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Religious Moderation Within the Frame of Tolerance: Islamic Studies and Diversity in Central Kalimantan

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Abstract

This article discusses the importance of exploring the concept and implementation of religious moderation, focusing on the understanding of Islam and local perspectives in Central Kalimantan. The results of this research emphasize the significance of tolerance in a diverse religious community in the region, particularly in maintaining harmony and preventing conflicts. Additionally, the study delves into strategies to strengthen religious moderation, encompassing areas such as education, inter-religious dialogue, character formation, and reinforcing religious-cultural relations. The analysis of Islam and the dynamics of the times involves understanding the essential values of Islam, responses to social changes, and the role of the younger generation in the current context. The research contributes to harmony and the prevention of extremism through in-depth understanding, changes in values, and social empowerment, forming a more holistic vision that supports religious harmony in the diverse and dynamic society of Central Kalimantan.

Keywords: Religious Moderation; Religious Tolerance; Diversity of Central Kalimantan

Introduction

Within the context of tolerance, religious moderation is a tactic to locate middle ground and a way to reconcile two extreme religious viewpoints. Tolerance is extended in Islamic teachings not just to other people but also to the environment, animals, and the universe. Since religious tolerance is a matter pertaining to the existence of human faith in Allah SWT, religious tolerance across religious communities in Islam is given significant and serious concern.

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From an Islamic standpoint, religious tolerance does not involve converting or trading views with other religious communities. Here, tolerance refers to muamalah (social contact), or the existence of broad bounds that are permissible or not.

Tolerance in religion also needs to be interpreted to mean that tolerance does not mean joining other people's beliefs, but rather treating other religious beliefs well without interfering with the religion one adheres to. Apart from that, tolerance in religion is an attitude embedded in Pancasila as the basis of the state where there are values that teach humans to respect each other and appreciate the religion adhered to by each individual by developing the concept of brotherhood in harmony. In building tolerance, Indonesian citizens can form forums or organizations to discuss together problems that arise as a result of differences.

In this regard, Pancasila as a national ideology contains noble values that can be actualized in everyday life and used as a guideline in national and state life. The noble values of Pancasila are reflected in every point from the first to the fifth principle. The first principle contains divine, religious values and justice. Its actualization can be done by respecting each person's differences in beliefs and fostering an attitude of tolerance between religious communities. Furthermore, the second principle contains the value of respecting other people even though they are different. The way to implement this is by instilling an attitude of tolerance towards others, be fair, respect the dignity and status of humans as creatures of God Almighty.

Religious tolerance itself is a form of practicing the first principle of Pancasila values with the aim of creating harmony between religious communities and belief in God Almighty. The direction of this tolerance can also be categorized as implementing the second principle of Pancasila values which upholds human rights, in this case humans are given the freedom to embrace their respective religions without being coerced by other people. Apart from that, tolerance also means not looking down on other religions and respecting individual decisions which are a reflection of the second principle of Pancasila values. Apart from that, tolerance in religion is also related to the fifth principle of Pancasila which prioritizes justice and equality where all people from any religion have the right to prosperity in worship without discrimination and have the right to be respected and respected.

Religious moderation is a strategy used in the context of tolerance to find a middle ground and bring two extreme religious points of view together. Islamic beliefs extend tolerance not only to other people but also to the universe, animals, and the environment. Religious tolerance amongst Islamic religious communities

is given substantial and serious consideration since it is a problem connected to the existence of human faith in Allah SWT. Islamic perspectives on religious tolerance do not call for converting or exchanging beliefs with other religious groups. Tolerance in this context relates to social contact, or the existence of wide boundaries that determine what is and is not acceptable.

Given the diversity of cultures and religions in Indonesia, religious moderation is a crucial ideal that needs to be upheld in the current globalized era. The rise of radicalism in society may undoubtedly be stopped by this moderate Christian outlook. Moderation in religion is also necessary as a cultural tactic to preserve the essence of Indonesia. In a variety of settings, religious moderation is crucial for preserving national integrity and togetherness. The nation's commitment to variety, tolerance, respect for differing religious views, rejection of all types of violence committed in the name of religion, and acceptance and adaptation of other cultures all demonstrate religious moderation.

Indonesia is a nation rich in religious and cultural variety, particularly in regions like Central Kalimantan that are ethnically and religiously diverse. With a multitude of religious traditions, including Islam, Christianity, Protestantism, Hinduism, Buddhism, and the Kaharingan religion practiced by the Dayak tribe, Central Kalimantan is a place that radiates diversity. It is a challenge to society to keep religious communities harmonious and tolerant of one another. The concept of religious moderation has helped the people of Central Kalimantan to create a strong foundation for harmony in the midst of the cacophony of various cultures and religions. This is particularly evident in the study of Islam and diversity in the region, which is an interesting topic to discuss because religious tolerance and moderation between religious communities are crucial for maintaining balance and preventing extremism.

In Islamic studies, the idea of religious moderation is equally crucial. Islam preaches abstaining from radicalism and maintaining religious balance (Indonesian Ministry of Religion, 2023). Islamic studies can help us better comprehend the significance of religious tolerance and moderation in the context of Central Kalimantan's religious plurality. Thus, it's interesting to talk about the study of Islam and diversity in Central Kalimantan. Islam, which is the predominant religion in Central Kalimantan, is the cornerstone of religious moderation and has a significant influence on the social structure of the region. Understanding Islam, which emphasizes inclusiveness and tolerance, is essential to comprehending how local communities deal with diversity in day-to-day interactions. This study also looks at how the principles of religious moderation interact and complement the social, economic, and cultural advancements that have taken place in Central Kalimantan in accordance with the times.

Understanding how religious tolerance and moderation amongst religious communities can preserve equilibrium and prevent extremism in Central Kalimantan's social life is made possible by researching Islamic studies and diversity in the region.

Method

This research aims to analyze the concept of Religious Moderation within the Frame of Tolerance, especially in the context of Islam and Diversity. This research uses the library research method, namely research collecting data and information with the help of journals, books, and others that can be provided as reference sources for compiling this article. Then the data used in this research is data obtained from sources such as books, journals and others related to the concept of Religious Moderation and Tolerance in Islam and Diversity to be used as a reference source.

Result and Discussion

Understanding Religious Moderation

Religious moderation is the practice of worshiping with a calm demeanor, abstaining from fanaticism and extremism, and accepting the diversity of religious viewpoints. This idea places a strong emphasis on tolerance and respect between various religious groups. The Principle of Religious Moderation can also be seen as a means of avoiding conflict resulting from preexisting differences by living in harmony, mutual respect, care, and tolerance. These ideas emphasize how to treat others with respect and cultivate amicable relationships with those who hold diverse viewpoints.

The idea of religious moderation places a strong emphasis on the value of tolerance and respect between various religious communities. National cohesion and solidarity can be bolstered by adhering to the principles of religious moderation, which include respect for differences in opinion, cooperation, tolerance, and discourse. People develop an appreciation for and understanding of current diversity through education and awareness of various customs and cultures. Society may coexist peacefully and harmoniously by eschewing fanaticism and extremism and accepting the diversity of beliefs. In daily life, the idea of religious moderation can also be extended to things like accepting diversity, fostering mutual understanding, keeping a cool head, and resisting being easily agitated.

The following are some key ideas in the notion of religious moderation:

- Religious moderation refers to a centered mindset and conduct when engaging in religious activities, steering clear of fanaticism and extremism while honoring disparities in beliefs.
- Respect for differences in beliefs, cooperation, tolerance, and discourse are among the tenets of religious moderation.
- Religious moderation is crucial for preserving diversity and tolerance, fostering national cohesion and togetherness, and honoring religious differences.
- When it comes to religious moderation, tolerance is allowing people the freedom to express their ideas without fear of retaliation or fear and being able to tolerate the diversity in other people's beliefs and religions.
- Adaptive religious moderation requires education and knowledge of many custom and civilizations.

The Importance of Tolerance in Diverse Societies in Central Kalimantan

Because tolerance has so many positive effects, it is crucial for preserving harmony and peace in communities of many religious beliefs. As in many other communities, tolerance is highly valued in Central Kalimantan. There is a wide range of religious beliefs in this province; the majority of people are Muslims, Protestant Christians, Catholics, Hindus, Buddhists, and followers of the Dayak tribe's Kaharingan religion. The secret to preserving harmony in the face of religious differences is tolerance between different groupings. The "Huma Betang Philosophy of the Dayak tribe" reflects this, emphasizing the importance of tolerance and maintaining it in society to prevent religious differences from becoming a source of conflict and division.

Tolerance is also necessary to foster healthy relationships in society and avoid strife between religious groups. Mutual respect, public education and awareness, and the avoidance of pushing one's own religious ideas on others are all effective ways to promote and preserve tolerance. In Central Kalimantan, tolerance enables people to coexist peacefully in spite of their differing religious views, fostering harmony and peace. throughout order to preserve peace inside and across religious communities, it is crucial to keep promoting tolerance throughout Central Kalimantan's many communities.

In addition, tolerance can improve people's lives by fostering cross-cultural and cross-religious understanding. Tolerance may enhance people's lives by bringing out diverse cultures and customs from different religions, resulting in rich and distinctive cultural diversity, within the framework of

Central Kalimantan's religious diversity. People can learn from and understand one another thanks to the rich cultural diversity, fostering the development of amicable and courteous relationships.

It is crucial to examine Islamic studies and diversity in Central Kalimantan in the context of religious variety and moderation in order to comprehend how tolerance and moderation across religious communities may preserve harmony and prevent extremism in the region's social life. To sustain peace and harmony across religious communities, it is crucial to keep promoting tolerance in Central Kalimantan's numerous communities.

1. In a diverse community, tolerance is the most crucial tenet for preserving social harmony. Owing to the ethnic, religious, and cultural diversity found in Central Kalimantan, fostering harmony and reducing the likelihood of conflict require a tolerant mindset.
2. Respect for diversity is reflected in tolerance. In the ethnically and religiously diverse region of Central Kalimantan, a tolerant mindset enables individuals to value diversity and view it as a source of enrichment rather than hostility.
3. Social stress and conflict are avoided by tolerance. The people of Central Kalimantan can prevent tensions between tribes or religions that can lead to conflict by embracing and valuing diversity. Preventing discriminatory attitudes and inequality starts with tolerance.
4. Tolerant mindsets foster the development of a robust local identity. It is possible for Central Kalimantan to establish a reputation as a place that can effectively handle diversity and draw both locals and tourists from other areas.
5. Community empowerment is made possible by tolerance. Every person, regardless of background, can positively impact society's progress in an atmosphere that fosters tolerance. This fosters a welcoming environment that encourages everyone to participate fully in society.
6. The accepting mindset of Central Kalimantan creates opportunities for education and cross-cultural interaction. It is possible for people to comprehend one another and get more knowledge of one another's traditions, convictions, and practices, which eventually improves cohabitation.

The value of tolerance in Central Kalimantan society builds a solid foundation for sustainability, enhances the welfare of the community, and fortifies regional solidarity despite variety. To maintain harmony and balance in religious and cultural life, tolerance is not just the government's job but also everyone's common obligation.

Islamic Perspective on Religious Moderation

Islam defines religious moderation as a balanced, non-excessive, and extreme understanding and conduct of worship [1][4]. The primary resources and points of reference for addressing any issue encountered in life are the Qur'an and Hadith [2][3]. In Islamic teachings, moderation and religious tolerance are key concepts. It is made abundantly evident throughout the Qur'an and Hadith how important it is to preserve harmony and peace amongst religious communities. Several passages from the Qur'an and Hadith that advocate for attitudes of moderation and tolerance are listed below:

Therefore, we created you as a moderate country so that both you and the Messenger may serve as witnesses to the people. Except for those whom God has led, we did not fix the qiblah that you were facing so that We might identify the Messenger who is being followed by someone who renounces their religion, even in the face of suffering. God does, in fact, have compassion for humans.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ 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

It means:

"And likewise We have made you (Muslims) "intermediate people" so that you will be a witness to the (deeds) of people and so that the Messenger (Muhammad) will be a witness to your (deeds). We did not make the Qibla that you (previously)) to him, except that We may know who follows the Messenger and who turns back. Indeed, (moving the Qibla) is very difficult, except for those who have been guided by Allah. And Allah will not waste your faith. Indeed, Allah Most Merciful, Most Merciful to mankind" (QS Al-Baqarah 143).

And even if your Lord had desired, the people would still be divided even if He had created a single nation. aside from those who are blessed by your Lord. He made them for this reason, and the word of your Lord is everlasting. Hell won't be confined to heaven and the entire human race.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۚ وَلَا يَزَالُونَ مُخْتَلِفِينَ ۚ وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۚ وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَلِكَ خَلَقَهُمْ ۚ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

It means:

"And if your Lord had willed, He would have created one human race, but they always have disagreements (opinions). Except for those whom your Lord has given mercy to. And that is why Allah created them. The sentence

(decision) of your Lord remains, "I will surely be filled with Hell. with jinn and humans (who are disobedient) all." (QS Hud, 118-119).

The planet would have become contaminated if God hadn't driven out individuals one by one, but he is the owner of the bounty that exists across the two worlds.

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مَا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

It means:

"And if Allah does not protect some humans with some who are plain, this earth will surely be destroyed. But Allah has grace (which He bestowed) on all the worlds." (QS Al-Baqarah 251).

God only prevents you from becoming friends with people who banished you from your homes, fought you because of your religion, and purified themselves in the process of exile. And those who befriend them are also the same. The oppressors

إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

It means:

"Indeed, Allah only forbids you to make them as your friends those who fight you in matters of religion and expel you from your hometown and help (other people) to expel you. Whoever makes them as friends, those are the wrongdoers." (QS Al-muhtahanah 9).

﴿ لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نؤْتِيهِ أَجْرًا عَظِيمًا

It means:

"There is no good in their many secret talks except the secret talk of those who order (people) to give alms, or to do good, or to make peace between people. Whoever does that because of seeking God's pleasure, then We will give him a great reward. (QS An-Nisa 114).

خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ

Meaning: "The best of people is the most beneficial to people (others)." (HR. Ahmad, ath-Thabrani, ad-Daruqutni)

These quotations demonstrate how Islam urges its adherents to live in harmony and respect for the distinctions between people of different religious backgrounds. These lessons underscore the significance of placing a high priority on interhuman peace and compassion, and they demonstrate the importance of tolerance and moderation – values that are also emphasized in Islamic teachings. Religious moderation in Islam refers to viewpoints and actions that steer clear of radicalism, uphold justice and balance, and take the middle route. The Islamic values of moderation and tolerance are guided and supported by the Qur'an and Hadith.

Strategy for Strengthening Religious Moderation

To promote the practice of religious tolerance and moderation in society, individuals, groups, and governments can employ a number of beneficial tactics, including:

- a) Education: Increasing religious moderation and tolerance is facilitated by education. Religious tolerance and moderation should be instilled in children at a young age through both home and school education. The variety of religions and cultures that exist in society must also be taught in education.
- b) Engaging in interreligious discourse: This is a powerful means of promoting religious moderation and tolerance. Understanding various religious practices and views can be improved through interfaith discussion. Additionally, interfaith discussion can improve concord and aid in conflict resolution within religious communities.
- c) Character Strengthening: One tactic that supports religious moderation is character strengthening. Building moral character can contribute to the societal acceptance of diversity and a tolerant mindset. Building one's character can also aid in the development of peaceful dispute resolution skills.
- d) Building rapport between cultures and religions: Building rapport between cultures and religions is a tactic that can support religious moderation and tolerance. Promoting and appreciating regional culture as well as religious and cultural diversity helps improve ties between different religions and cultures.

Islamic Studies and Age Dynamics

Understanding how Islamic teachings interact, adapt, and work in concert with changes in the social, economic, and cultural milieu across time is known as the study of Islam and the Times. The following factors can be taken into consideration while attempting to explain the dynamics of Islamic teachings and the times:

1. Interpretation of Islamic Teachings

One of the key components of studying Islam in the context of the times is to interpret and reinterpret Islamic teachings in light of the shifting historical context. This involves being aware of the timeless Islamic principles and being able to connect them to the difficulties and developments of the modern world.

2. Effects of Modernization and Globalization

Modernization and globalization are frequently linked to contemporary dynamics. Islamic Studies looks at how these factors influenced Islamic beliefs and customs from an economic, social, and religious standpoint.

3. Role of Technology and Media

The evolution of media and technology has a significant impact on contemporary dynamics. Islamic studies looks at how Muslims interpret contemporary events, how technology and media affect the spread of religious knowledge, and how this affects religious practice.

4. Reaction to societal Change

Examining Islam and historical processes also entails analyzing societal changes. This covers how Islamic teachings adapt to new social dynamics and remain relevant by addressing themes like gender, human rights, and shifting societal norms.

5. Ethics and Moral Studies

Research focuses on Islamic ethics and morality to examine how religious principles are understood in the context of contemporary society. This entails comprehending moral dilemmas that emerge with the dynamics of changing times as well as business ethics and technology ethics.

6. The Young Generation's Role and Education

Islamic studies and contemporary dynamics both focus on the education and role of the younger generation. How the younger generation interprets and practices Islam in light of the changing circumstances, as well as how Islamic

education adjusts to meet those needs, is a significant component of this research.

The goal is to make sure that Islamic teachings continue to be applicable, relevant, and provide moral and spiritual direction in navigating societal changes and challenges by examining the dynamics of Islam and the times in which it operates.

Contribution to Harmony and Prevention of Extremism

Through profound understanding, shifting ideals, and empowering society, the study of the dynamics of Islam and time significantly contributes to harmony and the prevention of extremism. A more thorough comprehension of this research aids in separating misconceptions and preconceptions that may cause conflict. Through a contextual analysis of Islamic teachings, society can steer clear of misinterpretations, lessen mistrust amongst religion adherents, and foster constructive discourse.

Furthermore, this study has a significant influence on value transformation. This study will change society's perceptions of diversity by elucidating the Islamic teachings' emphasis on tolerance, inclusivity, and peace. This has the power to alter attitudes and actions, fostering a climate that encourages religious harmony. Empowering the community also has a significant impact. In addition to offering knowledge, our research gives communities the tools they need to become change agents. This is evident in local attempts to stop extremism, as well-educated and powerful communities are better able to recognize signs of radicalization and take appropriate action.

The development of educational initiatives that uphold moderate values and stop the spread of extremist ideology is aided by the research. It is possible to create an educational environment that promotes harmony and tolerance by working with religious leaders, educators, and the community to develop a curriculum that is relevant to the current dynamics. The potential of the study of Islam and time dynamics to alter societal perceptions, attitudes, and behaviors toward variety and evolving times makes it a valuable tool for promoting peace and preventing conflict.

Conclusion

It is evident from the previous discussion that preserving societal harmony in Central Kalimantan depends in large part on religious moderation, tolerance, and fostering harmony between religious sects. Being the predominant religion in the area, Islam promotes the virtues of moderation and tolerance. Strategies for boosting religious moderation include education, interfaith conversation, character development, and bolstering religious-cultural ties. Harmony and the avoidance of extremism are further benefits of studying the dynamics of Islam and the times. A thorough comprehension of Islamic teachings in light of contemporary social and technological advancements can lead to societal empowerment, a shift in values, and the creation of educational initiatives that uphold moderate principles. In Central Kalimantan, the value of religious harmony, tolerance, and moderation builds a solid foundation for sustainability, enhances communal welfare, and fortifies unity amid variety. In this situation, everyone individuals, society, and the government has a crucial role to play in advancing these ideals in order to create enduring societal peace.

Author Contributions

Siti Khodijah: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Fajariah:** Methodology, Writing – review & editing, Investigation. **Surawan:** Conceptualization, Methodology, Writing – review & editing, Investigation.

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Conflict of Interest

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