State Policy Towards Religious Moderation: A Review of the Strategy for Strengthening Religious Moderation in Indonesia

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Abstract: In the direction of state policy, religious moderation has been contained in the National Medium-Term Development Plan (RPJMN) for 2022-2024. The Ministry of Religion is one of the institutions explicitly given by the state to carry out government affairs in the field of religion, especially in strengthening religious moderation. This paper aims to analyze the indicators in implementing the strategy to strengthen the policy direction of religious moderation in the ministry of religion. The method uses library research based on analysis from various reference sources, both books and online journals. This paper concludes that strategies to strengthen the direction of religious moderation are grouped into four indicators: 1). national commitment; 2). Tolerance; 3) non-violence; 4) acceptance of local culture. This paper also shows that the strategy of strengthening moderation requires the participation of all parties. In this case, social agents, community leaders, and religious leaders are expected to play an active role in a moderate attitude toward religion.

Keywords: *religious moderation; Ministry of Religion; policy; reinforcement strategy.*

Abstrak: Didalam arah kebijakan negara, moderasi beragama telah tertuang dalam Rencana Pembangunan Jangka Menengah Nasional (RPJMN) tahun 2022-2024. Kementerian Agama merupakan salah satu lembaga yang diberikan secara khusus oleh negara dalam menyelenggarakan urusan pemerintahan dibidang agama, khususnya dalam penguatan moderasi beragama. Tulisan ini bertujuan untuk menganalis indicator dalam pelaksanaan strategi penguatan arah kebijakan moderasi beragama di kementerian agama. Metode penelitian menggunakan library research dengan berlandaskan analysis dari berbagai macam sumber referensi, baik buku atau junal online. Tulisan ini menyimpulkan bahwa strategi penguatan arah moderasi beragama dikelompokkan dalam empat indikator, yaitu: 1). komitmen kebangsaan; 2). Toleransi; 3) anti kekerasan; 4) penerimaan budaya local. Dalam tulisan ini juga menunjukkan bahwa strategi penguatan moderasi membutuhkan partisipasi semua pihak. Dalam hal ini agen-agen sosial, tokoh-tokoh masyarakat dan tokoh-tokoh agama diharapkan untuk benar-benar berperan aktif dalam sikap moderat dalam beragama.

Keyword: *moderasi beragama; Kementrian Agama; kebijakan; strategi penguatan*

Introduction

The Indonesian nation is a multicultural society with its pluralistic nature. Diversity includes differences in culture, religion, race, language, ethnicity, tradition and so on. In such a multicultural society, tensions and conflicts often occur between cultural groups and have an impact on the harmony of life.[1] Especially on religious issues, until now it still creates a religious atmosphere that feels a bit troubling. Several cases of radicalism that occurred in Indonesia have proved that the problem of religious radicalism cannot be taken lightly. Therefore, an attitude of religious moderation is needed in the form of acknowledging the existence of other parties, having tolerance, respecting differences of opinion, not imposing will by means of violence, and being fair to anyone, in order to create harmony and peace.[2]

In the direction of state policy, religious moderation has been contained in the National Medium Term Development Plan (RPJMN) for 2022-2024. This policy is one of the important issues amidst the still weak understanding and practice of moderate, inclusive and tolerant religious values. The notions of extremism/sectarianism and conflicts between religious communities that occur continue to be common enemies in various parts of the world. The urgency of religious moderation in the 2022-2024 RPJMN is also based on the theological foundation that every religion teaches love, lives in harmony, is full of tolerance and equality. From this concept, state authorities were born to guarantee and be responsible so as not to cause disturbances to security and public order by building the moderate character of Indonesian human resources.[3]

The Ministry of Religion is one of the institutions given specifically by the state in carrying out government affairs in the field of religion, especially in strengthening religious moderation. The Ministry of Religion has an important mission in supporting national commitments, namely in strengthening religious moderation in Indonesia. Therefore, strengthening religious moderation in the ministry of religion is very strategic to achieve the vision of a Forward Indonesia. The Ministry of Religion itself is very interested in contributing to the development of Indonesian human resources accompanied by the internalization of moderate, essential, inclusive, tolerant, harmonious, non-violent religious values, and respect for diversity and differences. However, strengthening religious moderation is not only an important task that must be carried out only within the internal ministry of religion, but also from other related ministries.[4]

In the context of strengthening religious moderation, constitutionally it has a strong legal basis because the 1945 Constitution has emphasized the state's obligation to guarantee the freedom of each citizen to embrace their own religion and to worship according to their religion and beliefs. Protection of religious freedom is also stated in Law Number 39 of 1999 concerning Human Rights.[5] This policy of reinforcing religious moderation is based on the paradigm that on the one hand Indonesia is not a secular state that separates religion from the state, but on the other hand Indonesia is not a state governed by one religion, but Indonesia is a country where the lives of its citizens and nation cannot be separated from religious values. -religious values. In this perspective of religious moderation, the state positions itself "in between". It cannot interfere too much in religious affairs, but it also must not go too far away from dealing with religion. Therefore, the state facilitates the religious needs of its citizens according to the mandate of the constitution.

Various studies on religious moderation have been carried out by several researchers, including by Muhammad Zamzami[6] who studied the formula for mainstreaming religious moderation in the Ministry of Religion in 2019-2020. This study found that the formula for strengthening religious moderation was carried out in various lines, including through pre-marital counseling programs for brides and grooms who are about to get married, and religious moderation instructor cadre training for young preachers, students, lecturers, and other religious figures. Then the article was written by Firmanda Taufiq and Ayu Maulida Alkholid with the title The Role of the Ministry of Religion in Promoting Religious Moderation in the Digital Age. This paper explains that the Ministry of Religion encourages us to continue to be vigilant about the easy spread of radicalism through

[1] Agus Akhmadi, 'Moderasi Beragama Dalam Keragaman Indoensia', *Jurnal Diklat Keagamaan*, 2019.

[2] Ikang Putra Anggara and Alip Susilowati Utama, 'Relasi Agama Dan Negara Untuk Pencapaian Tujuan Pemerintahan', *Jurnal Ilmu Pemerintahan Widya Praja*, 2020 <https://doi.org/10.33701/jipwp.v46i2.1274>.

[3] Dedy Yuliansyah and Basri Effendi, 'Tanggung Jawab Negara Dalam Menjamin Kebebasan Beragama', *Jurnal Hukum Dan Keadilan 'MEDIASI'*, 2021 <https://doi.org/10.37598/jm.v8i1.925>.

[4] Sumarto Sumarto, 'IMPLEMENTASI PROGRAM MODERASI BERAGAMA KEMENTERIAN AGAMA RI', *Jurnal Pendidikan Guru*, 2021 <https://doi.org/10.47783/jurpendigu.v3i1.294>.

[5] Yuliansyah and Effendi. Lihat juga Muhammad Dahlan and Airin Liemanto, 'PERLINDUNGAN HUKUM ATAS HAK KONSTITUSIONAL PARA PENGANUT AGAMA-AGAMA LOKAL DI INDONESIA', *Arena Hukum*, 2017 <https://doi.org/10.21776/ub.arenahukum.2017.01001.2>.

[6] Yoga Irama and Mukhammad Zamzami, 'Telaah Atas Formula Pengarusutamaan Moderasi Beragama Kementerian Agama Tahun 2019-2020', *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin*, 2021 <https://doi.org/10.36781/kaca.v11i1.3244>.

cyberspace in a structured and massive manner. Various actions and actions of radicalism and extremism in Indonesia were born from a shallow understanding of society due to a lack of extreme information filtering.[7]

From several previous studies, it can be concluded that this study has not thoroughly touched on the need for moderation in religion at the grassroots, giving the impression of being passive and unresponsive formalistic in society. Meanwhile, this paper wants to explain how the strategy for strengthening the direction of strengthening the moderation of the Ministry of Religion is by looking at several indicators or measures that can be implemented in the life of the nation and state..

Conception of Religious Moderation

In the Big Indonesian Dictionary (KBBI), the word moderation has two meanings namely: 1. reduction of violence, and 2. avoidance of extremes. So it can be said that a moderate person means that a person who is mediocre, reasonable, and not extreme. In the Indonesian context, the word moderation is an absorption word that comes from Latin, namely moderâtio, which means something that is moderate, between not lacking and not exaggerating. The word also has the meaning of self-control from the attitude of deficiencies and excesses. In English, the word moderation is often associated with the meaning of core, average, non-aligned or standard.

For Muslims because the spirit of moderation is one of the teachings that originates from the Qur'an. In the Qur'an, moderation is referred to as al-wasatiyyah although in its development there were differences in this context. Etymologically, the word al-wasathiyyah comes from the root word al-wasath which is masdar from the word wasatha. The word al-wasth comes from the dharaf pattern which means in between. The word al-wasathu has several meanings, namely: a noun which means between two positions; secondly, adjectives that have the meaning of choice, main, and best; thirdly, this word has a fair meaning; fourth, means something that exists between bad things and good things.[8]

Interpretation of Verses of Moderation concept has been found in many of the Qur'an, for example, the concept of moderate Islam is associated with the Indonesian context. Quraish Shihab in his commentary explains the letter al-Baqarah verses 142-143 which defines wasathiyyah, namely an attitude that carries a tendency to be fair or impartial to the right and left and a proportional attitude in positioning God and worldly things. Fair attitude is a middle attitude that can be used as an example for anyone and anywhere. This position allowed one to witness anyone from all directions. Meanwhile, a proportional attitude is able to place a view of God Almighty and Almighty, and make the world a field for the afterlife and not exaggerate in looking at the world.[9]

Mohammad Hashim Kamali explained that the basic principles of religious moderation are balance and justice. Within this framework, a religious person should not be extreme in his views, but must always find common ground. For Kamali, this basic concept (moderation/wasathiyah) is the essence of Islamic teachings which are often forgotten by its adherents. In addition, Ismail Raji al-Faruqi (w.1986) also cited the opinion of Ismail Raji al-Faruqi (w.1986) who elaborated on the meaning of balance (tawazun) or the golden mean as an attitude to avoiding two unfavorable extreme poles, while continuing to seek common ground combining them with an attitude of always taking a balanced middle way.[10]

Raghib al-Ashfahani as quoted by Junaidi gives the meaning of the word wasathiyyah as a midpoint that does not lean to the right or to the left, and also means justice, equality and glory.[11] In addition, Yusuf Al-Qardhawi defines wasathiyyah as an effort to balance between two opposite sides (at-tawazun), for example egoism is opposite to altruism. At-tawazun means giving proportionally according to the portion to each party. In general, the word wasath also means "everything that is good according to its object". For example, the word "generous", which means the attitude between extravagant and miserly. The word "brave", that is the attitude between desperate (tahawur) and cowardly (al-jubn). The opposite of moderation is tasharruf or excess, which in English means extreme, excessive and radical. The word extreme can also mean "to do something outrageous or to take the opposite action/path". People who apply wasathiyah principles can be called *wasith*.[12]

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[7] Firmanda Taufiq and Ayu Maulida Alkholid, 'Peran Kementerian Agama Dalam Mempromosikan Moderasi Beragama Di Era Digital', *Jurnal Ilmu Dakwah*, 2021 <https://doi.org/10.21580/jid.v41.2.9364>.

[8] Iffaty Zamimah, 'Moderatisme Islam Dalam Konteks Keindonesiaan', *Jurnal Al-Fanar*, 2018 <https://doi.org/10.33511/alfanar.v1n1.75-90>.

[9] Fauziah Nurdin, 'Moderasi Beragama Menurut Al-Qur'an Dan Hadist', *Jurnal Ilmiah Al-Mu'ashirah*, 2021 <https://doi.org/10.22373/jim.v18i1.10525>.

[10] Mohammad Hashim Kamali, 'Diversity and Pluralism: A Qur'anic Perspective', *ICR Journal*, 2020 <https://doi.org/10.52282/icr.v1i1.12>.

[11] Iffaty Zamimah.

[12] Edi Junaedi, 'INILAH MODERASI BERAGAMA PERSPEKTIF KEMENAG', *Harmoni*, 2019 <https://doi.org/10.32488/harmoni.v18i2.414>.

M. Quraish Shihab in his masterpiece, Tafsir Al-Mishbah, when interpreting Surah al-Baqarah verse 143 states that Muslims are made as moderate and exemplary middle people, so that the existence of Muslims is in a middle position. The middle position makes humans impartial to the left and right and can be seen by anyone in different directions, this leads humans to be fair and can be an example for all parties. In addition, Quraish Shihab provides three basic principles that are owned by moderate Islam, namely the view of God and the world is understood proportionally; being impartial to the right and left in the middle position leads humans to be fair; More than that, the conception of Islamic moderation according to Quraish Shihab can be seen from the following indicators: first, justice which means giving equal rights and placing things in their place. Second, balance, which means giving something according to its proportionate level. Third, tolerance which contains the intention of accepting something in realizing the common good and coexisting peacefully.[13]

In addition, al-Sya'rawi also views that Islam is a religion that is flexible and balanced because of the flexibility of Islam as a religion that is contextual in every period and wherever it is, especially in terms of furu'iyyah. Moderate is also interpreted as a middle attitude between materialistic and spiritualistic so that the practices in the world and the hereafter are balanced by making the world a medium for achieving an eternal hereafter. This interpretation is in line with the opinion of Wahbah az-Zuhaili who added that a moderate community would be a witness that the previous messenger had conveyed God's message. These moderate people are not inclined towards materialists or spiritualists, but are able to position themselves in a balanced way.[14]

Dudung Abdul Rohman defines moderation as an attitude that promotes balance in terms of morals, character, and beliefs in relationships as individuals, as well as with agencies. There needs to be indicators, measurements, and limits on how to determine which attitude or perspective in religion is classified as moderate or extreme. These indicators can refer to religious texts, local wisdom, government policies, and collective agreements. Religious moderation must be understood as a religious attitude that is balanced between respect for the way of religion of other people who have different beliefs (inclusive) and their own religious beliefs (exclusive).[15]

Method

This research is literature research that is descriptive and analytical[16]. The method uses library research based on analysis from various reference sources, both books and online journals.

Result and Discussion
A Glimpse of Religious Moderation in the Ministry of Religionc

The Ministry of Religion has a strong influence on the lives of Muslims in Indonesia. The Indonesian government gives a mandate to the Ministry of Religion in managing existing diversity, one of which is through strengthening the spirit of religious moderation. The Ministry of Religion was formerly known as the Ministry of Religion. During the Japanese occupation in 1942–1945, Japan introduced the Office for Religious Affairs (Shumubu), as well as the Indonesian Muslim Syuro Council (Masyumi), then gave Muslims the opportunity to have an institution for the aspirations of Muslims. The Ministry of Religion was established on January 3, 1946. At the beginning of its birth, the Ministry of Religion provided limitations regarding guarantees of religious freedom by making religious conceptions.

During the period when Alamsjah Ratoe Perwiranegara was Minister of Religion, the government created a forum for inter-religious communication called: Forum for Inter-Religious Deliberations (WMAUB). This forum actively initiates dialogues, seminars, discussions at various regional and international levels. Similar forums have also been established in several regions, such as the Inter-Religious Cooperation Agency (BKSAUA North Sumatra) and the Inter-Religious Leaders Communication Forum (FKPA). Meanwhile, in South Sumatra, the South Sumatra Community Communication Forum or FOKUSS was established. Institutes for the study of religious harmony were also formed in several cities, namely Ambon, Medan and Yogyakarta under the name Institute for the Study of Religious Harmony (LPKUB).

The concept of the Harmony Trilogy initiated by Alamsjah Ratoe Perwiranegara seeks to invite religious people to understand that there is not only one people in Indonesia, but have different religions and backgrounds.

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[13] M Quraish Shihab, 'Tafsir Al-Misbah', *Jakarta: Lentera Hati*, 2 (2002).

[14] Azizatul Qoyyimah and Abdul Mu'iz, 'Tipologi Moderasi Keagamaan: Tinjauan Tafsir Al-Munir Karya Wahbah Az-Zuhaili', *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, 6.1 (2021), 22–49.

[15] Dudung Abdul Rohman, *Moderasi Beragama Dalam Bingkai Keislaman Di Indonesia* (Lekkas, 2021).

[16] Musda Asmara and Lilis Sahara, 'Problems with Choosing a Mate in Islam for People Who Choose a Mate through Social Media', *Nusantara: Journal Of Law Studies*, 1.1 SE-Articles (2022), 40–49 <https://juna.nusantarajournal.com/index.php/juna/article/view/12>.

During Lukman Hakim Saifuddin's leadership as Minister of Religion, efforts to promote religious moderation were carried out more systematically and continuously, through 3 (three) strategies, including: a) socialization and dissemination of the idea of religious moderation; b) institutionalization of religious moderation into binding policies; and c) integrating the perspective of religious moderation into the National Medium-Term Development Plan (RPJMN) 2020-2024 (Balitbang Kemenag 2019a). Currently the leadership of the Minister of Religion is held by Yaqut Cholil Qoumas who is still vigorous and does not subside in voicing religious moderation.

Policy Direction and Strategy for Religious Moderation of the Ministry of Religion

In the 2020-2024 RPJMN, religious moderation has been determined as one of the directions of state policy to build the moderate character of Indonesian human resources, namely adhering to the essence of religious teachings and values, oriented towards creating the public good, and at the same time upholding national commitments. Therefore, strengthening religious moderation is very strategic to achieve the vision of an advanced Indonesia. This is a road map that is projected not only to strengthen religious moderation within the Ministry of Religion internally, but also to strengthen religious moderation in other related Ministries/Institutions (K/L).

The policies and strategies of the Ministry of Religion for 2020-2024 are directed as follows:

1. Improving the quality of understanding and practicing religious teachings.

The policy direction in improving the quality of understanding and practice of religious teachings is to increase the piety of religious people by intensifying the quality of religious guidance and counseling, as well as the performance of religious instructors. The strategy is:

   a. fostering and increasing the competence of religious instructors and broadcasters in conducting religious guidance to religious people;
   b. increasing the competence of religious instructors in the ICT field, especially in the use of digital platforms for online counseling (on-line);
   c. increasing the frequency of counseling and religious guidance to religious people;
   d. strengthening the facilitation of social care activities which are the embodiment of the practice of religious values;
   e. optimizing the benefits of religious activities in increasing the understanding and practice of religious teachings; And
   f. empowering the target group of religious counseling in practicing the values of religious teachings.

2. Improving the quality of religious moderation and religious harmony.

Policies in improving the quality of religious moderation and religious harmony are emphasized on strengthening religious moderation in order to strengthen harmony and resolve intra- and inter-religious conflicts. The strategy to be adopted is:

   a. increasing the role of religious instructors, religious institutions, socio-religious organizations, religious leaders, community leaders, and education and training institutions in internalizing and spreading moderate, substantive, inclusive, and tolerant religious values;
   b. preparation of moderate religious literacy in line with local wisdom, in electronic form stored in an easily accessible clearing house;
   c. reviewing literature and conducting research and development in the field of religious moderation;
   d. strengthening the content of religious moderation in the subject of religion and morals at all levels and types of education;
   e. increasing religious extra-curricular activities involving students and educators, across religions/regions/countries;
   f. improving the quality of tolerance and ethical behavior of students, educators and other educational staff;
   g. forming a working group that develops concepts, policies, implementation strategies and reviews the content of religious moderation literature;
   h. increasing the capacity of religious teachers/religious broadcasters in teaching and giving examples of religious moderation practices;
   i. strengthening the role of Islamic boarding schools in developing religious moderation;
   j. increasing the role of houses of worship as centers for broadcasting religious moderation; increasing the quality and frequency of broadcasting religious moderation in religious institutions and mass media institutions;
   k. increasing the frequency of dialogue forums between religious leaders discussing the practice of moderation among religious adherents; m. increasing the frequency of intra-religious harmony dialogues

in preventing and resolving conflicts;

l. increased understanding of the indicators and potential for community conflict originating from religious understanding; and o. increasing the capacity of FKUB members in the regions in conveying messages and examples of inter-religious harmony.

3. Increasing harmony in religious and cultural relations.
   a. Improving the harmony of religious and cultural relations is focused on controlling conflicts between traditions and rituals of religious culture and religious teachings as well as increasing the treasures of religious-inspired culture. This is done through the following strategies:
   b. strengthening cross-religious and cultural dialogue involving elements of religionists, humanists, media, millennials, and academics;
   c. development of religious interpretation in the context of cultural development;
   d. respect for cultural diversity which is a manifestation of the implementation of the practice of religious values;
   e. the development of literacy in cultural treasures with a religious breath;
   f. preservation and optimization of religion-based cultural products to improve the welfare of the people; And
   g. use of religious and cultural celebrations to strengthen tolerance

4. Improving the quality of religious life services

   In improving the quality of religious life services, the policy is directed at increasing the satisfaction of haj pilgrimage services, sub-district KUA, and halal product certification that meets standards, is based on digitalization of services, and pays attention to gender mainstreaming. The strategy to be carried out is:
   a. digitalization of religious services to make them easily accessible, transparent and rich in information;
   b. development of one-stop integrated religious services at the central and regional levels equipped with SOPs so as to be able to solve problems directly;
   c. increasing the competency of ASN as frontline officers in work units so that they have technical skills in providing religious services on time, including in using digital technology;
   d. improving the quality of KUA infrastructure and supporting operational costs;
   e. increasing access to and use of holy books including through digital products;
   f. increasing the provision and distribution of holy books that are right on target;
   g. increasing the facilitation of religious institutions in improving the quality of services; h. improving the quality of worship service facilities and infrastructure;
   h. administering quality service administration in the registration and certification of halal products;
   i. organizational development and institutional governance systems to support halal product services;
   j. increasing cooperation and standardizing the assessment of halal products;
   k. guidance and supervision for business actors, halal auditors, halal inspection agencies, halal supervisors, RPU and RPH;
   l. increasing cooperation with other ministries/institutions; increasing the efficiency of the operational costs of organizing the pilgrimage;
   m. increasing diplomacy with the Government of Saudi Arabia in the quota of pilgrims and the services and protection of pilgrims;
   n. improvement of emergency response in Armuzna as part of the Crisis Center procedures involving muassasah;
   o. improvement of the mobile application-based reporting system for group reports and officer services integrated with Siskohat;
   p. provision of Full Covered Consumption, namely by adding consumption during the peak season;
   q. revitalization and development of haj hostel services;
   r. construction of an Integrated Hajj and Umrah Service Center (PLHUT) to accelerate and improve Hajj and Umrah services in districts/cities and Saudi Arabia;
   s. efficiency of the visa process, namely verification and visa requests are carried out at the Kanwil;
   t. simplification of recommendations for making a passport for the umrah pilgrimage;
   u. establishment of PPNS (Civil Servant Investigators) in the public accounting firm registration scheme for PPIU audits; And
   v. increasing cooperation with associations of umrah organizers in the context of supervision

5. Increasing the utilization of the religious economy of the people.

Policies in utilizing the religious economy of the people are focused on increasing sources of funds from religious economic institutions which are used to support the development of religion, education, and poverty alleviation through the following strategies:

a. preparation of regulations and data collection on social-religious fund management institutions and religious economic potential of the people;
b. improving the management, coaching and empowerment of zakat funds;
c. improvement of waqf asset management;
d. increasing the empowerment and quality of Christian religious donations/Catholic religious donations/dharma funds/paramitha funds/virtuous funds;
e. increasing the participation of financial institutions and the business world in utilizing community economic funds in the framework of participating in alleviating poverty;
f. improving the management quality of social religious fund managers in institutions and houses of worship; And
g. increasing socialization in understanding the importance of socio-religious funds to the community.

Ministry of Religion Strengthening Religious Moderation Strategy

As mandated in the 2020-2024 RPJMN, the Ministry of Religion has an important task in realizing the direction and policy of religious moderation in Indonesia. Therefore, a strategy for strengthening programs and policies is needed that is guided by indicators or measures in the implementation of religious moderation. Thus, the program's policy is concrete and serious and not artificial in nature which does not actually solve the real problem of religious moderation. There are at least four indicators or measurements that form the basis of the Ministry's strategy for strengthening religious moderation, including:

1. National commitment;

National commitment is the main indicator to measure one's perspective and way of religion related to the acceptance of Pancasila as the state ideology and its derivatives and attitudes of nationalism. Initiations that have been carried out by the two campuses include: giving religious moderation courses, initiating KKN with the theme of moderation, holding seminars on moderation by inviting moderate national figures. This effort is a form of commitment to strengthening nationality in providing understanding regarding the acceptance of Pancasila as the state ideology so that it can be internalized in everyday life.

2. Tolerance;

Tolerance is related to an open attitude, accompanied by respect, accepting differences and positive thinking. The aspect of tolerance is not only a matter of religious belief, but also related to differences in ethnicity, culture, race, and so on. In this case the emphasis on religious tolerance is intra-religious tolerance and inter-religious tolerance related to social and political aspects. For example, cross-faith discussions, field trips to places of worship of other religious communities are forms of initiation to build tolerance for other people of different beliefs. In this case discussions about religious moderation through FKUB are one of the concrete steps to strengthen and strengthen harmonious, safe and peaceful religious life..[17]

3. Non-violence;

Violence in this context is defined as an ideology that wants to make changes to the social and political system by using excessive means in the name of religion, both physically, verbally and mentally. Radicalism or violence is often associated with terrorism, because radical groups can use any means to make their wishes come true, including hurting those who don't agree with them. Although radicalism is often associated with certain religions, basically radicalism is not only related to that religion, but can also be attached to all religions. Radicalism usually arises because of injustice and threat that is felt by a person or group of people. He will be born ideologically by fostering hatred against groups that are considered opposition and cause injustice that threatens his identity. For example campaigning for moderation through social media.l

4. acceptance of local culture

Acceptance of local culture to see how far a person is able to accept religious practices that accommodate local wisdom and traditions. Moderate people tend to easily accept local culture related to their way of religion as long as it does not conflict with religious teachings. On the other hand, there are groups that are not accommodating to local wisdom because it is considered something that harms religious purity

In addition to the Ministry of Religion's strategy to strengthen religious moderation, there are several notes

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[17] M. Thoriqul Huda, 'Pengarusutamaan Moderasi Beragama; Strategi Tantangan Dan Peluang FKUB Jawa Timur', *Tribakti: Jurnal Pemikiran Keislaman*, 2021 <https://doi.org/10.33367/tribakti.v32i2.1745>.

that must be observed, namely: first, to become a public morality, religious moderation requires the participation of all parties. The ideas and movements of religious moderation must be top down, so that the ideas and strategies can be discussed within religious groups. Second, to accelerate and strengthen religious moderation in society, a structure is needed that provides support for its dissemination in society. In this case, it does not mean that there are hegemonial structures, but social agents, community leaders and religious leaders who are around us who need to be encouraged and supervised to actually play an active role in disseminating religious moderation in attitudes, actions and thoughts. character after receiving training, so that later it is the community that will absorb it and finally be able to show a moderate attitude in religion

Conclusion

In the 2020-2024 RPJMN, religious moderation has been determined as one of the directions of state policy to build the moderate character of Indonesian human resources, namely adhering to the essence of religious teachings and values, oriented towards creating the public good, and at the same time upholding national commitments. In implementing the strategy to strengthen the direction of religious moderation, 4 indicators are grouped, namely: 1. national commitment; 2. tolerance,3; anti-violence, and 4; acceptance of local culture. Then, the strategy of strengthening moderation requires the participation of all parties. In this case social agents, community leaders and religious leaders are expected to really play an active role in a moderate attitude in religion.

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