue is not the fundamental worth of "religion", but how it is interpreted, understood, and performed by its believers. According to the Ministry of Religious Affairs, the value of religion is unquestionable, and religion is not the decisive factor because either Indonesians, the majority of whom are Muslim, become extremists or radicals, or they do not accept religion. It is its adherents who misinterpret the interpretation of religion for their own sake. For this reason, religious moderation is understood internally and externally in human life.

Internally, moderation is understood in the religious doctrine itself. Muhamadul Bakir Hj. Yaakub et al. define moderation (in Islam) that is essentially a Muslim belief and socio-cultural practices in the life of the community. Research by Yaakub et al. aim to examine the relationship between Islamic moderation and its socio-cultural practices, examine the relationship between the social practice of Islamic moderation and its manifestations, and analyze the practice as a mediator in the relationship of Islamic moderation and its practice manifestations. In his findings, there are two views of the manifestation of Islamic moderation practice which are expressed by self-conceptual inspiration and attitude paradigm on the one hand. On the other hand, it expresses the personality self-satisfaction in attaining consciousness, perfection, and a natural state with a strong will. Conceptual manifestations, both as general principles in life and as specific content domains, constitute religious practices in education and socialization. Of course, the conclusions in the study of Yaakub et al. that Islamic moderation as a complete balance system in life is in accordance with the source of revelation. However, moderation in religious practice is not explained in socio-religious, cultural and political life.

Religion has been a source of contention throughout history. However, religion adds the most value and purpose to human life. Man, as a level indicator that determines whether religion is troublesome or not. Religion's great precepts will crumble if it causes human affliction. Religion gets perverted and rotten as a

result of its devotees, not as a result of religion itself. Religious teachings that are completely believed to be true are the best remedies for the problems that arise. Many religious traditions are increasingly unconcerned and directly address humanitarian challenges. The ongoing turmoil and bloodshed in various parts of the world highlight the growing significance of re-establishing humanitarian missions based on the principle of moderation (wasatiyyah) in order to achieve peace and wellbeing.

Externally, moderation is understood by the practice of religion in social reality. This religious practice implements moderation in social life. Research Chandra Warsito, et al. examines moderation in religious practice which aims to analyze the role of commitment of religious family members and the influence of cultural moderation and the social environment (Islamic) on psychological personality (Islamic) decisions to transact on halalmart. In his research, it was found that cultural and social environmental factors that practice moderation (Islamic) influence the psychological personality decisions of Muslim consumers to buy at halalmart. On the other hand, cultural and social environmental factors that do not practice moderation (Islamic) do not influence the psychological personality decisions of Muslim consumers to buy at halalmart. For that, Warsito et al. concluded to improve purchasing decisions at the company in order to know the background of consumer character as culture. However, research by Warsito et al. only explains moderation (Islam), whereas the main thing in religious moderation is for all religions adhered to by humans. For that, it is necessary to establish a house of religious moderation in state Islamic religious education institutions.

Religious moderation is frequently practiced in nations with diverse customs and religions by allowing freedom in religious activities as well as tolerance. According to research performed by Andrew Harding (2020), the Kingdom of Malaysia, as one of the Southeast Asian nations, is among those that practice the notion of religious freedom. Despite the fact that there are several controversies in the world of religion. For generations, Malaysians have practiced tolerance toward one another, as well as the idea of the government's non-interference in religious matters. The value of pluralism has encouraged religious people to defuse religious, social, and cultural conflicts and tensions. The existence of plurality adds to society's knowledge and awareness of the significance of religious moderation in achieving shared prosperity. The Malaysian government strives to maintain a religious moderation program on a regular basis. Tun Abdullah Badawi launched Islam Hadhari (Islamic Civilization), emphasizing Islam and Malay culture. Najib Razak's launching of "One Malaysia" was an attempt to equalize access to advantages for all ethnic groups. Both of these initiatives aim to reconcile Muslims and non-Muslims.

Religious moderation has been practiced in Singapore for a long time, and the Singapore independence process is also strongly tied to the good interaction between religious people and tribes. The freedom to embrace, practice, and propagate one's religion in Singapore is also mentioned in the Singapore Constitution. Everyone has the right to embrace, practice, and disseminate their religion as long as it does not contradict any common law pertaining to public order. Research undertaken by Eugene K.B. Tan (2007) on the situation of Singapore's multi-racial, ethnic, and religious population discovered that a concept of religious moderation has been established in communal life in Singapore. The mosque is a significant socio-religious center in Singapore that serves as the foundation for community engagement. To stay relevant to multi-racial populations, the mosque was transformed into a multi-functional institution. It was accomplished in order to make the mosque more accessible to young Muslims as well as a destination for non-Muslims. Among the instances of religious moderation activities is the development of a Harmony Center in a mosque in a residential neighborhood (An-Nahdhah) in October 2006. The center is designed to foster interfaith understanding and to serve as a platform for youth training, religion, and community leaders interested in interreligious relations activities.

Although there are numerous religious upheavals and worries in Thailand, there are also certain places that live religious life in peace with mutual respect for one another. It is similar to what is represented in Songkhla's traditional or cultural activities. Buddhists and Muslims appreciate each other's ceremonies and interpersonal connections.

Religious Moderation House

The house of religious moderation is a socio-religious building that contains a diversity of religion and belief for peace and harmonious relations. The house of religious moderation emphasizes moderate terminology. This house was built in the State Islamic Religious Higher Education (SIRHE), amounting to 58 houses. The construction of the building is based on Circular Number B-3663.1/Dj.I/BA.02/10/2019 dated 29 October 2019 concerning the Circular of Religious Moderation Houses. In general, the Director General of Islamic Education of the Ministry of Religion of the Republic of Indonesia, Kamaruddin Amin, stated that this circular was a form of commitment to make religious moderation the basis for thinking, acting, and formulating policies and programs in the Ministry of Religion, including the SIRHE. The house for religious moderation, which is being created at state universities, intends to host conferences, activities, and workshops on major themes concerning religious moderation. While all religious affairs officials such as KUA (Office of Religious Affairs) have been re-established as houses of religious moderation.

The Director of the SIRHE, the Director General of Islamic Education of the Ministry of Religion, Arskal Salim, explained that the religious moderation house was established as a place for seeding, education, mentoring, complaints, and strengthening of discourse and religious moderation movements within the SIRHE. The first time a house of religious moderation was established on the campus of the State Islamic University Sunan Gunung Djati Bandung among 58 the SIRHE. The Rector of the State Islamic University Gunung Djati Bandung, Mahmud, hopes that in the future the house of religious moderation can become a place preacher for moderate, counselors, and teachers to teach Islam rahmatan lil 'alamin.

In practice the religious moderation house is guided by three main books published by the Indonesian Ministry of Religion, namely: "Religious Moderation" (2019) and "Religious Moderation Questions and Answers" (2019) for SIRHE. In addition, book is "Implementation of Religious Moderation in Islamic Education" (2019) for elementary, middle and upper education institutions (madrasah and pesantren). Achmad Fathoni Rodli et al. in his research to explain the intervention of thought of religious moderation in applying best practices ahlusunnah wal jamaah an-nahdiyah which reflects the value of tawassuth, tawazun, i'tidal, and tasamuh that and pasted hypnotherapy technique capable of changing the character and personality of students are likely to lead to individualism as much as 21% and radicalism as much as 13%. The practice of moderation of religion in the study of Rodli et al. will continue in the form of counseling and providing material through e-learning during the Covid-19 pandemic. The main objective of establishing a house of religious moderation is to convey the mission of peace, both domestically and in the world.

Peace

Peace is the main goal of religious people along with other people in the world. In general, peace is understood with negative, positive and integrative meanings. Negative peace is understood by the relative absence of violence and war. On the contrary, positive peace is understood in the presence of justice and harmonious relations. In addition, integrative peace is understood by the inclusion of social and personal dimensions. In terms of peace for religious people is the presence of justice and harmonious relations for religious people in the social and personal dimensions, so that there is relatively no violence and war in this world. With the term "relative absence", religious people must continuously maintain themselves in relation to other people for world peace.

According to Appleby (2001), religious peace-themed activities appear to be the proper method to deal with conflict and violence associated with religion. Rebecca's (2018) research discovered that religion promotes peacemaking in at least two ways: by inspiring believers to engage in peacemaking and by providing peacemaking methods for individuals to adopt in order to create peace. Those who are driven to engage in peacemaking by faith are more inclined to commit and to predict future success. Religious peace strategies are more complicated and generate varied results when utilized by locals. Locals who utilize religion for peace are more likely to succeed in the future and to commit to peacemaking.

Peace is closely related to religious moderation. In Indonesia, Sholihul Huda researched the model

tolerance for Muslims, Christians and Hindus in Balun Village, Turi District, Lamongan Regency, Indonesia, which aims to find out international opinion that considers Lamongan a terrorist village. The results of Huda's research reveal that the religious paradigm of the Balun people is an inclusive paradigm as a model of tolerance built through the construction of multicultural tombs. This tolerance model is intended to build a united, tolerant, progressive, peaceful and harmonious Indonesia. Huda's research strengthens the value of religious moderation for peace in Indonesia and affects the opinion of the world community. One of the key reasons contributing to the promotion of security in Islamic communities is stated to be Islam's moderation. The moderation of Islam may be divided into two groups. Cognitive components as a reasonable style of thinking to manage the mind or mentality in textual or contextual knowledge of Islam. The second component is the conative or behavioral component, which is linked with the peaceful growth of Islam and Islam's integration into modern society.

However, the problem of peace continues to be faced by the global community, including Indonesia. In Aceh Indonesia Takdir Ali Mukti et al. examines the wave of criticism of the Indonesian government's violations of the implementation of the 2005 Helsinki agreement between Indonesia and the Aceh National Liberation Front which aims to identify latent post-conflict interests. The findings of Mukti's research show that there is an idea that the government itself in Acehnese society is still being maintained and the peace agreement is a new document of struggle in the democratic system. Of course, this study is useful to find common ground for the implementation of all points in the agreement that has not been realized so far. For this reason, peace in Indonesia must be maintained by establishing a house of religious moderation.

Methods

The theoretical framework used in this research is the multicultural society dialogue theory according to Bhikhu Parekh and social recognition according to Charles Taylor. According to Parekh, multicultural society dialogue requires social recognition. Social recognition is central to individual identity and self-worth. In fact, without social recognition, both can be damaged. Therefore, it is believed that "no multicultural society can be stable and vibrant, except to ensure that its constituent society accepts both of them only by recognizing and sharing economic and political power". However, religious people continue to produce violence, whether physical, psychological, verbal, written, printed, visual, and digital. Parekh critically reflects that "multicultural societies always need to find ways of reconciliation between the demands for the legitimacy of unity and diversity, the achievement of political unity without cultural uniformity, inclusive forms without assimilation, growth of common sense of religious ownership by respecting legitimacy cultural differences, and respect for multicultural identities without weakening the shared, valuable identity".

Methodologically there are two methods used to explain and analyze the discussion of this study. First, the literature review method. Library collection was conducted by review of the literature to gather ideas, ideas, concepts and phenomena factually given on research issues related to religious moderation and peace in the world. Furthermore, in analyzing the data collected do philosophical reflection. The existence of a philosophical reflection marks the reflexive paradigm as a research paradigm. To reflect philosophically on the problem of mankind as a religious nature, use of critical reflection as a method.

Results and Discussion

Pancasila is the House of Religious Moderation

The philosophy of Pancasila is one of the most distinguishing features of Indonesian Islam. Pancasila embodies the notions of democracy and state pluralism. Democracy as it is implemented in Indonesia is not secular or consistent with Islamic values. This is due to the fact that Indonesian democracy differs somewhat from other nations in that it allows religion to flourish while also playing an important role in the constitutional system. Pancasila, as the official philosophy in Indonesia, must be accepted by six distinct religions without favoring one over another. This concept is regarded as the country's fundamental unifying foundation for resolving multi-tribal disputes based on religion, ethnicity, and language. The administration and governance of many cultures is required to guarantee a broad and effective form of respect for variety,

components of unity, and the national identity of a society and country. To avoid becoming too emotional, conflicts between tribes, cultures, and religions must be addressed. The presence of numerous groups and communities in a society with multi-cultural settings must be adequately controlled and governed by the state. To promote equality and respect for diversity, the processes and difficulties of multiculturalism need active management.

Since the foundation of the Indonesian Constitution, the State has guaranteed everyone the right to worship according to their different religions or beliefs. In Indonesia, the portrait of religious freedom or belief is established by the gradual recognition of human rights in laws and constraints on religious plurality with an emphasis on peace and freedom.

The State Islamic Religious Higher Education for Arskal Salim is the front guard in guarding thoughts, movements and acts of religious moderation. The State Islamic Religious Higher Education has been tested with ideas of religious moderation, so it must be a part of revitalizing religious moderation to the maximum, including through the establishment of this religious moderation house. Arskal encouraged the leadership of the State Islamic Religious Higher Education to speak up and be committed to religious moderation. According to him, studies, discussions, research, publications, and community service should continuously promote religious moderation. During 2018 the Directorate of the State Islamic Religious Higher Education has strengthened religious moderation programs and activities so that students become moderation ambassadors. In addition, the Chair of the working group on religious moderation of the Directorate General of Islamic Education, Aceng Abdul Aziz, explained that several programs had been carried out, including designing regulations in the form of a regulation of the Minister of Religion on mainstreaming religious moderation in Islamic education, research on moderation among Islamic boarding schools, the State Islamic Religious Higher Education, madrasah, and Islamic education in schools. Working group has also provided assistance to review curriculum in educational institutions under the Ministry of Religion, so that it has a moderate content.

In 2019, according to Aceng, a number of efforts to strengthen the dissemination of religious moderation have been prepared through various media, including social media. The strengthening involves millennial generation as the largest group fostered by the Directorate General of Islamic Education, both madrasah students, pesantren (boarding school) students, the State Islamic Religious Higher Education students, and Islamic Religious Education students at schools. Aceng assessed that the research findings stating that 19.4% of the State Civil Service was exposed to radicalism and intolerance was a warning to ministries or institutions, including the Ministry of Religion, to take more serious training. Head of Student Affairs at the Directorate General of Islamic Education, Ruchman Basori, added that awareness of social media with moderating content has grown among the State Islamic Religious Higher Education students. The existing program to strengthen religious moderation for the State Islamic Religious Higher Education students includes revitalization of the Introduction to Academic Culture and Student Affairs with religious moderation, leadership education and training, supporting moderation activities through Student Organization Assistance with religious moderation and various anti-radicalism student declarations in the State Islamic Religious Higher Education.

There are 12 houses of religious moderation on July 14 2020, totaling 12 buildings in the State Islamic Religious Higher Education, namely UIN Sunan Gunung Djati Bandung, UIN Raden Intan Lampung, UIN Maulana Malik Ibrahim Malang, UIN Sultan Thaha Saifuddin Jambi, UIN Walisongo Semarang, IAIN Purwokerto, IAIN Surakarta, IAIN Kudus, IAIN Batusangkar, IAIN Datokarama Palu, IAIN Metro Lampung, and IAIN Syekh Nurjati Cirebon. The house of religious moderation was built at the State Islamic Religious Higher Education based on a commitment to instill thoughts, movements, and acts of religious moderation in the life of a multicultural society. In the social construction, religious moderation will transform a pluralistic society into a multicultural society. The social change is by using the perspective of multiculturalism as a way of life and as the belief of the Indonesian people to be applied in the life of religion, nation and state.

Responding to the above cases of social conflict with religious nuances, religious moderation is a necessity in peaceful and harmonious religious life. There are three contributions given by religious moderation to

the future of this peaceful and harmonious world of this nation state. First, one of the essentials of the existence of religion is to maintain human dignity as a noble creature created by God, including saving souls (hifdzun nafs). The essence of this religion emphasizes that each religion always carries the mission of peace and safety. For this reason, religion always presents a doctrine of balance in various dimensions of life. Being religious means protecting the human soul which must be a priority. To eliminate one soul is the same as to eliminate the souls of all human beings in the world. This is the essence of religious moderation, namely to uphold human dignity.

Second, the interpretation (text) of religion must be balanced with the interpretation of the social reality of the presence of religion that is shown to mankind in the world. Religion has existed for centuries on the human earth. However, the social reality in which religion is present continues to change dynamically. Also, there are more and more people who adhere to religions, different ethnicities, different nationalities, different skin colors, who are scattered in various nations. Along with the development and spread of mankind, religion also developed and spread. Of course, religious texts have multiple interpretations, the truth is multiplying. Currently, some religious followers no longer hold fast to the essence and essence of their religious doctrines, but are fanatical about their preferred version of religious interpretation, sometimes even religious interpretations that are in accordance with their political interests.

Third, in Indonesia, religious moderation is needed as a cultural strategy to nurture nationalism. Since the beginning, the nation's founders have succeeded in inheriting one form of agreement in the nation and state, namely Pancasila in the Unity State of the Republic of Indonesia, which has succeeded in uniting all religious, ethnic, linguistic and cultural groups. It is agreed that Indonesia is not a religious state, but it is also not a secular state that separates religion from national life. For this reason, religious moderation preserves religious values, which are combined with local wisdom values and customs. Several religious laws are instituted by the state, and religious and cultural rituals are dynamically interwoven with peace and harmony.

Reviving Religious Moderation in Multicultural Society

In the perspective of multiculturalism, the term multicultural society is communal diversity, because logically it is distinctive and unique, investigations are coherent and independent, and specific. Multicultural society is defined as "communal diversity that includes two or more cultural communities". Multicultural society has been described by Taylor earlier when explaining the politics of recognition. Meanwhile, plural society was first described by an economist with sufficient experience from the colonial Far East. In his writing's plural society, as in Burma and in Java, is a mixed society, European, Chinese, Indian, and indigenous. Mixtures were melts because they mix, but don't combine. Each group has its own religion, culture and language, its own ideas and ways. They meet as individuals only in the market, a place to buy and sell. Therefore, a pluralistic society is the diversity of religions, cultures, languages, ideas and ways of life within the nation state. Plural society has historically been formed since the existence of colonialization. In the grip of colonialism, a plural society emerged in an economic power that was free from the control of the social will.

In this multicultural society religious moderation grows and develops for a world of peace and harmony. There are two roots that are firmly planted in multicultural societies, namely the religious moderation thought and movement. Two roots grow mutually integrative to develop the growth of religious moderation. The separation of the two roots results in imbalances in the socio-cultural, political and economic dimensions that are constructed. Multiculturalism is the acceptance of multiple cultures coexisting in the same and mutually beneficial environment. Alternatively, cultural plurality should be recognized and promoted. Countries that follow democratic systems in general are acutely aware of the necessity of multiculturalism in developing relationships, integration, and equal rights among citizens. Taking into account other nations' experiences as well as Indonesia's own experience with complicated reality, the adoption of multiculturalism as a national strategy will be rather hard. However, in the current circumstances, while Indonesia is transitioning to a democratic administration, it is critical to examine the future orientation with regard to contemporary ethnic and religious concerns resulting from the community's cultural variety. Other nations' experiences may provide clear direction on how to cope with

diversity constraints, as well as offers of new opportunities.

The first root is the thought of religious moderation. There are four values contained in the thought of religious moderation, namely fairness and balance, cooperation, tolerance, compassion, and kindness. Fair and balanced are meant to view, behave, and act towards God's creation in pairs. The word fair (justice) means "impartial", "in favor of the truth", and "duly" or "not arbitrary". The word balance means "perspective, attitude, and commitment to always side with justice, humanity and equality". The tendency to be balanced does not mean disagreements. A balanced attitude also means being assertive, but not harsh because it always sided with justice, so that it does not take away other people's rights and cause harm. Balance can be considered as a form of perspective to do something that is sufficient, nothing more and no less, not conservative and illiberal. In the era of technology and information disruption, fair and balanced use is useful for managing information and rejecting hoaxes.

The value of cooperation is an activity carried out by fellow humans as social beings for a common goal. Collaboration is carried out by establishing collaborations or partnerships. Cooperation in religious moderation is the activity of religious people who believe in and obey the main teachings of their religion to establish dialogue with different religious communities for unity and integrity. In the past, different religious figures united against colonialism. They are firm in a mutual agreement not to separate religion from the state ideology, Pancasila. For this reason, cooperation is a very valuable social capital in everyday life that is peaceful and harmonious. For example, cooperation in diverse intergroup relationships can reduce the level of tension when there are trigger factors, such as political contestation, regional elections, or presidential elections.

Tolerance or tolerance in religious moderation is the result or fruit (outcome) if moderation is applied. The word tolerance means "toleration". In this sense, likes anyone, listens to other people's opinions or opinions, and does not interfere with freedom of thought and other beliefs. Tolerance in this context is an attitude of openness (inclusive) to hear different views. For this reason, tolerance functions in two directions, namely expressing views and accepting views within certain limits but not destroying each other's religious beliefs. The nature of tolerance towards other religions is a major prerequisite for the realization of national harmony.

Rahmat (pity) in religious moderation means grace from God. Diversity and difference are a necessity in social life in Indonesia which raises the principle of diversity and diversity. Therefore, diversity and difference are a blessing, the wealth of the nation, and rahmatan lil'alamin. On the other hand, if it is not a blessing, diversity and differences can lead to social conflict in a multicultural society. Worse, diversity and difference are considered as spaces between us born, other people are not part of our group. Finally, is the value maslahat (kindness). In religious moderation (Islam), humans are assigned to be God's representatives on earth (khalifah fil ardl). Duty on earth means the earth must be managed in order to create benefit. In the value of grace, humans fulfill the most important and strongest vision of life which is taught by religion for the common good, a nation and a country that is just and prosperous on earth.

The second root is the religious moderation movement. There are four movements carried out in religious moderation, namely the Nusantara-nation movement, the archipelago movement of tolerance, the archipelago anti-violence movement, and the archipelago local culture movement. These four movements reinforce religious moderation in a multicultural society. The National Archipelago Movement to strengthen religious perspectives, attitudes and practices that have an impact on loyalty to the basic consensus of nationality, especially the recognition of Pancasila as the state ideology. In addition, the recognition of religious people of the principles of the nation as stipulated in the 1945 constitution and regulations under it.

The archipelago movement of tolerance is an act of the value of tolerance contained in religious moderation. Therefore, this movement refers to an open, generous, voluntary, and gentle attitude in accepting diversity and differences. Movement of tolerance is always accompanied by respect, accepting different people as part of who we are, and thinking positively. The movement archipelago anti-violence emphasizes the elimination of radicalism, extremism and terrorism. In moderation, radicalism is understood as an ideology

that wants to change the socio-political system by means of violence, extremes or terror in the name of religion, whether verbal, visual, physical, psychological, and mental violence. In essence, the anti-violence movement against acts of radicalism that destabilizes the security of the nation state. It ends with the local cultural archipelago movement to strengthen the recognition of religious practices that accommodate local culture and traditions. Moderates tend to be more friendly in accepting local traditions and culture, which do not contradict the main religious teachings. However, there are groups that tend not to be accommodating to local traditions and culture, because they are considered as acts that pollute the purity of religion (puritanism).

Social Recognition is the Future of World Peace

With the thought and movement of religious moderation affirms human peace on earth. World peace can be manifested in intercultural dialogue and social recognition in multicultural societies.

Religion will undergo acculturation in a multicultural society, resulting in a variety of varieties, particularly in terms of implementation. Religion in society becomes intricately tied to culture, resulting in mutually beneficial relationships between religion, society, and culture. Religion is recognized as a belief system manifested in certain social actions related to human experience, whether as individuals or communities. The individual's or group's behavior will be tied to the belief system rather than the ideals of the religion teachings he adopts.

 Intercultural dialogue is a prerequisite for the realization of a multicultural society social order. Intercultural dialogue is attached ontologically to moral and cultural diversity. Dialog in Gadamer's thinking is "a conversation". To be in the conversation, however, mean being yourself, thinking with others, and to get back to yourself as if all the other". Conversation occurs on the condition that the dialogue is fulfilled if someone participates in cultivating conflict in public life.

Conversations in intercultural dialogue are supported by mutual question and answer. Conversations are conducted to avoid prejudice. In conversation, each participant speaks the public language. Spirit of dialogue strengthens the arguments of others, not to win over the boundaries of the discussion. Gadamer emphasized that "understanding in dialogue is not a method or something abstract, but a mode of being". Therefore, dialogue is a direct understanding in which each individual carries a horizon "about a vision that includes everything that can be seen from a certain point of view". The word in dialogue denotes thoughts associated with finite determination.

So far, dialogue in peace is a discriminatory and hegemonic dialogue where there is an act of neglecting other social identities in a multicultural society. Such acts of peace should only be said to be true if they are based on justice. Plato said that "justice is the basic norm of the validity of a social order, in which the rights of every human being are guaranteed". However, the existence of discrimination and state hegemony shows a structure of injustice in a multicultural society.

Dialogue between cultures in the world must be followed by social recognition. The social recognition of a multicultural society is shown in the form of respect and equal treatment for marginalized and humiliated identities. More deeply, Taylor asserts that "recognition is generally built into socially derived identities based on the fact that recognition is based on a social category that everyone takes for granted". Socially derived identity means an identity that depends on society, so it is called social recognition. For this reason, social recognition involves the state as a political community, society as a social community, and individuals as citizens.

After the intercultural dialogue is carried out, but misrecognition occurs against identities that are marginalized and denigrated, then misrecognition is not only disrespectful, but can cause painful wounds, burden the victim by immobilizing himself in hatred. Social recognition is truly a human need that determines life and death. Social recognition should take two actions. First is respect. Respect for an individual by giving him some public awards, because not everyone has them. Intrinsic respect is for choice. With that respect, one's choice is returned. Second is equal treatment. Equality is to an individual in public

life to preserve the rights of all human beings. With this equality, one's dignity will be respected again. In addition, social recognition needs to be followed by social movements, such as anti-discrimination, culturally sensitive interpretation and application of law, liberation from certain rules and practices, community sensitive application of public policies, additional rights and resources, encouraging public respect for marginalized identity, ensuring adequate representation in public institutions, and recognizing the presence of marginalized communities in the definition of national identity. State recognition of Ahmadiyah congregations or other marginalized communities in the national identity needs to be done as a form of equal treatment.

Conclusion

Religious moderation has been practiced in several Southeast Asian nations having diverse ethnic, national, linguistic, cultural, and religious backgrounds, such as Indonesia, Malaysia, and Singapore. The major purpose of religious moderation approaches is to maintain the peace, tranquilly, and welfare of a country's life. Indonesia, being a country that embraces Pancasila's ideology of state life, has its own distinct religious life. A key foundational concept in the notion of a constitution is the concept of religious moderation in the formation of a unified state. The government, via the Ministry of Religious Affairs, continues to emphasize the necessity of religious moderation by highlighting the ideals of wasatiyyah, tolerance, and respect for fellow citizens of all cultures, tribes, and religions. In the religious education setting, the establishment of religious moderation houses in various universities as a first step to stabilizing religious moderation continues to operate successfully.

Thus, it can be concluded that religious moderation contributes to the future of peace in Indonesia with the essence of religion to maintain human dignity, balance religious and social reality interpretations, and cultural strategies to nurture nationalism. From the contributions made, a model of religious moderation that is practiced in Indonesia emerged, namely the thought and religious moderation movement. Moderate thinking maintains the empathy of values, namely fairness and balance, cooperation, tolerance, compassion, and kindness. The movement is in the movement of the archipelago of nationalities, the archipelago of tolerance, the archipelago of anti-violence and the archipelago of local culture. The moderation model of religion in Indonesia is maintained by means of intercultural dialogue and social recognition. To that end, intercultural guardianship dialogue and social recognition in a multicultural society are Indonesia's religious moderation offerings for world peace.

Acknowledgments

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