

RELIGIOUS MODERATION IN THE FRAMEWORK OF LIFE

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Abstract: This study aims to describe religious moderation in Indonesia. The Indonesian nation is a multicultural society with diverse characteristics. Diversity includes differences in culture, religion, race, language, ethnicity, tradition, etc. In such a multicultural society, tensions and conflicts often arise between cultural groups and affect the harmony of life. The research method used is a literature study. This study concludes that extremism in the name of religion can be eradicated through moderate and inclusive Islamic education. Religious moderation can be expressed through *tawazun* (balance), *i'tidal* (truth and stability), *tasamuh* (tolerance), *musawah* (equality), *shura* (consideration), *ishlah* (equality) reform), *aulawiyah* (priority), *tathawwur wa ibtikar* (dynamic and creative). For this reason, an attitude of religious moderation is needed which includes acknowledging the existence of other parties, being tolerant, respecting differences of opinion, and not forcing one's will by force. The role of the government, community leaders, and religious educators is needed to socialize and develop community religious moderation in order to create harmony and peace.



Keywords: *Moderation, Religion, Life Frame*

INTRODUCTION

Indonesia is a country whose people have a lot of diversity which includes diversity in ethnicity, ethnicity, language, religion, culture, and social status¹. From a religious point of view, diversity is a gift and will of God where diversity is not asked for but is a gift from God the creator, not to be bargained with but to be taken for granted². However, apart from that, diversity can lead to clashes between cultures, races, ethnicities, religions, and values of life, because it can be an "integrating force" or an undeniable fact that binds society. Cultural diversity (multicultural) is a natural event due to the meeting of various cultures, as well as the interaction of different individuals and groups with different behaviors, having different and specific ways of life. Where diversity such as cultural diversity, family background, religion, and ethnicity interact with each other in Indonesian society³. Nevertheless, Indonesia has Pancasila as the basis and foundation of the state that can unite all of Indonesia with all its wealth and diversity.

Talking about religion and belief, Indonesia is a country with the largest Muslim population in the world, so it becomes an important spotlight in terms of Islamic moderation. Moderation is a core principle of Islam. Moderate Islam is a religious understanding that is very relevant in the religious context in all aspects, religion, customs, ethnicity, and the nation itself⁴ (Fahri & Zainuri, 2019). Islam as a religious system accepted by the majority of Indonesian people has two pillars of teachings, textual sources from the Qur'an as kalamullah and Hadith as the sunnah of the Prophet Muhammad, and teachings based on contextuality as a result of human taste. and initiatives that are influenced by geographic conditions.

¹ Mahdayeni, Muhammad Roihan Alhaddad, and Ahmad Syukri Saleh, "Manusia Dan Kebudayaan (Manusia Dan Sejarah Kebudayaan, Manusia Dalam Keanekaragaman Budaya Dan Peradaban, Manusia Dan Sumber Penghidupan)," *Tadbir: Jurnal Manajemen Pendidikan Islam* 7, no. 2 (2019): p. 154-165.

² Joni Tapingku, "OPINI: Moderasi Beragama Sebagai Perekat Dan Pemersatu Bangsa," 15 September, last modified 2021, <https://www.iainpare.ac.id/moderasi-beragama-sebagai-perekat/>.

³ Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity," *Jurnal Diklat Keagamaan* 13, no. 2 (2019): p. 45-55.

⁴ Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama Di Indonesia," *Intizar* 25, no. 2 (2019): p.95-100.



Social and cultural so that it has different wisdom and traditions, which are the characteristics of the practice of religious teachings. Where this difference becomes a natural thing with natural laws created by God Almighty⁵. In Indonesia, apart from Islam, there are 5 (five) religions recognized by the Indonesian government, namely: Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. with some regions having hundreds or even thousands of different groups⁶.

Religion plays an important role in social life to regulate human life and direct it to goodness in the world^{7&8}. Religion can be a unifying element, it can also be a separating element, according to how its adherents place their religion based on how they think, behave, and behave in interacting with other groups. Because humans are present in the world, they have the instinct to relate or interact with one another. Associating with other people is an interest because humans are social creatures who need the help of others, therefore with the fulfillment of these needs humans want to fulfill other interests, such as being part of a group and being accepted by others. These interests must be met, if these conditions are not met, anxiety, excessive sentiment, and fear will arise. In the wider community, tolerance is needed, where efforts to realize tolerance and moderate attitudes in a pluralistic society are needed to overcome conflicts with cultural and religious backgrounds⁹.

Religious tolerance is an attitude that can accept differences which include issues of different beliefs in humans related to faith or divinity¹⁰. The principles of inter-religious tolerance are: (a) there should be no

⁵ Mustaqim Hasan, "Prinsip Moderasi Beragama Dalam Kehidupan Berbangsa," *Jurnal Mubtadiin* 7, no. 2 (2021): p. 111-123, <https://journal.an-nur.ac.id/index.php/mubtadii>.

⁶ Edelweisia Cristiana, "Implementasi Moderasi Beragama Dalam Mencegah Radikalisme," *Prosiding Webinar Nasional IAHN-TP Palangka Raya*, no. 1 (2021): p. 40-50.

⁷ Annisa Firdaus et al., "Penerapan Moderasi Beragama Di Masyarakat Desa Baru Kecamatan Batang Kuis," *Ulumuddin* 11, no. 2 (2021): p. 193-210, https://jurnal.ucy.ac.id/index.php/agama_islam.

⁸ Fathul Amin, "Pembentukan Karakter Melalui Pendidikan Agama Islam," *Tadris: Jurnal Penelitian dan Pemikiran Pendidikan Islam* 12, no. 2 (2019): p. 33-45, <https://doi.org/10.51675/jt.v12i2.22>.

⁹ Nanang Zamroji et al., "Model Moderasi Beragama Di Desa Sidodadi Kecamatan Garum Kabupaten Blitar," *Jurnal Pendidikan: Riset dan Konseptual* 5, no. 4 (2021): p. 572-580.

¹⁰ Mhd Abror, "Moderasi Beragama Dalam Bingkai Toleransi (Kajian Islam Dan Keberagaman)," *Rusydiah: Jurnal Pemikiran Islam* 1, no. 1 (2020): p. 137-148.



compulsion in religion, whether coercion in the form of fine or coarse, and (b) humans have the right to choose and embrace the religion they believe in and worship according to that belief, (c) will not useful for forcing someone to follow a certain belief, and (d) God Almighty does not forbid living with friends who do not share the same opinion or different religions to avoid hostility¹¹. This is in line with the 1945 Constitution of the Republic of Indonesia in article 28e paragraph (1) which states that "Everyone has the right to embrace religion and worship according to his religion, choose education and teaching, choose work, choose citizenship. choose a place of residence." stay in the territory of the State and leave it, and have the right to return." This can be seen in human rights who have the freedom to embrace and practice their religion¹².

Talking about religion in a pluralistic society, it is not uncommon to find social friction due to differences in viewpoints in understanding religious issues, clashes of one's religious views with certain local cultures, or even beliefs that are different from their beliefs, making it difficult to unite. pluralistic religious perspective. In the reality of real life, humans cannot avoid things that are contrary to the great diversity in society. Therefore, *al-Wasathiyyah Islamiyyah* respects the elements of *rabaniyyah* (divinity) and *insaniyyah* (humanity), combines *maddiyyah* (materialism) and *ruhiyyah* (spiritualism), combines revelation (revelation) and reason (sense), between *maslahah amah* (*al-jamaiyyah*), and individual *mashlahah* (*al-fardiyyah*)¹³.

Religious moderation is needed to mediate between diversity, where religious adherents can take the middle (moderate) path amidst the diversity of interpretations, being tolerant but still adhering to the essence of their religious teachings. Moderation is a review activity so as not to deviate from the applicable rules that have been found previously. In the *Ahlusunnah wai* congregation, we know that *Tawazzun* means the middle way. Moderation is Indonesian culture that goes hand in hand and does not deny religion and local wisdom. Not to cause conflict but to find a tolerant solution. Moderation must be understood and developed as a collective agreement to maintain complete harmony, where every citizen,

¹¹ Zamroji et al., "Model Moderasi Beragama Di Desa Sidodadi Kecamatan Garum Kabupaten Blitar."

¹² Cristiana, "Implementasi Moderasi Beragama Dalam Mencegah Radikalisme."

¹³ Fahri and Zainuri, "Moderasi Beragama Di Indonesia."



regardless of culture, religion, ethnicity, ethnicity, and political party understands each other and learns to practice the ability to manage and overcome existing differences.

While religious moderation is a religious foundation that is in the middle, not taking sides to the left and right, religious moderation can be said to take the middle path in the diversity of religions in this country. So it is clear that religious moderation is closely related to maintaining unity through tolerance. Religious moderation teaches religious people not to close themselves off, not to be alone, but to merge, adapt, be open, and socialize in society. So that in the frame of life with religious moderation, it will encourage every believer not to be excessive and extreme in responding to plurality, including religious plurality and religious interpretation, but always behave in a balanced and fair manner so that they can live side by side with each other¹⁴

RESEARCH METHODS

This study aims to determine religious activities in daily life and to find out what efforts are made by the government to the community in responding to the religion that exists in their respective environments. The researcher tries to describe what is understood and explained by the research subject. Then a qualitative approach was chosen with descriptive methods and this type of research used library research, namely research conducted using library searches in the form of journals, notes, and reports on research results from previous studies. Secondary data were obtained from observations about religion in the community, especially those concerning religious moderation.

The data collection technique is carried out by the author by identifying themes or discourses from journals, theses from previous research results, the web (internet), or also data taken from other information related to the theme of this research to find things in it. in the form of notes, newspapers, and so on related to the research focus. The data collected was then analyzed descriptively and qualitatively.

RESULTS AND DISCUSSION

¹⁴ Zamroji et al., "Model Moderasi Beragama Di Desa Sidodadi Kecamatan Garum Kabupaten Blitar."



In terminology, the term moderation is usually used to express a position or situation in the middle that is neither on the left nor on the right¹⁵. Etymologically it has two main meanings, namely: (1) as a noun (ism) with a more concrete *zharf* pattern (*hissi*), namely as an intermediary or liaison (interface/*al-bainiyyah*) between two things or two conditions or between two things something side in front of. (2) more abstract (theoretical) which means fair, preferred primary, and best (excellence/*al-khiyar*)¹⁶.

The word moderation comes from the Latin "moderation", which means moderate or not excessive and not lacking. And contains the meaning of self-control from a very excessive attitude, an attitude of deficiency. While in Arabic, moderation is known as a wash or *wasathiyah* which has the equivalent meaning of *tawassuh* (middle), *i'tidal* (fair), and *tawazun* (balanced). The word *wasathiyah* is also interpreted as "the best choice". Whatever words are used, they all imply the same meaning, namely justice, which in this context means choosing a middle way between various extreme options. People who apply the principle of *wasathiyah* can be called *wasith*. The word *wasith* has even been absorbed into Indonesian into the word referee which has three meanings, namely: (1) intermediary, intermediary (eg in trade and business); (2) mediator (separator, peacemaker); (3) the leader in the match¹⁷.

Linguistically, religion means embracing religion. Religion is embracing or adhering to religion while religion itself contains the meaning, system, and principle of belief in God with divine teachings and obligations related to that belief. While in terms of religion is to spread peace, spread love, anytime, anywhere, and to anyone. Religion is not diversity that is too uniform but responds to diversity with full wisdom¹⁸. So religious moderation is our perspective on moderate religion, namely understanding and practicing religious teachings without being extreme, either extreme right or extreme left. Religious moderation has existed for a long time in the traditions of Indonesian society, this is evident in the

¹⁵ Hasan, "Prinsip Moderasi Beragama Dalam Kehidupan Berbangsa."

¹⁶ Abror, "Moderasi Beragama Dalam Bingkai Toleransi (Kajian Islam Dan Keberagaman)."

¹⁷ Fauziah Nurdin, "Moderasi Beragama Menurut Al-Qur'an Dan Hadist," *Jurnal Ilmiah Al-Mu'ashirah* 18, no. 1 (2021): p. 59.

¹⁸ Ibid.



nation's historical records. The leaders of the freedom fighters and the founding fathers of the nation agreed to live under one umbrella within the Unitary State of the Republic of Indonesia. Scholars such as Nurcholish Madjid have made this moderation part of his trilogy of thought: Islam, Modernity, and Indonesianness¹⁹.

This religious moderation movement was echoed again by the Government seeing the great potential that would have an impact on the nation's consensus. The religious moderation movement aims to prevent the emergence of radicalism, extremism, and terrorism driven by religious people. Religious moderation is not only for Muslims but for all religious adherents living in the Unitary State of the Republic of Indonesia (NKRI). In the frame of life, religious moderation is very important in a multicultural society like Indonesia, including Islam, which is indeed the core of its teachings adhering to moderation²⁰. Why is that, because many religious conflicts that occur in Indonesia are generally triggered by the executive's attitude towards diversity, as well as the contestation between religious communities in getting support from the community that is not based on tolerance, because each uses their strengths to win, causing conflict in society. or group. A multicultural society consists of people from countries, nations, regions, or geographic locations such as cities or villages who have different cultures. A multicultural society is not homogeneous but has heterogeneous characteristics where the pattern of social relations between individuals in society is tolerant and accepts the fact of living in harmony side by side with each other with the differences that exist in each cultural tribe²¹.

To anticipate the occurrence of tensions and conflicts in the community, a cultural approach is needed by strengthening the location philosophy or local wisdom that has noble messages about peace. However, this solution also does not always succeed without being accompanied by a correct and wise understanding of religion, because the Indonesian people are religious. Religious messages become the basis of

¹⁹ Icol Dianto, "Moderasi Beragama Melalui Film Animasi: Peluang Dan Tantangan Pada Generasi Digital," *NALAR: Jurnal Peradaban dan Pemikiran Islam* 5, no. 2 (2021): 93-108, <https://e-journal.iain-palangkaraya.ac.id/index.php/nalar/article/view/2400>.

²⁰ Ibid.

²¹ Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity."



people's behavior. Therefore, religious moderation does not mean mixing up the truth and eliminating one's identity. Moderation is not insulting the truth, we still have a clear attitude about an issue, about the truth, about the law of an issue, but in religious moderation, we are more open to accepting that outside of ourselves some colleagues also have the same rights as us as a society. sovereign within the national framework. Everyone has beliefs outside of beliefs or religions that we must respect and admit, for that we need to continue to behave and be religious in moderation²². Several principles characterize religious moderation, which can be seen as follows:

- (1) *Wasathiyah* (taking the middle way), namely understanding and practicing that is not *ifrath* (excessive in religion) and *tafriht* (reducing religious teachings).
- (2) *Tawazun* (continuous), which is a balanced understanding and experience of religion that includes all aspects of life, where the view of the balance does not go out of the line that has been set. Both worldly and hereafter, are very firm in stating the principle that can distinguish between *Shira* (deviation) and *ikhtilaf* (difference).
- (3) *I'tidal* (straight and firm), which is fair, means the same as placing something in its place and exercising rights and fulfilling obligations proportionally.
- (4) *Tasamuh* (tolerance), namely acknowledging, respecting, and appreciating differences, both in religious aspects and various other aspects of life.
- (5) *Musawah* (equality), that is, equality does not discriminate against others because of differences in one's beliefs, traditions, and origins.
- (6) *Inhira* (deliberation), namely negotiation, stating or making decisions in every issue or dispute, which is resolved by way of deliberation to reach a consensus with the principle of placing benefit above all else.
- (7) *Ishlah* (reform), namely repairing or reconciling, which prioritizes reformative principles to achieve better conditions that accommodate changes and progress of the times based on the general benefit (*mashlahahn'ammah*) by sticking to the principle of *al-muhafazah'ala al-qadimi al-shalih wa al-akhdzu bi al-jadidi al-ashlah*

²² Ibid.



(preserving old traditions that are still relevant, and applying new things that are more relevant).

- (8) *Aulawiyah* (putting priority on priority), namely the ability to identify things that are more important which must be prioritized to be applied compared to those of lower importance. In public life, for example, prioritizing public interests over personal interests.
- (9) *Tathawwur wa ibtikar* (dynamic and innovative), which is always open to making changes for the better ²³.

In everyday life, religious moderation can be applied, so that harmonious relationships can be established amid diversity in society. In this case, the relationship that must be built includes: first, the relationship of religious moderation with God (*habluminallah*), for example, the activities of the *ta'lim* assembly, and congregational prayers to invite people to build a relationship with God. So that even though people are in the midst of a pandemic situation like now, they can feel closer to their God. Second, human relations with other humans (*habluminannas*), where a good society to create harmony must be able to re-glue human relations, this can be done by carrying out social activities of a social nature. So that people feel protected and happy through social assistance in these community activities. Third, the moderation relationship between humans and nature is like building a village, for example building a sense of love for nature, for example making permanent trash cans or throwing garbage in its place. Create a trash post so people don't litter. Consultation with village officials to carry out reforestation activities, such as tree planting and livestock raising. So indirectly religion can color the lives of God's creatures according to what Allah SWT has determined for His servants on this earth²⁴

A person's behavior is not born, but attitudes can be formed and can be changed. Likewise, true religious taboos were instilled in his family, namely his parents from an early age. Educating and educating children is the obligation of Muslims because children are obligations that must be considered by their parents. The statement departs from the hadith of the Prophet Muhammad SAW. *"Indeed, every child is born in a*

²³ Hasan, "Prinsip Moderasi Beragama Dalam Kehidupan Berbangsa."

²⁴ Firdaus et al., "Penerapan Moderasi Beragama Di Masyarakat Desa Baru Kecamatan Batang Kuis."



state of holy nature, it is the parents who will make the child a Jew, Christian, or Magian."

The hadith above clearly states that the success or future of children depends on how parents educate and nurture them, the rest as a complement to education is given from an early age to undergraduate²⁵. In addition to the above, the factors that influence the change and formation of attitudes are as follows: (1) personal experience, that is, if a person has appreciation or response to the experiences that have been passed, then this will affect the formation of attitudes in the future. (2) the influence of others, where a person will tend to follow the attitude he deems important. (3) cultural influence, namely the formation of a person's attitude will depend on the culture in which the individual is raised. (4) mass media, which is in the form of information about things that happen through the media in the form of radio, newspapers, television, cellphones, and so on, where readers will tend to record what is seen so that it indirectly affects the formation of attitudes. (5) religious institutions and educational institutions where an understanding of the values of life, morals, religion, etc. will be given so that they can be realized in life. (6) emotional factors, namely a behavior that is formed due to emotions, which can be controlled or vice versa ²⁶.

Amid conflict, the problems are faced by the heterogeneous Indonesian people. This indicates that it is not easy to build awareness in a pluralistic society. Moderate attitude in religion is an important focus in building bridges between people and fostering tolerance based on the slogan which strengthens and unifies the sense of unity as the Indonesian people with "*Bhineka Tunggal Ika*", which means that although we are different, we must one. Even though they are different in race, ethnicity, culture, and religion, they should be able to find common ground between these differences to build unity and unity. Religious moderation is an alternative in dealing with various attitudes of intolerance and conflict in society. The act of extremism and radicalism that has strengthened

²⁵ Unyil, "Moderasi Beragama Sudah Ditanam Sejak Dirumah," 5 November, last modified 2019, accessed July 20, 2022, <https://library.stainkepri.ac.id/new/edotorial/moderasi-beragama-sudah-ditanam-sejak-di-rumah/>.

²⁶ Muhamad Arsudin, "Moderasi Beragama Dan Aplikasinya Pada Masyarakat Pegantungan Dan Sekitarnya (Kajian Living Qur'an Di Kota Serang)" (Universitas Islam Negeri (UIN) Sultan Maulana Hasanuddin Banten, 2021).



recently has become a problem that must be faced by the government as the holder of decision control in responding to existing problems. This must also be responded to and overcome together. Almost all religions are also faced with the problem of religious moderation. On the other hand, the declining quality of relations between religious communities must also find common ground to minimize the occurrence of prolonged conflicts ²⁷.

There are several strategic steps that the government can take to strengthen religious moderation, namely: first, religious moderation should be a concern of the government in making the narrative of the long-term development plan (RPJPN), as the government's seriousness in promoting religious moderation among religious people in Indonesia. Second, involving educational institutions: Islamic boarding schools, madrasas, schools to universities, and other non-formal institutions in strengthening human values, values of religious harmony, and religious moderation. Third, developing religious literacy and interfaith education. Fourth, schools must increase the practice of different religious experiences so that we can establish cooperation between religious adherents ²⁸.

The efforts and strategies carried out by the Ministry of Religion in minimizing and anticipating conflicts amidst diversity are as follows: (1) The Ministry of Religion enforces policies in instilling noble values in family development programs, namely from counseling, and mentoring at the Ministry of Religion Office to the service level of the Office of Religious Affairs (KUA) at the sub-district level. (2) The Ministry of Religion is also consistent in efforts to maintain moderation in society, where the Ministry of Religion organized a national level *Mubaligh* Cadre training in 2019 and the event contained a training program in providing moderate religious understanding, to produce preachers who were able to implement the value of unity. and unity. (3) The Ministry of Religion also conducts education for the National Instructor of Religious Moderation (PIN-MB), to prepare instructors of religious moderation on a larger scale

²⁷ Firmanda Taufiq and Ayu Maulida Alkholid, "Peran Kementerian Agama Dalam Mempromosikan Moderasi Beragama Di Era Digital," *Jurnal Ilmu Dakwah* 41, no. 2 (2021): p. 134-147.

²⁸ Edy Sutrisno, "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan Actualization of Religion Moderation in Education Institutions," *Jurnal Bimas Islam* 12, no. 1 (2019).



and capable of spreading moderate religious understanding, especially in universities. (4) The Ministry of Religion issues a circular letter to establish a house of religious moderation in every university. The Circular of the Director General of Islamic Education Number B-3663.1/Dj/BA.02/01/2019 dated October 29, 2019, concerning the Circular of the House of Religious Moderation is an effort to fortify the existence of massive radicalism. (5) the policy of the Ministry of Religion by requiring State Civil Apparatus (ASN) and the military to implement an attitude of religious moderation in their daily life, so that they have moderate religious views in spreading peace, unity, and integrity in the life of the nation and state.²⁹

In addition to the above efforts in strengthening religious moderation, it can also be done through early childhood Islamic education to increase rational thinking in terms of religion from an early age, for example through TPQ education or Al-Qur'an education parks as non-formal educational institutions and Islamic teaching for ages 7-12 years. TPQ aims to teach reading the Qur'an from an early age, and also teaches about the basics of Islam. The activities at TPQ have many benefits both from the perspective of knowledge and skills, such as: memorizing and learning daily prayers, studying the hadith of the Prophet, learning to pray, learning Islamic history, learning about the Islamic faith, and other positive activities.³⁰

In responding to various problems regarding the issue of religious moderation, the Ministry of Religion has also issued several policies related to responding to and addressing these problems. The Decree of the Minister of Religion and the Minister of Home Affairs No. 1 of 1979 is related to the Procedure for the Implementation of Religious Broadcasting and Foreign Assistance to Religious Institutions in Indonesia, namely on January 2, 1979. In addition, it also provides protection for religion which has been issued in Presidential Decree No. 1 of 1965 concerning the Prevention and/or Blasphemy of Religion, and Article 156a of the Criminal Code which stipulates criminal penalties for those who commit

²⁹ Taufiq and Alkholid, "Peran Kementerian Agama Dalam Mempromosikan Moderasi Beragama Di Era Digital." *Jurnal Ilmu Dakwah* 41, no. 2 (2021).

³⁰ Vika Rahmatika Hidayah and Nur Azizah, "Implementasi Nilai-Nilai Moderasi Beragama Melalui Kegiatan Mengaji Al Qur ' an Di TPQ Nurul Khikmah," *Jurnal Pengabdian Masyarakat Ushuluddin Adab dan Dakwah* 1, no. 2 (2021): p. 159-167.



acts of blasphemy. Furthermore, in responding and responding to the rise of conflicts in the construction of houses of worship, the government issued PBM No. 9 and 8 of 2006 concerning the Duties of Regional Heads to build religious harmony, empower Religious Harmony Forums, and establishing houses of worship.³¹

From the various efforts and religious policies mentioned above, they are not fully capable of increasing moderate attitudes and avoiding various conflicts. However, the policy is expected to be able to reduce and minimize the friction of conflict between community groups and between religious communities amid the pluralistic life of Indonesian society.

CONCLUSION

Indonesia is a country whose people have a lot of diversity including ethnic diversity, ethnicity, language, religion, culture, and social status. From a religious point of view, diversity is a gift from God Almighty, but besides that diversity can cause clashes between cultures, races, ethnicities, religions, and life values. This is where the presence of religious moderation is needed to mediate between diversity, where religious adherents can take the middle (moderate) path amidst the diversity of interpretations, and be tolerant but still adhere to the essence of their religious teachings.

The moderation of religion in daily life can be seen from several relationships as follows: First, the relationship of religious moderation with God (*habluminallah*), for example, the activities of the *ta'lim* assembly, congregational prayers to invite people to build a relationship with God. So that even though people are in the middle of a pandemic situation like now, they can feel closer to their god. Second, human relations with other humans (*habluminannas*) can be done by carrying out social activities that are social. Third, the moderation relationship between humans and nature is like building a village, for example building a love for nature, for example making permanent trash cans, or throwing trash in its place.

The government in responding to and responding to problems and conflicts that occur makes efforts and policies to strengthen religious

³¹ Taufiq and Alkholid, "Peran Kementerian Agama Dalam Mempromosikan Moderasi Beragama Di Era Digital." *Jurnal Ilmu Dakwah* 41, no. 2 (2021).



moderation, namely: first, building houses of moderation in Islamic universities. Second, involving educational institutions: Islamic boarding schools, madrasas, schools to universities, and other non-formal institutions in strengthening human values, values of religious harmony, and religious moderation. Third, develop religious literacy and interfaith education. Fourth, schools must increase the practice of different religious experiences so that we can establish cooperation between religious adherents.

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