

(Research/Review) Article

Building Religious Moderation as a Strategy to Counter Intolerance and Extremism in Indonesia

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Abstract: This article aims to explain why ‘religious moderation’ is essential in preventing intolerance and extremism in Indonesia. This study employs a library research method, including books, journals, encyclopaedias, and dictionaries. The findings of this study indicate that ‘religious moderation’ has the potential to keep religious values relevant and meaningful over time. In conclusion, an important and aligned religious vision and mission can create beauty, peace, brotherhood, and unity in social diversity through ‘religious moderation’. Therefore, there is an urgent need to encourage ‘religious moderation’, namely: religion must be understood and applied to free humans from extreme attitudes and actions that can damage humanity. In this view, religion should not be used as a tool to justify destructive actions. Instead, religion should be a source of creative inspiration that can improve the quality of human life everywhere.

Keywords: Religious moderation, intolerance, extremism.

1. Introduction

Extremism is a social issue that is often discussed by academics. Extremism is characterised by a decline in belief and faith in God Almighty. Extremists have excessive beliefs that lead to violence, both globally and locally, as well as terrorist attacks (Rahman, 2018). For example, right-wing movements in Europe and North America contain various elements of extremism, populism, nationalism, and glorification of certain identities in the Muslim context (Bakali, 2018). This is one of the most common examples in the world, where various phenomena such as murder, explosions, and bombings by terrorists can occur. According to Juergensmeyer in his book ‘Terror in the Mind of God,’ terrorism emerges in every religion and involves extremist figures from diverse backgrounds (Juergensmeyer, 2000). One example of violence in the world is the actions of Abu Bakar al-Baghdadi, the leader of ISIS responsible for numerous killings. ISIS, as a terrorist organisation claiming to represent Islam, has successfully recruited new members using sophisticated strategies, despite being recognised as a global terrorist organisation involved in various human rights violations (Dinal Maula, 2021). In Indonesia, incidents such as the bomb attack at the Masssar Cathedral Church targeting Christians in Jawi Wetan, Jombang, East Java, on 28 March 2021, are suspected to involve terrorist members. David Rapoport (in Naharong, 2014) notes that a recent and interesting development is the resurgence of terrorist acts that use religious goals as a justification for their actions, which are theologically justifiable. These terrorist acts undoubtedly cause the greatest conflicts, which emerge as hostility between religions and between people. This paper will explore solutions to extremism through religious moderation in Indonesia.

These moderation efforts can be carried out by improving literacy on Indonesian nationalism, including the country's history, national unity, and interfaith tolerance. Furthermore, avoiding extremism in individuals can be done through communities, education, and social circles that have the potential to change views on tolerance among religious adherents.

This paper aims to provide an understanding of religion to the Indonesian people amid the issue of extremist figures. This issue raises concerns that could lead to inter-religious conflicts

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and the emergence of extremist religious figures in conveying their teachings. In religious moderation, the middle path is considered the most appropriate solution to avoid division among religious communities and prevent the emergence of terrorist acts by extremist figures. The first step is to prevent the emergence of extremist figures through an understanding of national insight. This will provide insight to the millennial generation to love their homeland and their religious teachings. The second step is to build tolerance among religious communities to create harmony in social life. Tolerance plays a role in reducing inter-religious tensions and fostering a sense of caring for others. This sense of caring is very important for the revival of the nation, because with caring we can unite in fighting for the truth (Suprianto, 2020), making it more difficult for a generation of extremist figures to emerge. The third step is to emphasise the importance of 'religious moderation' as a relevant and important vision, mission, and strategy to 'avoid all forms of excessive, extreme, or violent religious expression in the name of religion.'

2. Literature Review

In this article, the researcher will explain four things related to 'religious moderation': first, the perspective of religion. Second, intolerance and extremism. Next is an explanation of what is meant by 'religious moderation'. Third, we will discuss the reasons why 'religious moderation' is considered urgent in Indonesia. The explanation of these four points aims to understand the essence of religion, the impacts of extremism in practice, so that it can be avoided through religious practices that are logically accountable and important to understand the essence of religion, as well as its theological goals vertically (strengthening the relationship between humans and God) and horizontally creating peace in the real world or respecting fellow humans, regardless of their religious background. In this context, 'religious moderation' is crucial and necessary in Indonesia's religious diversity.

Extremism, in itself, has a neutral meaning and can be positive or negative. In a positive sense, it involves radical thinking that seeks to uncover the root causes of issues threatening society, followed by the search for solutions or the formulation of constructive strategies for the existence of all parties, which is undoubtedly necessary. However, extremism becomes negative, regardless of its ideology, if it has destructive effects in practice. In the context of religious diversity, as highlighted by Charles Kimball, the attitude of 'blind obedience to leaders' (due to a lack of courage or inability to think critically) has the potential to turn religion into a source of problems (Kimball, 2003), such as causing conflicts and violence, both verbal and physical.

In the context of diversity in Indonesia, extremism characterised by intolerance, fanaticism, and exclusivism that emerges as a response to differences indicates that this 'nation founded on Pancasila' is not in a good condition. The danger of extremism lies not only in the failure of critical thinking due to the use of reason only to justify actions (Koten, 2018), but also in its potential to 'reduce the noble values of religion' which should be the highest source of values in respecting all of God's creations. Therefore, the presence of violence in religious practices and the rejection of diversity in the name of uniformity of thought and the imposition of one's beliefs on others are clear indicators of a 'failure to understand' the purpose of religion and the power of God.

Religious diversity in Indonesia has the potential to become a beacon of world civilisation, thanks to its 'wealth of noble values' that are more capable of building a highly civilised society by emphasising respect for humanity as the core of religious practice in a cultural context. However, closed attitudes towards others in various forms of expression that have the potential to be destructive and the tendency to standardise by denying differences, coupled with blind obedience to leaders without critical thinking, actually make Indonesia a potential 'threat to world civilisation.' The emergence of extremism resulting from intolerance or terrorism that claims to be religious indicates the low level of thinking or understanding of radical groups about the core of religion and the meaning of religion for human life in daily practice. There is suspicion that dogmatic indoctrination carried out by some 'religious leaders' who demand 'blind obedience' from their followers for the sake of uniformity of theological thinking among them is the beginning of a mistake in understanding and measuring the core and meaning of religion.

The fact is that the desire of certain groups to achieve uniformity in religious identity amid existing diversity, coupled with efforts to enforce strict teachings, has made religion a subject prone to conflict and violence (Kimbal, 2003). Efforts to impose teachings for the sake of uniformity in thinking and theological frameworks clearly reduce people's ability to think

critically and logically about the meaning and role of religion in practice. It is said that intolerance, which is the source of extremism and terrorism as its peak, is thought to be related to the systematic imposition of teachings.

3. Proposed Method

This study uses a qualitative approach with a focus on literature review regarding the importance of moderation in religion to prevent intolerance and extremism in Indonesia. Therefore, data collection was carried out by reading books, accredited scientific journals, literature, notes, reports, and various other relevant sources related to the issue being studied. The collected data were then recorded, reviewed, and analysed. Data processing was carried out through content analysis, which included: first, classifying data according to existing problems; second, tidying up the classification results; third, analysing the organised data and using it as a basis for formulating conclusions. Conclusions were drawn deductively, starting from a general understanding and then moving to a more specific understanding so that the results were clearer. The findings from the literature review serve to provide an overview and understanding of the issues being studied (Nazir, 2003, pp. 22-27).

4. Results and Discussion

National Insight

Moderation in religion plays an important role in preventing the emergence of violent religious figures. Moderation, which is the opposite of extremism in religion, politics, and society, whether from the left or the right, is the most ideal, wise, and fair way of thinking among all human attitudes (Arif, 2021). Religious moderation can be understood as a balanced attitude in applying religious teachings, both within the same religious community and among different religious communities (Qasim, 2020). Religious moderation brings safety and peace to humans, happiness, and compassion (Arifinsyah, Andy, Safria, & Damaik, 2020). This means that religious moderation is a middle ground to prevent violence in daily religious practices. Social interaction is an example of a practice that must be carried out continuously, both in communities, schools, and families, so that the value of moderation in religion can be understood. However, religious moderation is not merely a theory to be read, but a real practice that must be carried out by everyone to respect and honour every religion in the world.

Indonesia is a country founded on unity and solidarity as enshrined in the Constitution of the Republic of Indonesia. The Constitution describes Indonesia as a country with social, ethnic, cultural, and religious diversity. Learning about national insight is very important for Indonesian society. The concept of national insight emerged when the Indonesian people fought against colonialism, such as that carried out by the Portuguese, British, and Japanese (Rohimah, 2019). Nationalism is an important value that every citizen must have (Zafi, 2019). The basic values of national insight are reflected in six main dimensions, which include: (1) hope for the dignity of human beings as creatures of God Almighty; (2) love for the homeland and nation; (3) democracy as the sovereignty of the people; (4) a shared determination for a free, independent, and united life; (5) a just and prosperous society; (6) social solidarity (Isabella, 2018). In this case, national insight functions as an approach to religious moderation in order to understand the unity and integrity of the state through the basic ideology established by the nation's heroes.

In the context of religious moderation, it is important for the nation's future generations to understand national insight. By knowing the history of their nation, people will understand the symbolism of religious life, which aims to create harmony among different religious communities. Strengthening national insight must be understood as an effort to increase awareness so that the community is willing to learn and want to know (Widiuseno & Sudarsih, 2019). This system is a solution to prevent the emergence of extremist figures in Indonesia. Concerns arise when the community is less concerned about the nation and does not understand national values. This can trigger understanding that can be detrimental to religious life.

Intolerance as the Root of Extremism

Etymologically, the word tolerance comes from the Latin word 'tolerare' (Bagus, 1996, p. 1111; Riyanto, 2010, p. 400). The first meaning of 'tolerare' is the ability to endure, be patient, or bear burdens that may be physical, psychological, mental, or environmental disturbances. Therefore, a tolerant attitude means being willing to be patient and endure the burdens of others' different ways of life. In English, the term "tolerance" originates from the Latin word "tolerare" and is translated as 'tolerance.'

In general, tolerance means a patient attitude in accepting differences, whether in opinions, beliefs, or individual practices (Hadisaputra & Syah, 2020). Interfaith tolerance is an attitude of respect and appreciation for other religious groups (Bakar, 2015). From a tolerant attitude, interfaith harmony can be built gradually, although harmony is not the ultimate goal, but rather creating a safe and peaceful atmosphere that is important for achieving greater goals (Ghazali, 2016). Tolerant relationships can promote peace and tranquillity in religion. Examples can be seen in public schools that have students of Islam, Catholicism, Hinduism, and Buddhism. Such an environment can have a positive impact on religious harmony when students are tolerant of each other while studying and respect their friends' religious practices. Tolerance also requires self-respect, where a high regard for oneself and others will result in a tolerant attitude, while negative views can trigger intolerance (Hanafi, 2020). Tolerance is a positive attitude of religious people with a moderate approach in religious interactions.

In technical terms, tolerance means 'the attitude of a person who is willing to accept the beliefs, way of life, and so on of others without criticising them, even if there are differences of opinion. It also refers to the ability to deal with things that are unpleasant or painful without feeling disturbed' (Rundell, 2002, p. 1513). Thus, technically, tolerance is defined as an individual's willingness to accept the beliefs and ways of life of others without criticism, even if they have different views. This also includes the ability to deal with things that may be uncomfortable or painful without being affected.

Based on the explanation of the etymological and terminological meanings of tolerance, this attitude is related to an individual's intelligence and social mindset in the context of religious diversity. Tolerance means accepting the fact that in society there are differences in beliefs and ways of life compared to one's personal beliefs without having to criticise them, even if one disagrees. This includes the willingness to face unpleasant or painful things without complaining. In this sense, tolerance can also be interpreted as conscious self-control when faced with things that are disliked or considered threatening (Vogt, 1997, p. 3), or the willingness to take responsibility for the sake of togetherness, which can be physical, mental, or environmental (Riyanto, 2010).

Thus, being tolerant of others who have different ways and choices in life is not just about allowing them to develop in their own choices, but also about actively participating in supporting their growth in those choices (thereby improving their quality of life) without necessarily agreeing with what they choose. Tolerance should be driven by good intentions expressed in proactive actions that help and support others, as well as in creating a safe and comfortable living environment (Go, 1982).

Religious diversity in Indonesia requires tolerance from all parties so that a diverse society can respect one another and create peace. Historically, the importance of tolerance in Indonesia is reflected in Sukarno's statement: 'Not only is the Indonesian nation God-fearing, but every individual in Indonesia should be God-fearing. Christians worship God according to the teachings of Jesus Christ, Muslims follow the Prophet Muhammad S.A.W., and Buddhists worship according to their scriptures. The Indonesian state must allow everyone to worship God freely. All people must believe in God in a cultural manner, without religious egoism. The Indonesian state must also be a God-fearing state. Let us in this free Indonesia declare that the fifth principle of our state is a God-fearing culture, a God-fearing culture with noble character, and mutual respect' (Soekarno, 1964, pp. 29-30).

The essence of Sukarno's perspective was then crystallised into the first principles of Pancasila, that the states and nations of Indonesia must be cultural, free cultures based on the principle of mutual respect for religious or faith rights. Therefore, all forms of coercion or intolerance in life, whether in the form of religious actions, whether crude or subtle, that contradict the cultural values of the Indonesian state crystallise as Pancasila. What does the term intolerance mean? The following explanation provides an etymological and terminological perspective related to tolerance, offering insights into the meaning and significance of intolerance. It is true that intolerance (both in attitude and behaviour) can give rise to extremism when the etymological significance mentioned above and the term resistance are examined. But what do we understand by extremism and terrorism? First, extremism. Etymologically, extremism derives from the Latin word 'radix.' This means 'roots' (Daven, 2018, p. 30). In terms of terminology, extremism is generally associated with discourse (understanding) and overall behavioural changes in social and political practices (Koten, 2018).

Based on its etymology and understanding of the term, extremism actually means neutral. It is not necessarily negative or positive. As a framework for thinking, understanding, and teaching (about one aspect of life), a person is considered radical when they are based on the idea of fighting for total change in the social and political order according to their worldview. This

understanding of extremism also seems positive. It certainly means that it cannot be classified as a negative understanding or lesson. For example, in the field of philosophy, a person's fundamental thinking is classified as real or unreal, as it demonstrates a critical attitude towards certain issues. Extreme thinking in the broad sense aims to free people from oppression and cruelty by other political parties, but it cannot be considered a negative radical attitude. This means that extremism should not necessarily be judged as a framework for negative thinking. Whether extremism is positive or negative can actually be assessed based on its effects.

It is not always negative as long as it is intended to combat conditions of injustice by secular politics and the rejection of human life, as well as the manifestation of fair and civilised humanism and non-destructive and extreme behaviour (Ro`uf, 2007). In other words, extremism becomes negative if it is intended to impose the will of a particular party or group (mostly) through subtle or violent means (terror) on another party or group (Dejaeghere et al., 2012). Extremism models are always built on will, violence, and fear imposed on others, meaning they must be negative and prevented (Zulfadli, 2017). However, the extremist perspective is very different. The term extremism, as confirmed by Munip (2012), can be divided into two forms: thought/discourse and action/behaviour. As an idea that introduces, understands, and promotes ideas, extremism can identify violent paths and achieve its goals. As actions or behaviour, extremism can be related to social and religious aspects. In politics, extreme actions are manifested in forced desires, conflicts and social unrest. They do not hesitate to mobilise the public to support political efforts aligned with the ideology they reject (Munip, 2012).

As Naim (2017) states, extremism can manifest itself as discourse and behaviour with three characteristics. Generally, extremist responses are resistant to topics where evaluation, rejection, or opposition contradicts principles based on religious understanding. Second, radical groups do not cease when they continue to reject the influence of radical struggles in various efforts to replace the existing order with a new one, but persist in accordance with radical Islamic views and the spirit of their programmatic activities. Third, radical groups are highly confident in the ideology they adhere to and fight for, and at the same time, they reject other ideologies. This can be seen as a flaw. Thus, even forms of violence can be recognised as consistent with one's ideology (Naim, 2017). Thus, the five indicators identified by Charles Kimball, a religious extremist, have led to absolute claims: blind obedience (to leaders). The aim is to justify all forms of jihadism in accordance with the 'ideal' era (Kimball, 2003, pp. 8–23). Karen Armstrong's perspective (2002, p. 193) appears to be used as a reference for the 'answer.' In other words, 'religion is the average radical or fundamentalist tendency with religious truth that clearly creates tension making it negative. Extremism shares similarities and meaning, but radical behaviour is not always generally connected.' Every radical group has its own agenda and demands. In the Indonesian context, the characteristics of radical groups or people exposed to extremism (<https://20.de/detikflash/2011105003/bnpt-tesskribe-character-nho-extremism>).

The Urgency of 'Religious Moderation' in Indonesia

The fact that the urgency of 'religious moderation' in Indonesia is automatically critical of conflict and violence automatically makes one think critically about the ways in which religious practices are promised everywhere. Recently, the discourse has become the urgency of 'religious moderation.' What does 'religious moderation' mean? Where is the urgency? If you look at the meaning of the word in terms of etymology and the term moderation, you will see that this word

is correlated with several terms in several languages, such as Latin and English. The root of the word moderation is considered to come from the Latin word *modernitas*. Basically, it does not mean 'lower.' In this context, the term *fashion* has a balanced meaning and meets sufficient standards. It also finds the same meaning of moderation as *Fashionio* in English: 'moderation' (which is translated into Indonesian as *moderasi*).

In Indonesian, the word *moderasi* means 'not excessive, but simple.' Specifically, in the *Kamus Besar Pusat Bahasa Indonesia* (2008, p. 924), the word 'sedang' is defined as 'reducing violence or avoiding body parts.' A term similar to 'sedang' is 'sedang.' This means that you are 'always far from extreme actions and expressions.' In the world of music, we recognise the term 'Moderato.' This means 'calm' or 'at a reasonable pace.' Additionally, we know the term 'moderator' for events such as seminars and discussion sessions. This means 'an argument or argument that guides a conversation or discussion through an intermediary (judge, arbitrator, etc.)' or 'a technique' or 'controlling or regulating a device through a machine,' or 'a technique' that controls an energy source or energy source, and 20 years, and at 20 years. 93) that has the potential

to cause conflict and violence in the name of religion. In this view, 'religious moderation' is an effort to initiate, enhance, and prioritise the role of religion as a value, principle, and guideline for life to achieve a better life.

If physical and mental security (peace, harmony, self-integration) are now considered the primary goals of religious people in the future, then religious practices are inhumane based on their extreme nature. Therefore, religious practices must evolve and relate to everyday experiences reflected in religion. In other words, it means being connected to the deep mysteries of life. In the context of diversity, 'religious moderation' seems to be related and important for achieving the ultimate goals and ideals of religion because it provides justification for tolerance and has meaning in rejecting extremism.

In our belief in Allah, God, Desu, Theos, Gusti, Dewa as 'a mysterious, almighty, and glorious figure,' 'religious moderation' becomes important because it guides us to always develop in an attitude of 'maturity of faith', that is, faith that colours real life in a balanced way, faith that frees individuals from narrow-mindedness and childishness. On the other hand, a religious lifestyle that rejects diversity and is trapped in intolerant narratives will only make faith small and irrelevant in interpreting real life experiences. As a result, people see and treat religion merely as a social identity or formal ritual. Such religious practices, attitudes, and patterns tend to associate religion with various forms of extremism and violence, which can even lead to extreme forms of extremism (terrorism).

Apart from theological indoctrination that alienates others, there are other causes that can promote radicalisation in Indonesia. One of these is the inclusion of intolerant discourse in formal education. This is done through spiritual advice at places of worship controlled by regenerative activities, extremist groups, information media such as magazines, pamphlets, books, and the use of various types of internet websites (Munip, 2012: p. 159). The spread of intolerant and extremist content on the internet is known to be highly effective in influencing young people, such as students. This is because they are the most active users of social media platforms like Instagram, Twitter, Facebook, LinkedIn, Line, WhatsApp, Telegram, YouTube, etc. (Qodir, 2016, p. 3).

The main issue is not the use of social media itself, but the intolerant narratives or content specifically developed and read for distribution through these platforms. However, younger generations are drawn to such content and thus become a group that may be exposed to intolerant discourse. When many Indonesian students and young people regularly access and read intolerant discourse, it is not surprising that many of them may become intolerant in the future, and that followers of other religions or various religious groups are strongly opposed (Widiyaningsih et al., 2017, pp. 208-209). At this point, this possibility can be observed in other religions as well. This includes the potential for an increase in hate speech, verbal violence, and the dissemination of content based on religion. If not addressed promptly, this religious phenomenon could become one of the most threatened aspects of life due to conflict and violence.

As a reminder, the series of religiously motivated terrorist attacks in Indonesia, following the Bali Bombings I and II, include the 2018 bombings (<https://www.idntimes.com/news/indonesia/margith-juita-damanik/5-kasus-teror-di-indonesia-selama-mei/ful>). One of these was the bomb attack at the Brimob headquarters on 9 May 2018, which resulted in the deaths of five police officers and one prisoner; and the suicide bomb attacks at three churches on 13 May 2018, which occurred at nearly the same time, targeting St. Maria Tak Bercela, the Indonesian Christian Church, and the Surabaya Central Pentecostal Church, which claimed lives and injured at least 40 people. On the same day, an accidental bomb explosion occurred at the Wonocolo public housing complex in Sidoarjo, carried out by a family member of a terrorist, resulting in three deaths and injuries to three children from the same family, who were linked to the perpetrators of the three church bombings in Surabaya. Furthermore, a suicide bomb attack occurred at the Surabaya Police Headquarters on 14 May 2018, carried out by a member of the terrorist family, resulting in four out of five perpetrators dying at the scene. Additionally, a terrorist attack on the Riau Police Headquarters on 16 May 2018 resulted in one police officer killed and four terrorists dying at the scene, while one terrorist managed to escape. Still fresh in our memory is the suicide bombing at Makassar Cathedral on 28 March 2021.

All the tragic events mentioned above clearly demonstrate that religion can lead to conflict. The severe cases of extremism in Indonesia are illustrated by the tragic events mentioned above, highlighting how serious intolerance is, even though it hurts human emotions. Intolerance is the foundation of extremism and terrorism. From this perspective, 'religious moderation' plays an important role.

The importance of 'religious moderation' becomes clear, especially when religious people only refer to others as 'atheists,' 'agnostics,' 'secularists,' 'non-believers,' or 'heretics.' People with moderate religious views tend to think deeply or even seem to have difficulty finding words to dissuade others from their faith. The concept of 'religious moderation' provides an opportunity to study thoughts and feelings so that individuals do not get stuck in narrow or naive religious views. Within certain limitations, 'religious moderation' develops a person's intelligence and independence to express their beliefs in the midst of complex realities.

Mediated explanation There are two main reasons why religious moderation is important. First, intolerance as the root of extremism. In situations of difference and diversity, intolerance is dangerous because it ignores uniqueness and imposes uniformity. If not addressed promptly by religious moderation, religious practices can become vulnerable to extremism, leading to violence and even terrorism. Second, many of the factors that can cause intolerance are often associated with claims to truth. Other political parties and religions are only valid for the origins of teachings and doctrines and various works. 'Religious moderation' allows us to see others, not as threats, but as partners and friends who are fighting for the values of religion today, and others, including supporters of other religions, who are striving to go to eternal life in the 'world of life.'

5. Conclusions

In relation to Indonesia's religious diversity, 'religious moderation' is very important and relevant for implementing the values of Pancasila and laws that guarantee freedom of religion and belief. The basis for the implementation of 'religious moderation' in Indonesia is Pancasila and the 1945 Constitution, which directly or indirectly guarantee freedom of religion or belief in a supreme being. Recently, in a religiously diverse environment vulnerable to claims of truth that can lead to conflict and violence, 'religious moderation' has become an urgent necessity, and even a requirement.

Only through such religious methods can people realise that it is not only murder and genocide in the name of religion that are wrong, but also mistakes and major failures in understanding and delivering hate speech, incitement, violence, oppression, and religion. Therefore, 'religious moderation' is the key to the future of religions and a guarantee of humanity in the state of human religion.

Extremism and religious moderation are not merely issues between religious adherents but also critical concerns for nations seeking opportunities to address global religious challenges. In the Indonesian context, the dynamics of extremism among scholars are well-understood, and the lack of religious knowledge among the general population contributes to such perspectives. This includes broadening perspectives on nationality, the structure of tolerance, developing an environment conducive to religious moderation, and avoiding extreme views on religious beliefs. Therefore, both extremism

This study provides a perspective on solutions to extremism and religious moderation in Indonesia. It emphasises the importance of mutual respect to achieve unity without religious extremism, not only from a preventive standpoint. Various steps towards religious moderation in Indonesia show that understanding religious peace is crucial in creating harmony among people of different religions in the future. Knowledge about extremism and religious moderation in this country provides strong reasons to prioritise solutions to overcome extremism among religious people. Therefore, this paper asserts that the use of religious moderation solutions in Indonesia can be implemented by various aspects of human social life.

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