

**RELIGIOUS MODERATION AS AN APPROACH TO RELIGIOUS  
HARMONY IN INDONESIA: A CRITICAL ANALYSIS STUDY**



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**UNIVERSITY OF DARUSSALAM GONTOR-PONOROGO**

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**THESIS**

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1446/2025**



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## ABSTRAK

### MODERASI BERAGAMA SEBAGAI PENDEKATAN HUBUNGAN ANTARUMAT BERAGAMA DI INDONESIA: STUDI ANALISIS KRITIS

Roseline Rahmadhani Azzahra

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Konflik dan pertikaian antarumat beragama di Indonesia seringkali dipicu oleh polarisasi antara kelompok ekstrem kanan (radikal) dan ekstrem kiri (liberal). Dalam upaya mengatasi masalah ini, Kementerian Agama Republik Indonesia memformulasikan program Moderasi Beragama, yang bertujuan meredam kedua kelompok ekstrem tersebut. Program ini diharapkan dapat menciptakan kehidupan beragama dan bernegara yang harmonis dan damai. Namun, implementasinya menuai kritik terkait masalah konseptual dan praktikal.

Atas dasar itu, peneliti ingin memaparkan dan menganalisis secara kritis konsep Moderasi Beragama dan praktiknya di Indonesia, yang digunakan sebagai pendekatan dalam membangun harmoni antarumat beragama. Tujuannya agar upaya tersebut berlandaskan nilai agama, bukan sekuler-liberal Barat. Teori wasathiyah Islam digunakan sebagai kerangka analisis.

Penelitian ini menggunakan metode kualitatif, dengan studi pustaka sebagai metode pengumpulan datanya. Setelah data terkumpul, peneliti menyajikannya dengan metode deskriptif dan analisis kritis. Penelitian ini memaparkan konsep dan praktik Moderasi Beragama di Indonesia, kemudian menganalisis keadilan dan keberimbangan konsep tersebut antara kelompok ekstrem radikal dan liberal.

Peneliti menemukan bahwa Moderasi Beragama menyisakan permasalahan secara konseptual dan praktikal. Secara konseptual Moderasi Beragama mengandung pluralisme agama dan secara praktikal belum sepenuhnya adil dan berimbang dalam penerapannya pada kelompok ekstrem kiri dan kanan. Sehingga ia tidak menyelesaikan problem kerukunan umat beragama, tetapi malah melahirkan problem baru. Lain itu, Moderasi Beragama berbeda dengan wasathiyah, yang memiliki ciri pokok berupa akidah, syariah dan akhlak yang tidak terpisahkan, sementara Moderasi Beragama tidak menempatkan akidah dan syariah islam sebagai landasan utama.

Penelitian ini diharapkan dapat menjadi referensi bagi studi selanjutnya mengenai Moderasi Beragama khususnya dalam mengidentifikasi problem yang muncul dan mendalami implementasinya dalam membangun harmoni antarumat beragama di Indonesia. Penelitian selanjutnya disarankan untuk melakukan pengembangan lebih komprehensif dan mendalam mengenai program ini, termasuk mengeksplorasi perspektif berbagai kelompok dalam masyarakat.

**Kata Kunci:** *Moderasi Beragama, Ekstrem Kiri, Ekstrem Kanan, Kerukunan, Hubungan Antarumat Beragama.*

## ABSTRACT

### RELIGIOUS MODERATION AS AN APPROACH TO RELIGIOUS HARMONY IN INDONESIA: A CRITICAL ANALYSIS STUDY

**Roseline Rahmadhani Azzahra**

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Inter-religious conflicts and disputes in Indonesia are often triggered by polarization between extreme right (radical) and extreme left (liberal) groups. To overcome this problem, the Ministry of Religious Affairs of the Republic of Indonesia formulated the Religious Moderation program, which aims to reduce the two extreme groups. This program is expected to create a harmonious and peaceful religious and state life. However, its implementation has drawn criticism related to conceptual and practical issues.

On that basis, the researcher wants to explain and critically analyze the concept of Religious Moderation and its practice in Indonesia. Religious moderation is an approach to building harmony between religious communities. The goal is that these efforts are based on religious values, not Western secular-liberal values. Islamic wasathiyyah theory is used as an analytical framework.

This research uses a qualitative method, with literature study as the data collection method. After the data is collected, the researcher presents it using descriptive methods and critical analysis. This research describes the concept and practice of Religious Moderation in Indonesia and analyzes its fairness and balance between radical and liberal extreme groups.

The researcher found that Religious Moderation leaves conceptual and practical problems. Conceptually, Religious Moderation contains religious pluralism and practically it is not fully fair and balanced in its application to the extreme left and right groups. So that it does not solve the problem of religious harmony, but instead creates new problems. In addition, Religious Moderation is different from wasathiyyah, which has the main characteristics of belief, sharia and morals that are inseparable, while Religious Moderation does not place Islamic belief and sharia as the main foundation.

This research is expected to be a reference for further studies on Religious Moderation, especially in identifying problems that arise and exploring its implementation in building inter-religious harmony in Indonesia. Future research is suggested to conduct a more comprehensive and in-depth development of this program, including exploring the perspectives of various groups in society.

**Keywords:** *Religious Moderation, Extreme Left, Extreme Right, Harmony, Religious Harmony.*

To Honorable,

Dean of Faculty of Ushuluddin

University of Darussalam Gontor

Bismillahirrahmanirrahim,

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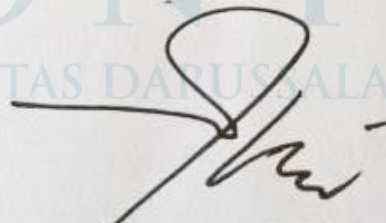
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Wassalamualaikum Wr.Wb.

Ponorogo, Sya'ban 1 , 1446 H  
January 31, 2025 M

Supervisor



Harda Armayanto, M.A, Ph.D



*Bismillahirrahmanirrahim,*

*Assalamu'alaikum Warahmatullahi Wabarakatuhu,*

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*Wassalamualaikum Wr.Wb*

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19 February , 2025 M

Dean of Faculty of Ushuluddin



Syamsul Hadi Untung, M.A., M.L.S.

### DECISION OF THE EXAMINER TEAM

To committee hold the thesis examination in partial fulfillment of the requirements for the degree of licentiate in Comparative Study of Religions in the Faculty of Ushuluddin, University of Darussalam Gontor on:

Day/date : Thursday, 21 Sya'ban 1446/20 February 2025

Place : Faculty of Ushuluddin Office

The thesis Writen by:

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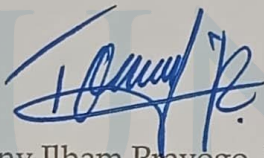
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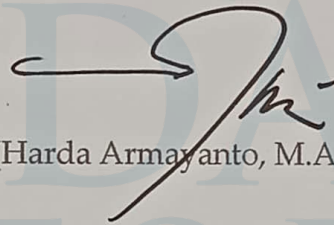
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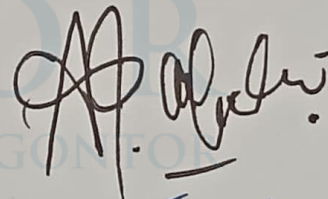


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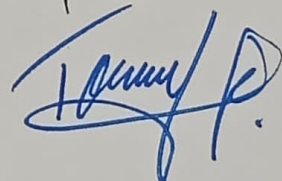


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## DECLARATION

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Declare sincerely that this thesis initially belongs to my work and not to another researcher for a different degree. Furthermore, this thesis is not a work published before, except for some parts with their original references.

Otherwise, if it is found that this thesis is plagiarism, I am ready to be ceased academically.

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(Roseline Rahmadhani Azzahra)

## MOTTO

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۖ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴿١٤٣﴾ (البقرة: ١٤٣)

And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful. (Al-Baqarah: 143)

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## DEDICATION

**I dedicated this thesis to:**

My Dearest and Beloved Parents Yusuf Wibisono, and Avita Kusuma Wardhani who has always guided me and reminded me of the importance of knowledge for the sake of kindness and wisdom. I hope for many blessings, prosperity, and health throughout your life.



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10. Yesi Ameilia Pramesti and Vina Lathifatun Nafsiyyah. who has become a friend through thick and thin also all those who contributed to accomplishing this thesis, which I cannot mention individually. May Allah reciprocate a proportionate reward for them and bless them, Aamiin.

Ponorogo, 31 Januari 2025 M

1 Sya'ban 1446 H

Sincerely yours,



(Roseline Rahmadhani Azzahra)

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