

Religious Moderation in the Point of Philosophy: Between Tolerance and Dogma

Toat Haryanto

Institut Agama Islam Shalahuddin Al-Ayyubi (INISA), Bekasi, Indonesia
toatharyanto0@gmail.com

Suggested Citation:

Haryanto, Toat. (2025). Religious Moderation in the Point of Philosophy: Between Tolerance and Dogma. *Jurnal Iman dan Spiritualitas*. Volume 5, Number 2: 173–182. <http://dx.doi.org/10.15575/jis.v5i2.43990>.

Article's History:

Received January 2025; Revised February 2025; Accepted February 2025.
2025. journal.uinsgd.ac.id ©. All rights reserved.

Abstract:

This research focuses on the importance of religious moderation in the pluralistic society of Indonesia, where tolerance and dogma often clash in religious practice. Although religious moderation is widely regarded as an effort to create social harmony, challenges arise when religious dogmas are seen as unquestionable truths. The purpose of this study is to explore how religious moderation can be applied more inclusively through the lens of the philosophy of religion and to find ways to balance tolerance and dogma. This study employs a qualitative approach with a case study design involving in-depth interviews with religious leaders, community figures, and policy document analysis. The findings show that while religious moderation holds the potential to foster social harmony, its application is often hindered by the rigidity of religious dogmas. The contribution of this research is the discovery that the philosophy of religion can provide a more flexible framework for bridging the tension between dogma and tolerance, allowing religious moderation to be more adaptively implemented in a pluralistic society. This research provides new insights into developing a more inclusive and contextual approach to religious moderation, which can strengthen social harmony in Indonesia.

Keywords: philosophy of religion; religious diversity; religious dogma; religious pluralism; social harmony.

INTRODUCTION

Indonesia is a country rich in religious diversity and is a real example of a multi-religious society in the world. Every religion and worldview has values that enrich social life (Primasari & 2021). However, with this diversity comes the challenge of creating harmony, even though there are many differences. As a country that has the motto *Bhinneka Tunggal Ika*, Indonesia faces the need to continue to maintain unity amidst religious diversity (Sapsudin & Wibisono, 2024). In a multi-religious society, tolerance is one of the most important pillars for maintaining harmonious relations (Eriani et al., 2023). Tolerance allows individuals and groups to coexist without abandoning their beliefs. However, tolerance alone is not enough; healthy dialogue also requires a deep understanding of other people's beliefs; without this understanding, the risk of misunderstanding and conflict increases (Hermawan & Rahman, 2024). Even though tolerance plays an important role, there are still challenges that arise due to conflicts between the values of tolerance and the teachings of each religion. Although doctrine is often considered the core of faith, doctrine can become an obstacle when demands arise to accommodate differences (Bule & Suswakara, 2024). This tension is increasingly felt in the context of globalization, where interactions between religions are increasingly intense. Therefore, an approach is needed that can bridge these values without damaging the core beliefs of each party.

Religious moderation is one of the proposed solutions to overcome this challenge (Arifand et al., 2023). This approach emphasizes the importance of finding a balance between maintaining faith and respecting diversity. By

prioritizing dialogue, religious moderation creates space for mutual understanding and finding common ground amidst differences (Hermawan & Rahman, 2024). Through this approach, communities can reduce the possibility of conflict and build greater harmony.

In this context, the philosophy of religion plays an important role as it provides the conceptual basis for religious moderation. The study of religious philosophy not only explores a deeper understanding of religious teachings but also explains how these values can be applied to social life (Arifand et al., 2023). A philosophical approach can enable religious moderation to be applied more strategically and adaptively, especially in societies that face complex diversity challenges. Religious moderation is often seen as a solution that will bring harmony to diverse communities (Salim et al., 2023). However, how religious moderation can be effectively practiced in multi-religious societies remains poorly understood. Most of the discussion is conceptual, but exploration of concrete practices relevant to complex social contexts is minimal. This shows that in religious moderation we must build a bridge between theory and practice.

Philosophy of religion has long been a rich field of study, but its contribution to religious moderation has not been fully exploited. The study of the philosophy of religion has great potential to provide a strong theoretical foundation. However, there is a lack of research linking the philosophy of religion and the concept of religious moderation, resulting in an academic gap (Ngarawula & Wahyudi, 2024). This approach requires further research to ensure the relevance of religious philosophy in building social harmony. One of the biggest challenges of religious moderation is aligning the value of tolerance with dogmas that are often considered absolute by religious adherents (Hidayah et al., 2024).

The tension between these two values has not been discussed in depth, especially in the context of their application in a multi-religious society. How these values can be reconciled without compromising each side's core religious beliefs remains to be seen. Although religious moderation is often emphasized in academic discussions, integrating it into the practice of everyday social life remains a challenge. Many people do not fully understand how to implement religious moderation in their interactions with each other, in their families, in society and in public spaces (Kemenag, 2019). This creates a gap between academic ideas and real-world applications that needs to be filled with a more contextual and applied approach.

Ultimately, the lack of a systematic approach to bridging different religious views through philosophy is one of the main obstacles to promoting constructive dialogue. Philosophy of religion has the necessary tools to analyze these differences. Understanding these gaps will hopefully enable research to provide more targeted solutions to strengthen interreligious dialogue and tolerance in society (Phillips, 2022).

Previous research has discussed the concept of religious moderation as an approach to creating harmony in a multi-religious society (Primasari, 2021). However, most of this research does not emphasize the philosophy of religion as an analytical framework that can deepen understanding and is still limited to normative and practical aspects. This creates a gap in research linking the values of tolerance and dogma to their philosophical foundations. Understanding this gap requires a new approach that combines the philosophy of religion and religious moderation to provide deeper and more targeted insights.

The aim of this research is to examine how the philosophy of religion can provide a strong conceptual foundation that connects the values of tolerance and dogma. Philosophy of religion has the potential to explain how absolute faith can be reconciled with the need to embrace diversity without sacrificing the essence of faith (Ohoiwutun, 2022). This approach aims to enable research to respond to the challenges posed by value clashes in pluralistic societies. These efforts also create space for more constructive dialogue between followers of different religions. It is important for this research to fill the above gaps. Because it provides society with more practical and strategic guidelines for incorporating religious moderation into everyday life. By combining the theory of religious philosophy with the practice of religious moderation, the findings of this research can provide solutions to increase social harmony more effectively. Furthermore, it is hoped that this research can contribute to strengthening the academic foundation for interreligious dialogue, which is based on a deep philosophical understanding so that it is able to answer the challenges of multi-religious life today.

METHOD

Good research requires the use of appropriate methodology. Choosing the right methodology is very important as it influences the validity and reliability of research findings. Good methodology helps researchers develop systematic procedures, collect data efficiently, and analyze it reliably to draw valid conclusions (Ojoboh & Igben, 2024). This study uses a qualitative approach with a case study design to understand trends in religious

moderation in multi-religious societies. Qualitative research methods are research approaches that aim to understand a phenomenon, experience, or deeper meaning from an individual or group perspective in a particular social or cultural context (Rahman, 2025). This method focuses on exploration and comprehensive understanding of a phenomenon, not on measuring and generalizing data numerically (Chasokela, 2024).

A qualitative approach was chosen because the research focus is on an in-depth understanding of the relationship between tolerance and doctrine in the practice of religious moderation, a social phenomenon. This research uses the philosophy of religion as a theoretical framework to analyze how religious moderation can be practiced without ignoring core religious values. Through case studies, this research is able to explore various local contexts in the implementation of religious moderation in Indonesia. Participants in this research were religious officials, community leaders, and those actively involved in interreligious dialogue in multifaith communities (Soehadha, 2012). These topics were chosen because of his role in promoting religious moderation and his experience in dealing with the tension between tolerance and doctrinal values.

Data collection was carried out through in-depth interviews and focus group discussions, which enabled more comprehensive information to be obtained and the collection of diverse perspectives. In addition, document analysis was carried out to identify guidelines and principles that apply in the context of religious moderation. To analyze the data collected, this research uses a thematic analysis methodology with an inductive approach. Data obtained from interviews and discussions were analyzed to find the main patterns related to the relationship between tolerance, doctrine and religious moderation (Mustari & Rahman, 2012). The aim of this analysis process is to present various perspectives on the practice of religious moderation and identify the challenges and opportunities that arise from the balance between religious doctrine and the value of tolerance. Therefore, it is hoped that the results of this research can contribute to the development of theory and practice of religious moderation in Indonesia.

RESULTS AND DISCUSSION

Religious moderation is an increasingly important approach in managing interreligious relations in multicultural societies. In general, religious moderation is understood as an effort to achieve a balance between maintaining the religious beliefs held by individuals and respecting the social diversity around them (Abubakar & Mahfudz, 2021). This approach is rooted in a deep concept of tolerance, where every individual is given the freedom to practice their beliefs without having to sacrifice social harmony. Research conducted by Esti Wijayati and Fuad confirms that religious moderation has a significant role in reducing the potential for inter-religious conflict and strengthening harmony between different groups (Wijayati & Fuad, 2024). This is an important basis for creating peace, especially in countries with a high level of plurality such as Indonesia.

In the Indonesian context, religious moderation is a key element in maintaining social stability. Indonesia, with its extraordinary religious, cultural and ethnic diversity, requires an inclusive approach to managing existing potential differences (Sukenti & Hermawan, 2024). Religious moderation is not only a pragmatic solution to avoid conflict but is also a reflection of the noble values of Pancasila, which upholds tolerance and diversity. This concept emphasizes that diversity is not a threat, but rather a wealth that must be celebrated and maintained (Eriani et al., 2023). However, it is important to note that the implementation of religious moderation does not always run smoothly, given the various challenges faced, including resistance to social change and rigid interpretations of religious dogma.

One of the main challenges in implementing religious moderation is the existence of absolute religious dogma. Dogma, which is often considered absolute truth, can create obstacles when encountering different religious views. Research conducted by I Wayan Agus Gunada (Gunada et al., 2024) found that a rigid understanding of religious dogma is often the root of an attitude of exclusivism which hinders the creation of tolerance. This attitude creates distance between religious groups, which ultimately has the potential to increase social tensions. However, this research also shows that religious moderation has great potential to bridge these differences if implemented with an inclusive and in-depth approach.

The religious moderation approach requires strong theoretical support to analyze existing challenges and opportunities. One relevant theory is the theory of religious pluralism, which emphasizes the importance of recognizing the diversity of beliefs as an integral part of social life (Sumbulah & Nurjanah, 2013). Pluralism not only talks about tolerance but also encourages constructive dialogue between religions. In this context, religious moderation can be seen as an effort to realize religious pluralism in daily life practices (Thoha, 2021). This theory is relevant because it provides a framework for understanding how different religious beliefs can coexist without compromising their identities.

Apart from the theory of religious pluralism, social conflict theory can also be used to analyze the dynamics of religious moderation. This theory explains that conflicts often arise due to differences in interests and values held by different groups (Retnowati, 2018). In the context of religious moderation, conflict can occur when certain religious groups feel threatened by the presence of other groups that are considered different or contrary to their beliefs. Religious moderation functions as a mechanism to reduce these conflicts through a dialogical approach that emphasizes equality and mutual understanding (Salim et al., 2023). Thus, religious moderation not only functions as a tool for creating harmony but also as a strategy for managing conflict effectively.

However, implementing religious moderation requires a deeper understanding of the social realities of society. In a society that still upholds local traditions and values, religious moderation must be able to accommodate these elements so that they can be widely accepted. For example, in several communities in Indonesia, local wisdom values such as cooperation and deliberation have an important role in maintaining social harmony (Effendi et al., 2022). Religious moderation can take inspiration from these values to create a more contextual and relevant approach. In this way, religious moderation becomes not only a theoretical concept but also a real practice that can be implemented at the community level (Sirajuddin, 2020).

Additionally, it is important to consider the role of religious institutions in supporting religious moderation. Religious institutions have great authority in shaping individual views and attitudes toward religious issues (Haitomi et al., 2022). Therefore, religious institutions can be effective agents of change in promoting religious moderation. Through inclusive religious education and constructive interfaith dialogue, religious institutions can help create a society that is more tolerant and respectful of differences (Salim et al., 2023). However, to achieve this, religious institutions also need to adapt to evolving social dynamics and be willing to open up space for broader discussions on religious issues.

No less important is the government's role in supporting religious moderation. The government has the responsibility to create policies that support the creation of interfaith tolerance. These policies can take the form of strengthening multicultural education, facilitating interfaith dialogue, and enforcing laws against acts of discrimination and intolerance (Junaedi, 2019). Apart from that, the government can also collaborate with civil society organizations and local communities to promote the values of religious moderation (Pratama & Harahap, 2024). This collaboration is important because religious moderation cannot be realized only through a top-down approach but also requires active participation from all elements of society.

In practice, religious moderation also faces challenges in the form of the spread of inaccurate information or hoaxes, which often trigger inter-religious conflicts. Social media, as one of the main platforms for sharing information, often becomes an arena for spreading narratives of intolerance (Estuningtiyas, 2024). Therefore, digital literacy is an important aspect of supporting religious moderation. By increasing society's digital literacy, individuals can be more critical in receiving information and able to identify narratives that aim to divide social harmony (Kosasih, 2019).

Another issue that is no less important, the implementation of religious moderation presents a big challenge and is often hindered by absolute religious dogma. Religious dogma is often seen as an inviolable truth, which in turn can create tension when encountering views of other religions that differ from it (Saumantri, 2023). Research conducted by I Wayan Agus Gunada et al found that although religious moderation seeks to encourage tolerance, there are obstacles in the form of a rigid understanding of dogma which leads to exclusivism (Gunada et al., 2024). This condition shows that although religious moderation has the potential to improve relations between religions, there is a clash between basic religious principles and efforts to achieve tolerance.

Another finding from the literature review is the importance of religious-philosophical understanding to bridge the tension between tolerance and doctrinal values. Philosophy of religion offers a deeper perspective on how religious principles can be translated into a pluralistic social context (Amin, 2013). As stated by Clack, and Beverley, the philosophy of religion teaches that religion is not only about personal beliefs but also about social ethics that can be applied in everyday life (Clack, 2012).

This shows that religious moderation needs to be seen as an effort that involves a deep understanding of religious teachings in a broader social context. Furthermore, research has shown that the development of effective religious promotion requires a deeper understanding of the underlying religion-philosophical concepts. Wiwik Angranti emphasized the importance of building a philosophical framework that is able to harmonize normative religious teachings with increasingly diverse social realities (Angranti, 2024).

To provide a more in-depth analysis of religious moderation through the perspective of the philosophy of religion, it is necessary to first understand how the philosophy of religion can function as a tool that allows us to respond to existing social and cultural challenges, as well as a link for creating constructive interreligious

dialogue. As stated by Franklin Sochima Enekwe, the philosophy of religion allows us to develop a more inclusive understanding of diverse religious teachings, and this is very important in dealing with social tensions that arise due to differences in religious views (Enekwe, 2024). Religious philosophy makes it possible to dig deeper into the meaning of religious teachings, not only from a dogmatic perspective but also from the perspective of universal values that exist in every religious tradition (Imran, 2024). In this way, we can create space for more productive dialogue between religious groups, where respect for differences can grow without compromising the identity of each group.

It is important to note that religious moderation cannot be applied uniformly throughout the world or even throughout Indonesia, given the differences in social and cultural contexts that exist in each region. In Indonesia, a country with very rich religious, ethnic and cultural diversity, the religious moderation approach must take into account local conditions and the development of prevailing cultural values (Fatharani et al., 2023). Therefore, the philosophy of religion provides a strong basis for adapting the concept of religious moderation to take into account the existing local context. As Zulkarnaen explained, Indonesia's social and cultural diversity requires a religious moderation approach that is sensitive to the unique characteristics of each region (Zulkarnaen et al., 2023). This implies that although religious moderation is universal, its application must be adapted to local social, cultural and religious conditions so that it can be accepted and understood by society.

Philosophy of religion offers various perspectives that can enrich our understanding of religious diversity. In the Indonesian context, which has a diverse population in terms of religion and culture, religious philosophy provides important guidelines for integrating religious values into social life without having to eliminate existing differences (Enekwe, 2024). This is where religious philosophy can play a role in directing our thinking toward a more inclusive and adaptive understanding of these differences. According to Nasr (2009), religion, if understood in an inclusive way, can function as a force that unites, not divides (Nasr, 2009). Thus, religious philosophy is not only about understanding certain dogmas or teachings but also about exploring the broader human values that exist in every religion, which can be the basis for building social understanding and harmony.

However, the biggest challenge in implementing religious moderation is how to balance maintaining the integrity of religious teachings with the need to adapt to an increasingly plural world (Dewi, 2024). On the one hand, every religion teaches principles that may not always be in line with the values that develop in a modern, pluralistic society. On the other hand, the world today needs principles that can support diversity and reduce the potential for conflict. This is why religious moderation through religious philosophy is very relevant because religious philosophy offers a way to maintain a balance between loyalty to religious teachings and openness to differences. This concept is in line with the view expressed by Muharam (2020), which states that religious values must be able to develop and be adapted to the existing social context without changing the essence of the teachings (Muharam, 2020).

In this case, religious moderation can be seen as an approach that aims to create social harmony without having to sacrifice religious principles (Haitomi et al., 2022). This concept of religious moderation not only talks about attitudes of tolerance or mutual respect between religions but also about how we can accept differences in religious and cultural perspectives without feeling threatened by these differences (Muhtarom, 2020). This is very important, especially in a country like Indonesia, which has very rich religious and cultural diversity. Therefore, religious moderation is not only a tool to prevent conflict between religions but also a mechanism to maintain integrity and harmony in a diverse society.

Implementation of religious moderation based on religious philosophy must be able to touch on aspects of education and teaching, both formal and informal. Education plays an important role in forming moderate attitudes from an early age so that future generations can understand and accept religious differences as part of social reality that must be respected (Ferdino et al., 2024). Religious philosophy can be a source of thought that directs character education to teach the values of tolerance and mutual respect. This is where the important role of educational institutions is in introducing religious moderation as part of the formation of national character (Awalita, 2024). By using religious philosophy as a foundation, education can introduce in-depth concepts about the importance of coexisting with various religious and cultural groups, which in turn can reduce potential social tensions that may arise.

The implementation of religious moderation in education, both through the formal curriculum and through religious teaching in Islamic boarding schools, also requires an approach that is more contextual and relevant to the social situation in Indonesia. According to research by Pranata & Sesmiarni, education based on religious moderation must be able to address the needs of local communities, taking into account the customs and customs that apply in each region (Pranata & Sesmiarni, 2022). In this case, religious philosophy provides a

framework that allows religious values to be taught flexibly and in accordance with society's needs (Lawal, 2021). For example, in the Islamic tradition, the concept of *ummah*, which teaches about social solidarity and the importance of living side by side with other people, can be applied in the context of religious moderation to teach the value of tolerance among others.

However, despite the enormous challenges faced in overcoming differences in religious views, religious philosophy must be able to offer guidance that can help society integrate deep religious values with evolving social needs. This is in line with what was conveyed by Jurgen Habermas (1990), who emphasized the importance of interreligious dialogue as a means of finding common ground between religious values and broader social principles (Habermas, 1990). In this way, religious moderation becomes an evolving process that not only aims to reduce tensions between religious groups but also to create a society of mutual understanding and respect.

In the same vein, Paul Ricoeur, through his theory of dialogical hermeneutics, offers the view that the interpretation of religious texts must be carried out by considering the social and cultural context (Ricoeur, 1981). In this framework, religious moderation can be understood as an effort to open up a more inclusive space for interpretation. Ricoeur also underlined the importance of religious symbols in building social cohesion (Romadlan, 2019). In Indonesia's pluralistic society, these symbols can be used as a meeting point to encourage harmony between religious communities. However, resistance to religious moderation suggests that there are significant challenges in applying this approach at the local level. Zulkarnaen's research shows that the implementation of religious moderation requires adaptations that take into account social conditions and local values (Zulkarnaen et al., 2023). This emphasizes the importance of a contextual approach in promoting religious moderation.

Additionally, a sociological perspective provides additional insight into the dynamics of religious moderation. Emile Durkheim, in his theory of social solidarity, stated that religion functions as a cohesive element that unites individuals in society (Durkheim, 2018). However, interreligious tensions can arise when the internal solidarity of a community conflicts with broader external solidarity. In the context of religious moderation, this challenge becomes very relevant, especially when religious communities feel that moderation efforts have the potential to erode their identity (Junaedi, 2019). To overcome this, a more inclusive and dialogue-based approach needs to be developed.

Gordon Allport, through his theory of intrinsic and extrinsic religion, provides an additional perspective for understanding religious moderation. Allport argued that intrinsic religion, which is based on universal values such as compassion and peace, is more likely to promote tolerance than extrinsic religion that focuses on pragmatic interests (Allport & Ross, 1967). In this context, religious moderation can be more successful if it is based on an intrinsic form of religion that prioritizes universal values. Franklin Sochima Enekwe's research (2024) also supports this view by emphasizing that inclusive religious philosophy can reduce inter-religious tensions and create a harmonious social life (Enekwe, 2024).

Case studies from several regions in Indonesia show that successful approaches to religious moderation often involve adapting religious values to local culture. For example, in Bali and East Nusa Tenggara, community-based tolerance programs have demonstrated success in overcoming inter-religious tensions (Handayani, 2023). This shows that contextual religious moderation can be an effective solution to promote harmony. However, implementing a program like this requires strong support from various parties, including the government, religious leaders and local communities.

Globally, the concept of religious moderation can also be linked to the approach of coexistence in cross-cultural studies. John Hick, a famous religious philosopher, stated that religious pluralism can be managed without sacrificing the essence of belief (Hick, 1992). In the Indonesian context, this view is relevant to explain how religious moderation can be a means of managing diversity without reducing the core values of each religion (Salim et al., 2023). Hick also emphasized the importance of interreligious dialogue as a tool for building deeper understanding (Hick, 1992).

Although there are many theories and approaches that can support religious moderation, the biggest challenge remains in its implementation at the local level. This research shows that resistance to religious moderation is often caused by a lack of understanding of the concept (Sirajuddin, 2020). Therefore, inclusive and dialogue-based religious education needs to be strengthened to encourage better understanding (Gunawan, 2023). Apart from that, the role of religious figures as agents of social change is very important in promoting religious moderation (Hermawan, 2024).

Based on the analysis of policy documents carried out in this research, although the government and various religious organizations have made efforts to promote religious moderation, its implementation at the community

level is still somewhat hampered. It was found that problems of inter-religious tension were often caused by the belief that religious moderation threatened the purity of the teachings of each religion (Junaedi, 2019). This is in accordance with the findings of Yosep Aurelius Woi Bule and Ignasius Suswakara who found that although religious moderation is promoted in national policies, resistance to this concept continues at the local level (Bule & Suswakara, 2024). Furthermore, a number of religious figures interviewed for this research stated that they felt that too much emphasis on religious moderation often led to a neglect of basic religious principles. This shows that there is a gap between the theory of religious moderation and its practice. The biggest challenge is achieving a balance between embracing religious diversity and upholding basic religious principles that are considered non-negotiable by its adherents (Bule & Suswakara, 2024). However, the results of this research show that religious moderation based on religio-philosophical understanding can open up space for more inclusive dialogue.

As Enekwe shows, a philosophical approach to religion allows for a more flexible understanding of religious teachings, so that harmony between religious communities is more easily achieved (Enekwe, 2024). Thus, religious moderation is not only contrary to tolerance and dogma but can also be a means of deepening understanding of religion in an increasingly diverse society (Suhendra, 2022). One of the main findings of this research is the need to develop a more contextual model of religious moderation that can be applied according to existing social, cultural and religious conditions.

As stated by Saumantri (2024), the implementation of religious moderation cannot be carried out uniformly in all regions (Saumantri, 2024). This is due to the differences in characteristics possessed by each region, especially related to the diversity of religions, cultures and people's views on religion. This diversity often becomes a source of social tension, if not managed wisely (Sukenti & Hermawan, 2024). Therefore, it is important to create a model of religious moderation that is able to respond to local challenges more effectively and is sensitive to the needs of local communities. This model must be flexible and allow for more constructive interfaith dialogue and facilitate acceptance of existing differences.

The importance of religious moderation in the context of religious diversity in Indonesia is increasingly relevant, considering the long history of differences that often lead to conflict and violence. Instilling the value of religious moderation from an early age is important in formal and informal education because it can shape the character of children and teenagers into individuals who are more tolerant, open, and able to respect differences. This is in line with the views of Amartya Sen (2007), who emphasizes that education based on the values of pluralism and openness can encourage the creation of a more peaceful and inclusive society (Sen, 2007).

As part of efforts to instill the values of religious moderation, educational institutions play a very important role. Formal and informal education, both at school and in the community, must play an active role in teaching the importance of respecting differences in religion, culture and beliefs (Awalita, 2024). Apart from that, education must also involve aspects of character formation that teach tolerance, mutual respect, and ways to handle differences peacefully (Salim et al., 2023). This is as expressed by Goleman (2006), who highlights the importance of emotional education in forming social intelligence, including understanding and responding to diversity (Goleman, 2006). Thus, religious moderation education can create individuals who are not only intellectually intelligent, but also wise in interacting with other people, especially in contexts of difference.

However, although religious moderation education is very important, the biggest challenge is how to create an education system that is able to bridge the gap between the religious doctrine taught and the values of tolerance needed in a pluralistic society (Kemenag, 2019). There are many religious doctrines that emphasize separation and strictness between one group and another, which often leads to the formation of exclusive and intolerant attitudes. Therefore, education must be able to teach that religious differences are not something that needs to be used as an excuse to stay away from each other, but instead are assets that need to be appreciated (Saifuddin, 2019). This can be achieved by creating a curriculum that not only focuses on the teachings of a particular religion but also prioritizes universal values such as compassion, peace and social justice contained in many religions.

Thus, it is hoped that the implementation of religious moderation through character education can form a generation that is more open to religious differences. The goal is to create a more inclusive society, where every individual feels valued and accepted, no matter what religion or belief they adhere to (Sukenti & Hermawan, 2024). For example, in the Islamic teaching tradition, there are many values that teach the importance of harmonious social relations, such as the concept of *ukhuwwah* (brotherhood), which is not limited to fellow Muslims but also includes people of other religions (Abubakar & Mahfudz, 2021). This view is in line with the views of other religions which also emphasize the values of peace and unity in diversity.

CONCLUSION

Religious moderation plays an important role in building social harmony in pluralistic Indonesian society. However, its implementation is often hampered by absolute dogma and a rigid understanding of religion. In this case, religious philosophy becomes a bridge that allows a more flexible and in-depth approach to overcome the gap between normative religious teachings and diverse social realities. This research shows that religious philosophy not only functions as a theoretical foundation but also as a practical approach to managing the tension between tolerance and dogma. With an adaptive philosophical framework, religious moderation can be implemented more effectively, respecting differences and maintaining core religious values. This approach opens up opportunities for a more dynamic understanding of religion, thereby strengthening tolerance and creating harmony between various religious groups. Ultimately, this research makes an important contribution to developing a philosophy of religion as a conceptual and practical instrument for facing the challenges of diversity. These findings offer new insights into efforts to create an inclusive, just and peaceful social life while maintaining the essence of religious teachings. It is hoped that the results of this study can become a basis for further research and strengthen the role of religious moderation in building a harmonious society in the future

REFERENCES

- Abubakar, A., & Mahfudz, M. (2021). Implementasi Nilai Moderasi Beragama Dalam Perspektif Al-Quran Di Era Society 5.0. *Jurnal Cakrawala Ilmiah*, 1(3), 395–408.
- Agus Arifand, Salsabila Enggar Fathikasari, Meytri Kurniasih, Novi Fitriyani Rahmadani, Aprilia Putri, Agus Andrian Setiawan, Aissy Shifa Oktania, & Adelia Eka Rachmadian. (2023). Membangun Harmoni Dan Toleransi Melalui Moderasi Beragama. *Tarim: Jurnal Pendidikan Dan Anak Usia Dini*, 4(2), 164–177. <https://doi.org/10.59059/tarim.v4i2.136>
- Allport, G. W., & Ross, J. M. (1967). Personal religious orientation and prejudice. *Journal of Personality and Social Psychology*, 5(4), 432.
- Amin, H. (2013). Aktualisasi humanisme religius menuju humanisme spiritual dalam bingkai filsafat agama. *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 15(1), 66–80.
- Angranti, W. (2024). The Importance Of Teaching Religious Moderation In Shaping Pluralist Understanding In Islamic Education. *Edukasi Islami: Jurnal Pendidikan Islam*, 13(03). <https://doi.org/10.30868/ei.v13i03.6581>
- Awalita, S. N. (2024). Nilai-Nilai Moderasi Beragama dalam Kurikulum Pendidikan Agama Islam Rahmatan lil'alam in tingkat Madrasah Ibtida'iyah. *Journal of Contemporary Islamic Education*, 4(1), 1–12.
- Bule, Y. A. W., & Suswakara, I. (2024). Membangun Generasi Muda Toleran: Penguatan Moderasi Beragama di Desa Multi Agama. *Prima Abdika: Jurnal Pengabdian Masyarakat*, 4(4), 830–847. <https://doi.org/10.37478/abdika.v4i4.4973>.
- Chasokela, D. (2024). *Qualitative Methodologies to Understanding Research* (pp. 321–340). <https://doi.org/10.4018/979-8-3693-6021-7.ch013>.
- Clack, B. (2012). Philosophy of Religion in an Age of Austerity: Towards a Socially Engaged Philosophy for the Well-Lived Life. *Political Theology*, 13(2), 167–182. <https://doi.org/10.1558/poth.v13i2.167>.
- Dewi, F. (2024). Dinamika dan Tantangan Moderasi Beragama di Negara-negara Mayoritas Muslim di Asia Tenggara. *Book Chapter of Proceedings Journey-Liaison Academia and Society*, 1(1), 32–42.
- Durkheim, E. (2018). The division of labor in society. In *Social stratification* (pp. 217–222). Routledge.
- Effendi, D. I., Lukman, D., & Rustandi, R. (2022). *Dakwah digital berbasis moderasi beragama*. Yayasan Lidzikri.
- Enekwe, F. S. (2024). *The Philosophical Interpretation of Religion: A Reevaluation of Belief Systems*. <https://doi.org/10.14293/PR2199.001243.v1>.
- Eriani, E. D., Susanti, R., & Meilinda, M. P. (2023). Hubungan Penerapan Bhinneka Tunggal Ika dan Nilai-Nilai Pancasila dengan Profil Pelajar Pancasila. *Jurnal Pengabdian West Science*, 2(01), 25–37.
- Estuningtiyas, R. D. (2024). Dakwah Digital Sebagai Sarana Penguatan Moderasi Beragama. *The International Journal of Pegon: Islam Nusantara Civilization*, 12(01), 135–153.

- Fatharani, R. F., Ridho, M., & Hafidz, M. I. (2023). Sejarah Toleransi Agama dalam Peradaban Islam di Era Globalisasi. *Religion: Jurnal Agama, Sosial, Dan Budaya*, 2(4), 1073–1084. <https://doi.org/https://doi.org/10.55606/religion.v1i4.530>
- Ferdino, M. F., Razzaq, A., & Imron, K. (2024). Konsep Moderasi Beragama Pada Pendidikan Agama Islam Dalam Perspektif Al-Qur'an Surah Al-Baqarah Ayat 143. *Jurnal Ilmiah Global Education*, 5(3), 1495–1504.
- Goleman, D. (2006). The socially intelligent. *Educational Leadership*, 64(1), 76–81.
- Gunada, I. W. A., Widiana, I. W., Jampel, I. N., & Ratnaya, I. G. (2024). Religious Moderation Studies: Evaluation Of Responsiveness To It's Implementation In The Educational Process. *Padma Sari: Jurnal Ilmu Pendidikan*, 4(01), 1–11. <https://doi.org/10.53977/ps.v4i01.1094>
- Gunawan, A. (2023). *Khazanah moderasi beragama dalam al-quran dan penerapannya di Indonesia*.
- Habermas, J. (1990). *The philosophical discourse of modernity: Twelve lectures*. MIT press.
- Haitomi, F., Sari, M., & Isamuddin, N. F. A. B. N. (2022). Moderasi Beragama dalam Perspektif Kementerian Agama Republik Indonesia: Konsep dan Implementasi. *Al-Wasatiyah: Journal of Religious Moderation*, 1(1), 66–83.
- Handayani, P. (2023). *Analisis Model Pembelajaran Pai Berbasis Multikultural Dalam Pembentukan Karakter Toleransi Siswa Di SMPN 64 Bengkulu Utara*. UIN Fatmawati Sukarno Bengkulu.
- Hermawan, U. (2024). Voices from the Pulpit: Islamic Religious Leaders' Perspectives on Green Open Space Corruption and Their Prevention Efforts in Bandung. *Hanifiya: Jurnal Studi Agama-Agama*, 7(2), 199–212.
- Hermawan, U., & Rahman, M. T. (2024). D Dialog Agama Perspektif U. *Integritas Terbuka: Peace and Interfaith Studies*, 3(1), 31–42.
- Hick, J. (1992). On Wilfred Cantwell Smith: His Place in the Study of Religion. *Method & Theory in the Study of Religion*, 4(1/2), 5–20.
- Hidayah, A., Rizky Fauziyah, N., & Wibowo, W. (2024). The Role Of The State In Fostering Religious Harmony In Indonesia: A Historical Review, Challenges, And Policy Towards Moderation. *Academic Journal of Islamic Principles and Philosophy*, 5(1), 1–36. <https://doi.org/10.22515/ajipp.v5i1.9181>
- Imran, M. H. (2024). *Religious Philosophies and Environmental Ethics*. Bentham Science Publishers.
- Junaedi, E. (2019). Inilah Moderasi Beragama Perspektif Kemenag. *Harmoni*, 18(2), 182–186.
- Kosasih, E. (2019). Literasi Media sosial dalam masyarakat sipil sikap moderasi beragama. *Jurnal Bimas Islam Vol*, 12(2), 264.
- Lawal, A. L. (2021). Philosophy and Religious Fundamentalism. *AGORA-A Journal of Philosophical & Theological Studies*, 2(1).
- Muharam, R. S. (2020). Membangun Toleransi Umat Beragama di Indonesia Berdasarkan Konsep Deklarasi Kairo. *Jurnal HAM*, 11(2), 269. <https://doi.org/10.30641/ham.2020.11.269-283>
- Muhtarom. (2020). Moderasi Beragama: Konsep, Nilai, dan Strategi Pengembangannya di Pesantren. *Yayasan Talibuana Nusantara*.
- Mustari, M., & Rahman, M. T. (2012). *Pengantar Metode Penelitian*. Laksbang Pressindo.
- My Esti Wijayati, & Fuad. (2024). Penerapan Moderasi Beragama di Indonesia: Harmonis dan Inklusif. *El-Faqih: Jurnal Pemikiran Dan Hukum Islam*, 10(2), 301–315. <https://doi.org/10.58401/faqih.v10i2.1502>
- Nasr, S. H. (2009). *Kebutuhan akan Ilmu yang Suci*. SUNY Press.
- Ngarawula, B., & Wahyudi, C. (2024). Inclusive Communities Through Religious Moderation Villages: Study of Literature. *KnE Social Sciences*. <https://doi.org/10.18502/kss.v9i27.17092>
- Ohoiwutun, B. (2022). Agama dan Alam dari Perspektif Arne Naess. *MEDIA: Jurnal Filsafat Dan Teologi*, 3.
- Ojoboh, T. M., & Igben, H. G. O. (2024). Impact of Research Methodology on Data Quality and Research Findings. *JPPUMA Jurnal Ilmu Pemerintahan Dan Sosial Politik Universitas Medan Area*, 12(1), 34–42. <https://doi.org/10.31289/jppuma.v12i1.11793>
- Philips, G. (2022). *Buku Ajar: Studi Islam Perspektif Integritas Terbuka* (M. Z. Haq (ed.); Cet I). Prodi S2 Agama-Agama UIN Sunan Gunung Djati Bandung; Program Integritas Terbuka (RSCJ Indonesia); CPCRES

Fakultas Filsafat UNPAR.

- Pranata, H., & Sesmiarni, Z. (2022). Implementasi Pendidikan Islam Berbasis Moderasi Beragama di Pondok Pesantren Islam Al Mukmin. *HIKMAH: Jurnal Pendidikan Islam*, 11(2), 250–263.
- Pratama, T. A., & Harahap, N. (2024). Peran Komunikasi Interkultural dalam Penguatan Moderasi Beragama Pada Masyarakat Kota Medan (Analisis FKUB di Medan). *Jurnal Indonesia: Manajemen Informatika Dan Komunikasi*, 5(2), 2081–2095.
- Primasari, I. F., & Dkk. (2021). *Implementasi pendidikan multikultural di sekolah dasar*. Jurnal Ilmiah Indonesia.
- Rahman, M. T. (2025). *Metodologi Penelitian Agama*. Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung.
- Retnowati, P. (2018). Agama, Konflik Dan Integrasi Sosial Refleksi Kehidupan Beragama Di Indonesia: Belajar Dari Komunitas Situbondo Membangun Integrasi Pasca Konflik. *SANGKĒP: Jurnal Kajian Sosial Keagamaan*, 1(1), 1–28.
- Ricoeur, P. (1981). *Hermeneutics and the human sciences: Essays on language, action and interpretation*. Cambridge university press.
- Romadlan, S. (2019). Diskursus Makna Toleransi Terhadap Non-Muslim dalam Muhammadiyah Sebagai Gerakan Islam Berkemajuan (Analisis Hermeneutika Paul Ricoeur). *KOMUNITI: Jurnal Komunikasi Dan Teknologi Informasi*, 11(2), 101–118.
- Saifuddin, L. H. (2019). *Moderasi Beragama*. Badan Litbang dan Diklat Kementerian Agama RI.
- Salim, A., Hermawan, W., Bukido, R., Umar, M., Ali, N., Idris, M., Willya, E., Mubarak, A. Z. S., Rasyid, A. F., & Yusuf, N. (2023). *Moderasi Beragama: Implementasi dalam Pendidikan, Agama dan Budaya Lokal*.
- Sapsudin, A., & Wibisono, M. Y. (2024). Pancasila in the Perception and Practice of Religious-Based University Students in Bandung. *Hanifiya: Jurnal Studi Agama-Agama*, 7(1), 61–72.
- Saumantri, T. (2023). Moderasi Beragama Perspektif Pengalaman Keagamaan Joachim Wach. *PATISAMBHIDA: Jurnal Pemikiran Buddha Dan Filsafat Agama*, 4(2), 59–72.
- Saumantri, T. (2024). Moderasi Beragama di Tengah Masyarakat Plural: Studi Kampung Toleransi di Kota Bandung. *Kontekstualita*, 38(01), 27–44. <https://doi.org/10.30631/38.01.27-44>
- Sen, A. (2007). The capability approach. *Journal of Human Development*, 8.
- Sirajuddin, S. (2020). *Buku Literasi Moderasi Beragama Di Indonesia*. Penerbit. Zizie Utama.
- Soehadha, M. (2012). *Metode Penelitian Sosial kualitatif Untuk Studi Agama*. SUKA Press.
- Suhendra, A. (2022). Konstruksi Moderasi Beragama Masyarakat Kalipisir Tangerang: Model Kerukunan Beragama Islam dan Konghucu. *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)*, 8(1), 83–96.
- Sukenti, D., & Hermawan, U. (2024). Pendidikan Moderasi Beragama: Memahami Dialog Agama Perspektif Teori Otto Schärmer dalam Program Kelas Penggerak Gusdurian. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 9(2), 225–254.
- Sumbulah, U., & Nurjanah, N. (2013). *Pluralisme agama: Makna dan lokalitas pola kerukunan antarumat beragama*. UIN Maliki Press.
- Toha, A. M. (2021). *Tren Pluralisme Agama (Pertama)*. INSISTS.
- Tim Penyusun Kementerian Agama. (2019). *Tanya Jawab Moderasi Beragama*. Badan Litbang Dan Diklat Kemenag RI.
- Zulkarnaen, Z., Adenan, A., Marhaban, M., & Muammar, A. (2023). Building Religious Moderation through Theophany Concept with Philosophy and Religion Approaches. *Millati: Journal of Islamic Studies and Humanities*, 8(1). <https://doi.org/10.18326/mlt.v8i1.8012>



© 2025 by the author. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<http://creativecommons.org/licenses/by-sa/4.0/>).