

The Aim of Religious Moderation is to Overcome Identity Conflicts

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ABSTRACT: *This research explains 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 library research. Data analysis uses data reduction, presentation, and conclusion drawing/verification steps. This research found several ways to overcome identity conflicts and create religious harmony, respecting the worship rituals of other religions, implementing noble morals between religious communities, and building cooperation between religious communities. Conflict occurs not only in differences or misunderstandings within a group, but more in identity conflict at the cognitive and emotional level of the individual. Conflict reflects the gap between the values, beliefs, norms, and demands inherent in individual and group identities. So then moderate Islam with the concept of wasathiyah became the dividing line and resolved identity conflicts.*

Penelitian ini bertujuan untuk menjelaskan moderasi beragama dalam mengatasi konflik identitas dan menciptakan kerukunan umat beragama. Konflik identitas sangat sering terjadi, baik dalam skala nasional maupun internasional. Penelitian ini dilakukan dengan menggunakan pendekatan kualitatif. Jenis penelitian ini adalah penelitian kepustakaan. Analisis data menggunakan langkah reduksi data, penyajian data dan langkah penarikan kesimpulan/verifikasi. Hasil penelitian ini menemukan beberapa cara untuk mengatasi konflik identitas dan menciptakan kerukunan umat beragama, menghormati ritual ibadah agama lain, menerapkan akhlak mulia antar umat beragama, membangun kerjasama antar umat beragama. Konflik terjadi tidak hanya terjadi perbedaan atau kesalahpahaman pada suatu

kelompok, namun lebih dalam konflik identitas pada tingkat kognitif dan emosional individu. Konflik mencerminkan kesenjangan antara nilai, kepercayaan, norma, dan tuntutan yang melekat pada identitas individu dan kelompok. Maka kemudian Islam moderat dengan konsep wasathiyah menjadi garis pemisah dan mengatasi konflik identitas.

Keywords: *Moderate Islam, Identity Conflict, Religious Moderation.*

I. INTRODUCTION

The term plural society refers to integrating diverse populations into a cohesive whole. These entities exhibit cultural practices, languages, and belief system variations. In educational institutions, enrolling students with the same language or cultural background is optional. Nevertheless, the institution embraces a diverse student body, encompassing individuals from many backgrounds and ethnicities. Gathering pupils from various courses might serve as a foundation for fostering humility and mutual respect among individuals (Prerna, 2023). The disparities between a plural society and a unitary organisation are evident in the variations observed across national institutions, even within the most homogenous ones, regarding regional, ethnic, rural-urban, and social class characteristics (Barrow, 2001).

The classification of Java during the latter part of colonial rule as a "plural society," as proposed by J. S. Furnivall, has been widely accepted by researchers who advocate for or challenge the use of this term in Caribbean or African settings. According to Furnivall, in the colonial Javanese "plural society," people belonging to the European, Chinese, and native communities expressed their own religious beliefs, cultural practices, and linguistic traditions. These groups mostly interacted with one another as individuals within the marketplace context. The author posits that with the coinage of the phrase, an embellishment of the "pluralistic" attributes of colonial society occurred, resulting in a mistaken application of the idea to events that arose around the turn of the century. However, it has been proposed that the colonial presence in the urban areas of Java at that period may also be described as a "mestizo society" (Barrow, 2001).

JS Furnivall's analysis of colonialism in Burma and Java elucidates its profound influence on forming a diverse population characterised by a lack of cohesion. Furnivall aptly characterises this population as "mixed but not united." According to Furnivall, the conspicuous aspect that captures visitors' attention in Burma, similar to Java, is the amalgamation of European, Chinese, Indian, and indigenous populations. In a precise interpretation, these entities can be classified as medleys as they possess a mixture of elements without undergoing a combination process. Every social group maintains its religious beliefs, cultural practices, linguistic preferences, and unique thoughts and behaviours. People encounter one another solely within commercial transactions, namely in the marketplace. The current societal structure is characterised by a pluralistic composition, wherein many community segments coexist nearby yet maintain distinct social boundaries within a shared governmental framework. A discernible pattern emerges in economics wherein labour is segregated along racial lines. (Gampbell, 2020).

Pluralistic communities frequently have challenges related to partition disputes, primarily stemming from divides based on ethnicity and religion. The presence of this characteristic in several pluralistic societies has often been influenced or intensified by colonialism, and many pluralistic nations now endure the consequences of their colonial history. Several examples of plural societies may be found in various regions worldwide. These include Suriname, Ghana, Nigeria, Burma (now known as Myanmar), Malaysia, and Fiji (Gampbell, 2020).

In other words, the beliefs held by individuals residing in a particular region may differ from those held in another location. The convergence of many elements of indigenous concepts can manifest as a spiritual manifestation and a believing ritual. However, it is essential to note that every local belief system possesses distinct qualities and attributes (Mufid, 2012). The divergent teachings, prohibitions, and directives within different religious and belief systems prompt adherents to debate to establish their integrity and relevance in human existence. This phenomenon gives rise to misinterpretations within religious communities and engenders instances of prejudice. The distinction above also engenders a sense of insecurity among minority groups regarding the execution of their teachings and engagement in activities associated with such minority groups (Rumagit, 2013).

The establishment of local beliefs can be attributed to many dissatisfactions experienced about national and state affairs. One aspect to consider is the imperative of preserving the cultural identity of those who belong to indigenous belief systems. Conversely, the widespread acceptance of local views at the national level has yet to be achieved. In addition to these facets, it is vital to comprehend that their presence serves as a religious resource inside the archipelago and enhances the ethical fabric of the nation's existence (Rosidi, 2011).

Islam is a prominent religious tradition and a captivating culture that warrants scholarly exploration worldwide. According to (Jaya, 2012), Williamson argued that religion substantially influences the degree of social bonding. The manifestation of primordial subjective-dogmatic social desire may be observed in the resurgence of the Islamic political system via pan-Islamism throughout the early 20th century (Formichi, 2010). Furthermore, the current state of the nation is not particularly conducive to the growing likelihood of intolerance, interreligious friction, religiously-infused violence, and discrimination in the name of religion, which are becoming more pronounced in different areas of the country (Abdullah, 2017).

There exists a phenomenon among certain adherents of Islam wherein they exhibit a bias towards extremism and rigidity in their interpretation of religious principles and laws. These individuals endeavour to enforce their particular understanding of Islam within Muslim communities, often resorting to acts of violence. Conversely, some factions exhibit extreme tendencies in the form of religious laxity, displaying acquiescence towards negative behaviours and thoughts that stem from diverse cultures and civilizations (Zayadi, 2020). This phenomenon can be attributed to inevitable misinterpretations of Islamic doctrines among specific Muslim individuals. Consequently, these misinterpretations lead to behaviours that are inconsistent with the principles of

Islam. It is important to note that Islam was introduced by the Prophet Muhammad under the divine guidance of the Supreme Being, and it has had a profound impact on various regions, both near and far, by fostering revitalization and transformation. The global landscape is shaped by instances and dispositions characterised by amicability and a strong capacity for acceptance (Royhatudin, 2020).

The promotion of excellent tolerance necessitates the incorporation of religious principles as an established cultural practice. Despite the perception of modernity being imposed outside, its existence is rooted in the past and has persisted alongside contemporary practices (Wahyudi, 2011). The phenomenon above gives rise to fatalistic attitudes within the realm of awareness, impacting the revitalisation discourse. While it is widely acknowledged that human knowledge is constantly evolving, religion, particularly Islam, is commonly believed to be characterised by absolute, unchanging, and transcendent principles firmly established within a rigid framework of reference. However, it is essential to recognise that faith, including Islam, should not conflict with or subordinate to modern knowledge. As modern knowledge advances, religious principles may need to be updated (Guessup, 2020). The disharmony of internal social interactions, conflicts between faiths, organisations, and sects, and even the disputes among interest groups inside them, have been observed (Abdullah, 2020).

II. 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. 2) Data presentation, carried out to find Islamic values taught in the family, such as reciting the al-Qur'an, aqidah, ibadah, dan morals. 3) Concluding/verification, carried out during data collection and afterwards, to conclude and 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.

III. RESULT AND DISCUSSION

The Concept of Moderate Islamic Thought

Moderate Islam is a religious understanding 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 li'lâlamîn" (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, such 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 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. Addressing such issues requires modernist intellectuals, especially according to Rahman, who believes 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 an ethical society and protect 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). However, Rahman believes that rediscovering faithful Islam is not only for their benefit but also for the benefit of all humanity (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.

Overcoming Identity Conflicts and Creating Religious Harmony

Due to today's society's more complex and diverse nature, professionals are increasingly being asked to bribe different identities in their workplace (Wright, A. L. 2017). Given its dynamic nature, this identity combines people's attitudes and behaviour (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 an individual's beliefs, norms, and expectations (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 ignores the disclosure of identity conflict dynamics in interpersonal interactions (Ashforth, B.,2016).

Remembering the vital relational components intrinsic to 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 their meanings 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, with only a few notable exceptions (Croft, C, 2015). Scholars have yet to explore identity conflict at a deeper cognitive and emotional level and its relationship to individual actions. They 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). It appears when individuals feel they must prioritize one set of meanings and behaviours over another to meet certain identity-based expectations (Ramarajan, 2014).

However, identity conflict is 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).

2. 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 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-centred approach, individual behaviour reflects the virtues that guide people's choices of action and indicates an individual's moral character (Uhlmann, 2014).

Indeed, establishing 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 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 the fact 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 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 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, which are incredibly morally driven, and about value and identity conflicts.

Similarly, scarce research has explored the behavioural 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 simultaneously (Bardon, T, 2017). Therefore, to understand individual behaviour in certain situations, it is essential to trace those actions to personal values and emotions, thereby exploring the identity-behaviour conflict relationship.

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.

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. 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 that allows freedom to other people and gives 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 there was previously

disharmony and the ability and willingness to live together 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 ways of maintaining a 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).

IV. CONCLUSION

Identity conflict is a discrepancy between an individual's beliefs, norms, and expectations. Research has 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. It is remembering the critical relational components intrinsic to an individual's identity to give meaning to the self. Understanding individual perceptions regarding identity conflict in these interactions is essential to explaining identity dynamics. Moderate Islam with the concept of Wasathiyah is the dividing line between two opposing things. The word moderate itself is an explanation of Islam that does not justify the existence of radical thinking in religion and conversely does not justify efforts to ignore the contents of the Koran as the primary legal basis. This shows moderate Islam tends to be tolerant and not too tenuous in interpreting Islamic teachings. This is where the term moderate is rooted in Islamic tradition and the present which reflects the normative character that most Muslims are expected to have, especially given the conditions and problems of social and political constellations.

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