**MODERATION AS A SOLUTION TO RELIGIOUS HARMONY**

**ABSTRACT**

This research aims to explain religious moderation in overcoming identity conflicts and creating religious harmony. Identity conflicts occur very often, both on a national and international scale. This research was conducted using a qualitative approach. This type of research is literature. The results of this research found several ways to overcome identity conflicts and create religious harmony, respecting the rituals of worship of other religions, implementing noble morals between religious communities, building cooperation between religious communities. Creating a generation with broad knowledge.

***Keywords:*** *Moderate Islam, Identity Conflict, Religious Harmony*

**INTRODUCTION**

Plural society is a word that means the integration of different communities. They differ in their cultural practices, languages, and beliefs. For example, in any school, admitting students from the same language or culture is not mandatory. However, it accepts students from all walks of life and any ethnic group. So that different students from different classes are gathered, this can be the basis for teaching humility and mutual respect for one another (Prerna, 2023).

The limitations of a plural society compared to a unitary organization can be seen from the fact that almost all national institutions, even the most homogeneous, show significant regional, ethnic, rural-urban, and social class differences among themselves (Barrow, 2001).

J. S. Furnivall's characterization of Java in the last half century of colonial rule as a “plural society” has been largely taken for granted by most scholars who support or oppose the application of the concept in Caribbean or African contexts. In the colonial Javanese “plural society,” according to Furnivall, Europeans, Chinese, and natives each professed their own religion, culture, and language, meeting as individuals only in the marketplace. He argues that when he invented the term, he exaggerated the "pluralistic" features of colonial society and that the concept was quite misleading when applied to turn-of-the-century situations. On the other hand, it is suggested the colonial association in the urban centres of Java at that time might, in many ways, also be characterized as a “mestizo society” (Barrow, 2001).

In his writings on Burma and Java, JS Furnivall describes the impact of colonialism in building a “mix of peoples” who were “mixed but not united.” Furnivall writes: “In Burma, as in Java, perhaps the first thing that catches the eye of the visitor is the mix of European, Chinese, Indian, and native peoples. In the strictest sense, these are medley because they mix but do not combine. Each group adheres to its religion, culture and language, and ideas and ways.

As individuals, they meet, but only in the market, in buying and selling. There is a plural society, with different parts of the community living side by side but separately within the same political unit. Even in the economic field, there is a division of labor according to racial lines." (Gampbell, 2020).

Plural societies often experience problems of partition conflicts which are most often associated with ethnic and religious divisions. This feature of many pluralistic societies was often shaped or at least exacerbated by colonialism, and many pluralistic societies continue to bear the burden of their colonial past. Examples of plural societies include Suriname, Ghana, Nigeria, Burma (now Myanmar), Malaysia, and Fiji (Gampbell, 2020).

Indonesian people have various traditions. Not only has religion been institutionalized, but also local beliefs (Subhanah, 2014). According to Tholkhah, the Indonesian nation is bound by the four pillars of national and state life, namely the Unitary State of the Republic of Indonesia, the state philosophy of Pancasila, the 1945 Constitution, and the motto Bhinneka Tunggal Ika, which has long been known as a religious nation. The aspect of religiosity in Indonesian society is heterogeneous, not homogeneous, which generally can be referred to as plural religiosity.

Indonesia is not a secular state that separates state and religion. However, Indonesia is not a religious state based on a particular religion. Indonesia is a unitary state that gives freedom to its citizens to have a belief and adhere to a specific religion. The major religions that are recognized and have many adherents in Indonesia are Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (Rosidi, 2011).

The Indonesian nation as a plural nation is judged by the diversity of religions, beliefs, traditions, arts, and culture that have thrived and developed amid life for a long time. Local ideas that emerge and grow in an area with different backgrounds, traditions, customs, and cultures show other characteristics from one another.

That is, a local belief in an area will not be the same as a local belief living in another room. The similarity of several aspects of local ideas can occur as a spiritual expression and a form of belief practice. Still, each local belief will reveal its characteristics and characteristics (Mufid, 2012).

Differences in teachings, prohibitions, and orders from various religions and beliefs make followers of these religions and beliefs argue to prove which is true and which is evident in our lives. This creates misunderstandings between religious communities and causes discrimination. This difference also makes minority groups feel insecure about carrying out their teachings and activities of these minority groups (Rumagit, 2013).

The emergence of local beliefs is caused by various dissatisfaction in facing the problems of national and state life. On the one hand, there is a need to maintain the identity of adherents of local beliefs. Still, on the other hand, the emergence of local ideas has yet to be readily accepted nationally. Apart from these aspects, what needs to be understood is that their existence is a religious asset in the archipelago and enriches the morality of the nation's life (Rosidi, 2011).

Islam is a religion and an exciting civilization to read from a global perspective. Williamson stated that religion plays a significant role in the level of social attachment (Jaya, 2012). Primordialist subjective-dogmatic social interest is evident from the re-emergence of the Islamic political order through pan-Islamism in the early 20th century (Formichi, 2010).

Moreover, this national situation is not very conducive with the increasing potential for intolerance, friction between religious groups, violence with religious nuances and discrimination in the name of religion is getting stronger in various regions in the country (Abdullah, 2017).

The tendency of some Muslims to be extreme and strict in understanding religion (Islam) and its laws and try to impose this way in Muslim society, even in some cases by using violence, other tendencies that are also extreme by being lax in religion and submissive on negative behaviour and thoughts originating from different cultures and civilizations (Zayadi, 2020).

This is because some Muslims misunderstand some aspects of Islamic teachings, which as a result, give birth to actions that are contrary to Islam, even though Islam was brought by the Prophet Muhammad with the grace of the Lord of the worlds, bringing revival and renewal to the far corners and even to other parts of the world. The world is based on examples and attitudes that are delivered full of friendliness and high tolerance (Royhatudin, 2020).

Promoting high tolerance requires religious values as a tradition. Even though modernity has appeared forced from the outside as practice has no other choice, it is part of the past that has also been carried over to the present so that it is entrenched together with modern (Wahyudi, 2011).

This results in the emergence of fatalism at the level of consciousness, influencing the discourse of revival. Although there is no doubt that human knowledge develops and continues to develop, it is understood that religion, especially Islam, is absolute, immutable, and transcendental principles, which are set within a rigid framework of reference, but it must be known that faith, without exception Islam, so as not to clash and be dominated by modern knowledge, and religious principles seem increasingly old-fashioned and obsolete (Guessoum, 2010). This is the disharmony of internal social relations as well as between religions, groups, and sects and even conflicts between interest groups within them (Abdullah, 2020).

**RESEARCH METHOD**

A qualitative research approach was applied in this study. This research approach is how researchers investigate how vital individual and group life are. This qualitative research process includes a variety of fundamental questions. The final report on this research has flexible structures or frameworks (Creswell, 2016). The type of research that we use in this study is ethnographic.

Data analysis in this study used a single data analysis (individual case analysis), with a data analysis model from Miles and Huberman, through three concurrent activity lines: (1) data reduction, carried out continuously during the study, even before the data was collected. Collected. (2) Data presentation, carried out to find Islamic values taught in the family, such as reciting the Koran, aqidah, worship, and morals. (3) Concluding/verification, carried out during data collection and afterward, to conclude to find patterns in the events that occurred. Data collection techniques in this study use observation, interview, and documentation methods. The type of research that we employ in this study is ethnographic.

**FINDINGS AND DISCUSSION**

1. **The Concept of Moderate Islamic Thought**

Moderate Islam is a religious understanding that is applied today, critically examined as literacy that first adapts to current conditions (Harahap, 2015). Islam understood contextually, must be oriented to the present, even though it is far more complex than Islam in the past. Islam, in reality, understands the existing context. At least this distinction can describe the existence of contemporary conformity with Islamic thought (Islamiyah, 2017).

People often describe the term moderate as modernist, progressive, and reformist. The word Islam being moderate, liberal, fundamental, and extreme, cannot be separated from different assessments. In fact, in Islam itself, there is only "Islam Rahmatan liâlamīn" (Esha, 2016). But it must be given a limit because it has already been called an intermediate term. Moderation is a balance between belief and tolerance, as having certain assumptions but still having a balanced tolerance for other beliefs (Abdad, 2011).

Moderate Islam, with the concept of Wasathiyah, has become the dividing line between two opposing things. The word moderate itself is an explanation of Islam that does not justify the existence of radical thoughts in religion and, conversely, does not justify efforts to ignore the contents of the Qur'an as the primary legal basis. This shows that moderate Islam tends to be tolerant and not too tenuous in interpreting Islamic teachings (Esha, 2016).

Choosing the middle way (Khoirul Agei Ausathuha) is what the Prophet liked. This is where the term moderate finds its roots in the Islamic tradition and with the present that transmits the normative character that most Muslims are expected to have, especially with the conditions and problems of the social and political constellation.

Moderate Islam occurs because of the problem of the socio-political constellation (Casram, 2016). Moderate Islam emerged after 9/11 in an anti-terrorism context full of political overtones. To address such issues requires modernist intellectuals at this time, especially according to Rahman that the difference between 'normative Islam' and 'historical Islam' challenges his contemporaries to reinterpret tradition. Rahman's doubts about the literalist interpretation of the Koran; have emphasized that context is essential for understanding a text (Setiawan, 2016).

According to Rahman, the purpose of the Qur'an is to build a society that is ethical and just, protecting the weak so that potentials develop without being limited (Fatikhin, 2017), according to the secularist view, there is no role of Islam in modern society (Noorhayati, 2016).

But Rahman believes that to rediscover the "true Islam" is not only for their benefit but also "for the benefit of all mankind" (Hasyim, 2013). This means it is necessary to go beyond the atomistic and traditional recitation of the Qur'an to see how its wisdom can be applied in the contemporary era.

1. **Identity Conflict**

Due to the more complex and more diverse nature of today's society, professionals are increasingly being asked to bribe different identities in their workplace (Wright, A. L. 2017). Although this identity combines attitudes and behavior of people, given its dynamic nature (Ashforth, B. E. 2016). Imposing and managing multiple identities can be challenging (Ahuja, S. 2019). As a result, when identities are triggered simultaneously, but incompatible, identity conflicts can arise (Brown, 2017).

Identity conflict is defined as a sense of the difference between the beliefs, norms, and expectations held by an individual (Horton, K. E 2014). Studies have provided a solid theoretical and empirical foundation for understanding optimal strategies for resolving identity conflicts, ranging from identity integration or assimilation to identity separation, compartmentalization, or even identity annihilation (Kreiner, G. E, 2006).

Research has also explored boundary conditions that can improve individual perceptions of identity conflict (Heliot, Y. F, 2020). For example, they have identified psychological safety as a critical factor in reducing the potential for identity conflict, thereby contributing to individual well-being and effectiveness. Nonetheless, this research generally ignores the disclosure of identity conflict dynamics in interpersonal interactions (Ashforth,B,2016).

Remembering the vital relational components that are intrinsic in individual identity to give meaning to self (D. Brewer, M. B, 1996). Understanding individual perceptions of identity conflict in such interactions becomes critical to explaining identity dynamics (Caza, dkk 2018).

However, research on identity and identity conflict has primarily focused on identity as a whole, as a 'monolithic entity,' without undertaking a deeper exploration of the role played by deeply held values and the associated emotions that shape identity and can initiate processes conflict identity (D. Wright, A. L, 2017).

Values are the pillars from which individuals define who they are and how they should act (Schwartz, 2016). They are at the heart of many professions. They are deeply connected with emotions, as individuals who value their identities and the meanings associated with them also have an emotional investment in and attachment to those values and identities (Wright, A. L, 2017).

Therefore, because of the "value-soaked" identity (Ashforth, B. E, dkk. 2016). Unpacking the role of values and emotions in identity conflict dynamics is critical to understanding individual behaviour. Nevertheless, with only a few notable exceptions (Croft, C, 2015). Scholars have not explored identity conflict at a deeper cognitive and emotional level and its relationship to individual actions or have barely investigated how individuals respond behaviourally when threatened by identity conflict (Petriglieri, 2011).

1. Identity and identity conflict

The identity approach recently underlines that conflicts reflect a discrepancy between "values, beliefs, norms, and demands attached to individual and group identities." (Horton, K. E, 2014). Appears when individuals feel they must prioritize one set of meanings and behaviours over another to meet certain identity-based expectations (Ramarajan, 2014).

Although identity conflict is essentially an intrapersonal experience (Ramarajan, L, 2017). Identity conflict dynamics do not occur in a vacuum and are worth exploring in more complex real-world scenarios (Alvesson, 2008).

Such real-world explorations will enhance our understanding of how identities are dynamically constructed together, revised, and rearranged about often overlooked contextual triggers. Indeed, an essential aspect of self-determination is the individual's relational identity or self-understanding of others (Brewer, M. B, 1996).

1. Values, Emotions and behaviour

In such intrapsychic conflicts, values play a prominent role. Values have been defined as the guiding principles, motivators, and foundations of attitudes and behaviour of people in organizations, especially among professionals (Schwartz, 2016). Professionals have unique knowledge and skills that can be useful and bring value to society (Macdonald, 1995).

values, such as commitment, fairness, and altruism, go beyond self-interest, power, and privilege and represent the main moral drivers for professional identity and action (D. Wright, A. L, 2017). Because professionals are subject to external demands and societal expectations (Ramarajan, L, 2020), they depend on values and their associated actions to create and express a sense of competence while adopting a particular work identity (Caza, B. B, 2018).

However, as if identity is a monolithic entity, scholars have paid limited attention to investigating identity at a deeper level and have yet to notice the importance of values in influencing professional identity conflict, behaviour, and interactions in the workplace. This is especially true when considering that the same matter has the potential to be interpreted differently, thereby influencing the identification process and creating a kaleidoscope of very different outcomes. (Ramarajan, L, 2020).

To understand how values can influence this process, we integrated recent identity theory approaches and the identity conflict literature (Ramarajan, 2014) with a virtue-based ethical approach from the decision-making literature. In this person-cantered approach, individual behaviour reflects the virtues that guide people's choices of action and becomes an indication of an individual's moral character (Uhlmann, 2014).

Indeed, establishing the fact that individual moral behaviour is driven by universal values that represent ethical principles (Kohlberg, 1969), research on ethical decision-making has provided an alternative lens for the vital role of values in individual choices and in reflecting the identity that individuals have prioritized. Ethical dilemma situations. An ethical dilemma is defined as a conflict between two possible moral imperatives, neither of which is preferable nor where complying with will one violate the other (Kidder, 1995).

Given this definition and that all values are inherently moral, we associate identity conflict with ethical dilemmas and adopt a values-oriented identity perspective. Going beyond the course-grained conceptualization of identity, this perspective helps us to expand our current knowledge of identity conflict by unpacking intrapsychic identity dynamics and taking into account nuances, for example, about emotions that can be lost without a filigree approach. Therefore, a humane, ethical approach can help address how individuals perceive identity conflict and respond to it by focusing on the values that shape individual identities.

Paying attention to the role of values in identity dynamics also brings an interest in the part played by emotions (Schwartz, 2016). Research has underscored that emotions are strongly linked to professional values because people who are “committed to institutional (professional) values care about and have a high cognitive and emotional investment in the institutional (professional) setting” (D. Wright, A. L, 2017).

Because professional values are tied to the best interests of others, whether an action is considered right or wrong can evoke morally inclined emotions (Haidt, 2003). Recent studies have begun to explore the constitutive power of emotion in identity construction (Hallier, 2012) and there is growing recognition that emotions can influence the processes and outcomes of identity work (Caza, 2018). However, little is known about the role of emotions, incredibly morally driven, about value and identity conflicts.

Similarly, scarce research has explored the behavioral consequences of identity conflict dynamics (Ramarajan, L., Reid, 2013). Theoretical frameworks and empirical studies have devoted most of their attention to the psychological outcomes of experiencing identity conflict. As to what people do and how they react in response to it is under-investigated (Caza, 2018).

Because individual behaviour is driven by their identity, values, and emotions (Brown, 2017), what people do can significantly reflect what goes on in their minds and is felt in their hearts. This is especially true when people are struggling within themselves to be effective professionally and morally at the same time (Bardon, T, 2017).

Therefore, to understand individual behaviour in certain situations, it is essential to trace back and relate those actions to personal values and emotions, thereby exploring the identity-behaviour conflict relationship.

1. **Religious Harmony**

Harmony comes from the word harmony. In the Indonesian Dictionary, Ministry of Education and Culture Third Print in 1990, balance means living in connection or association based on mutual help and friendship (Poerwadarmita, 1980).

The word harmony comes from the primary word pillar and comes from the Arabic phrase get along. The plural arkan means principle or basis, for example, the pillars of Islam, the principle of Islam, or the basis of the religion of Islam. In the Big Indonesian Dictionary, the meaning of pillars is as follows: Pillars (noun): (1) something that must be fulfilled for work to be valid, such as an invalid prayer that does not meet the requirements and pillars; (2) principle, means basis, joints: everything is done well, does not deviate from its pillars; pillars of Islam: the central pillar in the Islamic religion; pillars of faith: fundamental beliefs in Islam.

Get along (a-adjective) means: (1) excellent and peaceful, not conflicting: we should live in harmony with neighbours: (2) one heart, agree: the people of the village get along very well. Reconciling means: (1) reconciling; (2) making one heart. Harmony: (1) about living in harmony; (2) sense of harmony; agreement: harmony living together (Imam Syaukani, 2008).

Etymologically, the word harmony originally came from Arabic, namely get along, which means pillar, foundation, or precepts. The plural of rukun is arkaan. From the word arkaan, the understanding is obtained that harmony is a unity consisting of various elements, each of which strengthens one another.

Unity cannot be realized if any of these elements are not functioning. Whereas what is meant by religious life is the occurrence of good relations between adherents of one religion and another in one association and spiritual life by nurturing each other, looking after each other, and avoiding things that can cause harm or offend (Jirhanuddin, 2010).

In English, it is equivalent to harmonious or concord. Thus, harmony means a social condition marked by harmony, compatibility, or discord (harmony, concordance). In social science literature, harmony is defined by the term integration (versus disintegration), which means the creation and maintenance of diversified patterns of interactions among autonomous units.

Harmony is the condition and process of creating and maintaining diverse patterns of interaction among autonomous units (elements/sub-systems). Harmony reflects a reciprocal relationship characterized by mutual acceptance, mutual trust, mutual respect, and appreciation, as well as an attitude of understanding togetherness. (Lubis, 2005).

From some of the definitions above, harmony is an attitude or characteristic of a person to allow freedom to other people and to give truth to these differences as recognition of human rights. Harmony is defined as an atmosphere of brotherhood and togetherness among all people, even though they differ in ethnicity, race, culture, religion, and class. Harmony can also mean a process of becoming harmonious because previously, there was disharmony and the ability and willingness to live together peacefully and peacefully (Al Munawar, 2003).

Inter-religious harmony itself can also be interpreted by inter-religious tolerance. In intolerance, people must be open-minded and accept differences between religious communities. In addition, people must also respect each other. For example, in matters of worship, followers of one religion and another do not interfere with each other (Wahyuddin, 2009).

Inter-religious harmony is one of the main sticks in maintaining a good, peaceful atmosphere, not fighting, not moving, having one heart, and agreeing between people of different religions to live in harmony (Liliweri, 2001).

Understanding the notion of religious harmony, it seems that the joint regulation above reminds the Indonesian people that the conditions for inter-religious harmony are not only to achieve an inner atmosphere that is full of tolerance between religious communities but, more importantly, how they can work together to build a harmonious religious life, not a light thing.

All of this must be carried out carefully, considering that religion is very involved in the emotional aspects of the people so that they are more inclined to the truth than to seek the truth. Even though several guidelines have been rolled out, there are still frequent frictions in broadcasting religion and building houses of worship. (Hasbullah Mursyid, 2008).

**CONCLUSION**

Identity conflict is defined as a sense of the difference between an individual's beliefs, norms, and expectations. Studies have provided a solid theoretical and empirical foundation for understanding optimal strategies for resolving identity conflicts, ranging from identity integration or assimilation to identity separation, compartmentalization, or even identity annihilation. Research has also explored boundary conditions that can improve individual perceptions of identity conflict. For example, they have identified psychological safety as a critical factor in reducing the potential for identity conflict, thereby contributing to personal well-being and effectiveness. Nonetheless, this research ignores the disclosure of identity conflict dynamics in interpersonal interactions. Remembering the vital relational components intrinsic to individual identity to give meaning to self. Understanding individual perceptions of identity conflict in such interactions becomes critical to explaining identity dynamics.

Moderate Islam, with the concept of Wasathiyah, has become the dividing line between two opposing things. The word moderate itself is an explanation of Islam that does not justify the existence of radical thoughts in religion and, conversely, does not justify efforts to ignore the contents of the Qur'an as the primary legal basis. This shows moderate Islam tends to be tolerant and not too tenuous in interpreting Islamic teachings. Choosing the middle way (Khoirul Agei Ausathuha) is what the Prophet liked. This is where the term moderate finds its roots in the Islamic tradition and with the present that transmits the normative character that most Muslims are expected to have, especially with the conditions and problems of the social and political constellation.

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