



Religious Moderation in the History of the Indonesian Nation

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Article Information:	Abstract
Received Nopember 22, 2024 Revised Nopember 28, 2024 Accepted December 05, 2024	<p>This study aims to analyze the values of Religious Moderation in the historical trajectory of the Indonesian Nation. The beginning of the establishment of the Unitary State of the Republic of Indonesia began when the Proclamation of Indonesian Independence was read on August 17, 1945. Indonesia has an archipelago spread with a variety of customs, cultures, tribes, and beliefs. This diversity coexists peacefully, but lately, the Indonesian nation has experienced a crisis of heterogeneity. This is evidenced by several cases of intolerance, extremism, destruction of houses of worship and so on. Ideally, the predecessors of the Indonesian nation upheld the values of religious moderation which are now fading. The urgency of this research is to form an ideal understanding of religious moderation through historical values. This research uses qualitative methods with a history-based phenomenological approach. The primary data sources in this study are historical evidence, while the secondary data used are books, articles and reports that support the research. Data will be analyzed using Triangulation, Member Checking, and Conclusion Drawing techniques. The results showed that in terms of history the Indonesian nation has upheld the values of tolerance, harmony, and non-violence. This can be seen from the adoption of the Sutasoma book which became the basic foundation of the state and Pancasila as a moral instruction that contains philosophical values. Local wisdom in society has the value of religious moderation. The government in this case has made efforts through, training on strengthening Religious Moderation for the community, interfaith dialogue, the role of mass media, and government supp</p> <p>Keywords: Religious Moderation, History, Indonesia</p>

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INTRODUCTION

The ongoing tolerance crisis in Indonesia continues to be a long-standing topic of discussion. Survey data conducted by the Wahid Institute in 2021 revealed that the level of intolerance reached 54%, showing an increase of 8% compared to the previous year. (Media Indonesia, 2022). The issue of religious sensitivity often occurs in Indonesia and is driven by several factors such as disharmony, intolerance, transnational culture, fanaticism, and so on. The heterogeneity of religions in Indonesia today gives rise to challenges and conflicts. (Dewi et al., 2023). Differences in beliefs often become a source of disputes and tensions in society. Religious conflicts have occurred throughout history, both on a small and large scale, and sometimes even triggered armed conflicts. Another challenge that may arise is discrimination and intolerance towards religious minorities, which can threaten human rights and religious freedom. Ideally, as a nation that has long adhered to the motto "Unity in Diversity," cases of intolerance can be optimally degraded. In Muhtadi (2019) Heterogeneity is an inevitability for the Indonesian nation. In maintaining the dynamics of heterogeneity, proportional religious moderation is needed. Moreover, the urgency of maintaining social and humanitarian values must be a key focus alongside religious matters (Al-Mujtahid & Sazali, 2023). Moreover, the emergence of the above motto is evidence that historically, the Indonesian nation has recognized religious heterogeneity. History shows that the ancestors of the Indonesian nation were known to be religious because they adhered to a belief called animism (Al-Mujtahid et al., 2022).

Animism is a belief or worldview that attributes a soul or spirit to various natural objects, such as trees, stones, rivers, animals, and other natural phenomena. Animistic beliefs are widely found in Indonesia, especially among indigenous tribes or native tribes. Literally, animism is an important asset for the ancestors of the Indonesian nation to forge spiritual bonds as a moral force. Therefore, the ancestors of the Indonesian nation generally understood normative values because animism could accommodate human reason to do good things.

The urgency of this research is to develop an understanding and practice of religious moderation in playing a role in shaping the character of society. In the context of Indonesian history, this research provides deep insights into how the values of tolerance, mutual respect, and interfaith harmony have become an integral part of social life. Furthermore, a deeper understanding of religious moderation also contributes to the context of national security and stability. By exploring how Indonesian society has historically managed differences in beliefs peacefully, this research can provide valuable guidance for government policies and stakeholders in promoting interfaith harmony. Therefore, research on religious moderation is not only about absorbing historical values but also has significant practical implications in shaping the harmonious future of the Indonesian nation.

Religious moderation is an important concept in the context of diverse and complex societies. It refers to an approach to practicing religion that emphasizes values of tolerance, harmony, appreciation of differences, and rejection of religious extremism or fanaticism. Religious moderation encourages individuals to practice their faith wisely, based on principles of humanity, love, and peace (Engkizar et al., 2022).

RESEARCH METHODOLOGY

This article uses a qualitative method with a phenomenological-based historical approach. (Kuntowijoyo, 2003; Moustakas, 2011; Pilarska, 2021; Van Manen, 2014). The data collection technique used in this research is library study observation with a literature review. (Creswell,

2020; Yin, 2013). In literature analysis, a researcher summarizes and evaluates existing information, identifies gaps in understanding, and provides a relevant foundation for future research. (Culler, 2023; Devadas Pillai, 2019; Hermans, 2014). The primary data source in this study is the historical values of religious moderation in the form of literature evidence from previous research. Meanwhile, the secondary data used in this article are scientific articles, reports, and books related to the discussion theme. In this research, there are several relevant data validity testing techniques to ensure the validity and accuracy of the research results. Here are some techniques that can be applied (Weber, 2017): Triangulation, Member Checking, and Conclusion Drawing. By applying this combination of data validity testing techniques, the research can ensure the reliability and robustness of the findings, enhance validity, and provide strong support for the interpretation of the research results (B.Miles et al., 2014).

RESULT AND DISCUSSION

The Historical Value of Religious Moderation in Indonesia

The ancestors of the Indonesian nation have a legacy of religious moderation values that are reflected in various aspects of their lives. Several pieces of evidence show that the ancestors of the Indonesian nation upheld the values of religious moderation. First, the Principle of Bhinneka Tunggal Ika, this principle is found in the kakawin "Sutasoma," written by Mpu Tantular in the 14th century. Bhinneka Tunggal Ika means "Unity in Diversity." This reflects tolerance towards religious and belief differences within Indonesian society (Fitriyah et al., 2022).

The Sutasoma Book, also known as "Sutasoma" or "Sutasoma Sasana Wisesa," is one of the ancient Javanese literary works that falls under the kakawin genre, an epic poetry form written in the Kawi language. This work is attributed to Mpu Tantular, a renowned poet from the Majapahit Kingdom in the 14th century.

(Dharmana, 2021). This book has a long and valuable history in the context of ancient Javanese literature. The history of this book spans a long period, but general estimates place it in the 14th or 15th century. Although the story is inspired by the life of a royal prince, Sutasoma, who became a Buddhist monk and faced harsh trials in his spiritual journey, this book also reflects the religious values, morality, and Hindu-Buddhist philosophy that developed during that time (Adnyana & Dwipayana, 2019).

The content of the Sutasoma book contains teachings about wisdom, courage, and compassion (Makin, 2016). This work depicts Sutasoma's journey full of sacrifices in facing various obstacles, both physical and spiritual. In the end, Sutasoma attained enlightenment and achieved spiritual perfection. In addition, this book also contains moral teachings about the importance of controlling desires and pursuing wisdom in achieving life's goals. Scientifically, the Sutasoma manuscript provides deep insights into the culture and beliefs of ancient Javanese society, combining elements of Hinduism and Buddhism. Besides being a literary work, this book is also considered a manuscript that contains philosophical and spiritual values that can serve as a guide for readers in living their lives. The Sutasoma manuscript stands as a testament to the glory of Kawi literature during the Majapahit era and enriches Indonesia's literary heritage, which deserves to be preserved and appreciated.

Some authentic historical evidence shows the existence of religious harmony in Indonesia (Duile, 2022). Since ancient times, Indonesian society has lived side by side with various religious communities such as Hindu-Buddhism, Islam, and animism. This harmonious relationship among

religious communities creates a sense of unity that demonstrates a moderate attitude in accepting differences in beliefs. Furthermore, after the Hindu-Buddhist period in Indonesia, other religions that exist in Indonesia also utilized local wisdom such as art in spreading their faith. Using art and culture based on local wisdom is one of the strategies implemented by the predecessors of Islam. (Wali Songo) (Siswayanti, 2020). This approach is an intercultural da'wah using instruments like wayang kulit, batik, and carving art, often reflecting the values of wisdom, tolerance, and harmony that are part of religious moderation (Alif et al., 2020; Yahya, 2020). Then Pancasila is one of the historical texts that contains the values of religious moderation (Latuheru et al., 2020). Pancasila, as the foundation of the state and the philosophy of life of the Indonesian people, contains historical values of religious moderation that reflect the spirit of tolerance and harmony among religious communities. The first principle, "Belief in One God," emphasizes the recognition and respect for God present in all beliefs (Puryanto, 2022). This principle marks Indonesia's commitment to maintaining religious diversity and providing freedom of religion to all its citizens. Next, the fifth principle, "Social Justice for All Indonesian People," emphasizes the principle of inclusivity and the distribution of social justice regardless of religious background (Latif, 2018). Thus, Pancasila has historically created a foundation for religious moderation, promoting inclusive attitudes, tolerance, and justice among Indonesian citizens, in line with the spirit of harmony in diversity.

Although there have been several interfaith conflicts throughout Indonesian history, many of the nation's predecessors fought against extremism and advocated for peace and tolerance among religious communities. Tragic examples such as the events in Maluku and Poso have also become valuable lessons for Indonesian society to cultivate attitudes of moderation and tolerance. (Yunanto & Damayanti, 2022) It is important to note that these values of religious moderation are not only held by national leaders but are also reflected in the daily lives of the community. Although there have been challenges and events that showed inter-religious tensions at various points in history, generally, the approach of religious moderation has become a characteristic of Indonesian society. The Role of the Government in Preserving the Historical Value of Religious Moderation Religious moderation is a relevant effort in addressing contemporary challenges. In the era of globalization, where individuals from various cultures and religions can easily connect and interact, religious moderation can help bridge differences (Bennett et al., 2022).

This is a way to avoid cultural and religious conflicts that often occur when differences are not well elaborated. Religious moderation teaches individuals to view differences as wealth and as opportunities to learn, grow, and work together. Indonesia, a country known for its cultural and religious diversity, has long been regarded as an exemplary model in maintaining religious harmony and tolerance (Pangestu et al., 2022). The concept of religious moderation in Indonesia plays an important role in maintaining social peace and fostering unity among its population. The unique experience of this country in terms of moderate religiosity is reflected through various indicators, ranging from interfaith dialogue and cooperation to the distinctive Islamic practice known as "Islam Nusantara." In this dynamic and diverse religious landscape, the study of indicators of religious moderation not only provides insights into Indonesia's national identity but also serves as a valuable model for societies that wish to promote interfaith tolerance and understanding in a world often marked by religious tensions and conflicts.

The study of indicators of religious moderation in Indonesia is a complex process that encompasses various aspects of religious life. Starting from the existence of various religious festivals celebrated throughout the country to the active involvement of religious leaders in promoting harmony, these indicators serve as evidence of Indonesia's commitment to maintaining

a peaceful and inclusive society (Holt et al., 2021). Understanding how these indicators are measured and maintained is not only relevant for scientists and policymakers but also for individuals around the world who seek inspiration from Indonesia's success in promoting interfaith harmony. In this context, we understand the complex network of religious moderation indicators in Indonesia, which provides valuable insights into the unique approach of this country in managing religious diversity and promoting unity among its people.

CONCLUSION

Overall, religious moderation in the history of the Indonesian nation is a rich and highly valuable heritage. With deep roots in Hindu-Buddhist kingdoms, the concept of interfaith tolerance and harmony has become ingrained in Indonesian culture and social life. Although facing challenges and dynamics for centuries, these values of moderation remain the foundation in shaping the nation's identity. The application of historical values of religious moderation, as seen in Pancasila, efforts in multicultural education, interfaith dialogue, and the role of religious leaders, is key to ensuring the continuity and strength of diversity and harmony in national and state life. By maintaining and strengthening these values of religious moderation, Indonesia can continue to serve as an example for the world in building an inclusive, tolerant society that coexists peacefully amidst religious diversity.

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