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CRITICAL REVIEW AND REALITY OF RELIGIOUS MODERATION IN LAW AND LEGAL FRAMEWORKS IN INDONESIA

Muhammad Faozan & Abdul Haris Rasyidi
STIS Darul Falah Mataram NTB; STIT Palapa Nusantara NTB, Indonesia
ozan.nusra@gmail.com; abdulharisrasyidi30@gmail.com

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Abstract

This article aims to conduct a critical review of the role of religious moderation in the context of legislation and the legal framework in Indonesia. Through in-depth analysis, this article investigates the impact of legislative changes on the implementation of religious moderation and its relevance in building a strong and effective legal framework to support harmony in diversity in Indonesia. This research uses qualitative methods with content analysis techniques, namely reviewing and analyzing a number of literature related to the subject matter using a document analysis approach to examine laws and regulations related to religious moderation in Indonesia. Document analysis is used to analyze the text of legislative regulations by understanding their substance, objectives and impact on religious moderation. Meanwhile, literature study is understanding the views and concepts of religious moderation from academic, religious and societal perspectives. The reality in the field regarding the challenges of implementing religious moderation, critical analysis of the legal framework and the relationship between law and social reality are some of the results of critical analysis and findings that can be used as references in viewing and understanding religious moderation in the context of Indonesian society.

Keywords: Religious Moderation,Literature study, Legal framework, Indonesia

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INTRODUCTION

Indonesian society is known to have a variety of cultures, religions/beliefs, races, languages, tribes and traditions, although Indonesian society is generally known to be very attached to religious life.(Van Der Kroef, 1952) These principles are guaranteed in the first principle "Belief in One Almighty God" which shows that the state system is based on the principles, teachings and religious values that exist in Indonesia. Maintaining a balance between religious rights and national commitments is a challenge for every citizen.

On the one hand, religion states that there are no contradictory or fragmentary components in its teachings. Although religious systems have always expressed total commitment to peace and prosperity. Each of them asserts that it is they who have the power of salvation, although such exclusive claims are sometimes seen as a means of self-identification of one group as opposed to the claims of authenticity of others. However, on the one hand religion can be a cause of extremism, acts of violence and conflict.(Sachedina, 2001)

Constitutionally, strengthening religious moderation has a legal basis related to article 29 paragraph 2 of the 1945 Constitution which reaffirms how the state protects, the state guarantees the freedom of every citizen to embrace their religion and to practice religion and worship according to their religion and beliefs.(Sekretariat Jendral dan Kepaniteran Mahkamah Kostitusi, 2007) In the Indonesian context, the existence of religious moderation is something that must be used as a glue in building the nation and state.

The spirit of religion is basically the spirit of order-building in the life of the state, which means that religion is in fact the religion of Indonesia, and vice versa, being a state in fact is a religion.(Suryantoro, n.d.) So everyone must understand that Indonesia is a country whose society is very diverse and has its own particularities in terms of religion and state. On the one hand, Indonesian society is very religious, where daily life is very closely linked to religious values.(Mukhibat et al., 2023) This uniqueness has consequences for every citizen facing the challenge ofining a balance between the right to religion and the obligation to uphold national commitments.

In practice, maintaining balance between religion and state is not an easy matter, this can be seen through findings related to the many cases of violence that have occurred in Indonesia. So, it must receive attention from various groups, society and government,

according to what was stated by the National Police Chief, that this year alone terrorism cases have increased by 138 or the equivalent of 42.7% when compared to the number of suspects arrested in 2020, related to cases of terrorism, there were 370 suspect arrested at the end of 2021.(Tatang Guritno, 2021)

Although not easy, responding to the above-mentioned problems must be a strategic issue for the government to provide the right solution inining the balance between religion and state. Of course, the movement of religious moderation is understood not only in terms of substance, content, and indicators of achievement of the program being implemented, but the program jug that will be implemented has a strong legal base and an active role in society.

In the midst of the complexity of Indonesian society which is rich in cultural and religious diversity, religious moderation plays an important role in creating social harmony.(Pajarianto et al., 2022) Legislation and legal frameworks play an important role in shaping and guiding the implementation of religious moderation. This article aims to conduct a critical review of Religious Moderation in legislation and law in Indonesia.

Social and political developments in Indonesia provide unique challenges and opportunities in efforts to encourage religious moderation.(Jubba et al., 2021) As a country with a society with diverse religions, understanding and interpretation of the concept of religious moderation can vary. Therefore, the successful implementation of religious moderation is closely related to the legal basis that supports it.

This article details research conducted to identify, analyse, and evaluate the role of religious moderation in the Indonesian legal framework. Through a critical review of existing legislative regulations, this research can provide a deeper understanding of how legal norms facilitate or possibly hinder attempts at religious moderation in Indonesia. This review not only focuses on the aspects of formal law, but will also explore its interpretation and practical implementation in everyday life.

By examining existing legislative regulations, this article seeks to develop a holistic understanding of the challenges and potential in promoting religious moderation in Indonesia. By presenting an in-depth analysis of the interaction between religious Moderation and the legal framework, the article hopes to contribute to a further understanding of how Indonesia can strengthen the values of religious modération through its legal instruments.

METHODS

The research method used in this research is a normative method, namely a library research by examining library materials related to the object being studied. This research uses a statutory approach and a case study approach.(Gifford et al., 2012) The analysis used is qualitative analysis, namely data analysis by providing a description of the findings to answer the problems that occur. In this research, the author uses normative legal research or library research.(Budianto, 2020)

Normative legal research or library research is research that examines document studies, namely using various secondary data such as statutory regulations, court decisions, legal theory, and can be the opinions of scholars.(Bhat, 2019) This type of normative research uses qualitative analysis, namely by explaining existing data with words or statements, not with numbers. The approach taken is by reviewing various Republic of Indonesia Legislative Regulations relating to strengthening religious moderation, as well as aspects related to the issues discussed.

RESULTS

In practical context, the middle way (moderate) in Islam can be classified into four categories, namely: 1) moderate in matters of acid, 2) moderate on questions of worship, 3) moderately in questions of behavior, 4) moderated in questions.(Fahri, mohammad, 2022)

The Constitution of the Republic of Indonesia of 1945 is a constitution that regulates rights and obligations, in its implementation must be understood the way of view, not only to look from one side only when the constitution provides rights or guarantees and legal protection for every citizen, but the State also gives responsibility that each citizen of the State or everyone has a duty about how religious life conducted by every citizens of the state must go in harmony with the spirit of building an order in the life of the country means that in the religious lives in fact in Indonesia so otherwise in Indonesia it is in fact religious.

In the Constitution of the Basic Law of the Republic of Indonesia of 1945 after the amendment of article 28E paragraph (1) is affirmed that "Everyone is free to embrace his religion and to worship according to his religion."(Sekretariat Jendral dan Kepaniteran Mahkamah Kostitusi, 2003)

Article 28E paragraph (2) also affirms that "Everyone has the right to freedom to express his beliefs, his thoughts and his attitudes according to his conscience."(Sekretariat Jendral dan Kepaniteran Mahkamah Kostitusi, 2007) Article 28 (1) of the Constitution reads: "The right to life, the right not to be tortured, the freedom of mind and conscience, the rights of religion, of not being enslaved, of being recognised as a person before the law and the right to not be prosecuted by virtue of the law in force, are human rights which cannot be abolished under any circumstances."(Sekretariat Jendral dan Kepaniteran Mahkamah Kostitusi, 2007)

In the same article, paragraph (2) emphasizes the same spirit "Everyone has the right to be free from discriminatory treatment on any basis and to be protected against such discriminatory treatments". From the legal aspect of article 28E, article 28I has legal implications regarding the spirit of religious guarantees, aspects of freedom of conduct and the protection of the law as the sounds of articles 28E and 28I. When viewed from one point of view, it will potentially appear to have a narrow meaning, so that it can be understood in a misunderstood sense because it is very offensive to Freedom of Religion and Belief for any individual who practices it.

In Indonesia, freedom of religion and belief is part of the human rights (Human Rights), as set forth in Act No. 39 of 1999 on Human Rights. Human rights are a set of rights that are inherent in the reality and existence of man as the being of the One God and are His gifts to be respected, cherished and protected by the State, the law, the Government, and every person for the honour and protection of human dignity and dignity.(Presiden RI, 1999)

It is the grace of God that is inherent in every human being. Therefore, every individual has the freedom to choose and practice his religion or belief according to his or her conscience, without being haunted by fear of threats, pressures, coercion from outside him or herself, and also free from discriminatory treatment either by religious majority groups in society or even by the State.

Therefore, in order to safeguard the holy spirit, it is necessary to examine in depth how the concept of the United States of the Republic of Indonesia regulates religious moderation. In the opening *(preamble)* of the Basic Law of 1945 mentioned in the fourth alenia the State of Indonesia is the sovereign State of the people and based on the unity of Indonesia, besides it is emphasized clearly the meaning of such unity given in the Articles of the UUD NRI of 1945, namely Article 1 paragraph 1 and Article 30 paragraphs 1 and 2.

That affirms that a united state in the form of a republican government and every citizen of its country has the right and duty to participate in efforts relating to the defence of the State. Through both statements it is found that religious moderation is a form of effort made by Indonesian society as the basis of form in defence of the country and homeland of Indonesia.(Admin, 2023)

Through this analysis it can be said that every person or citizen of the State of Indonesia must truly understand that Indonesia is a country whose society is very compact and has specialities in terms of religious and national, on the one hand, Indonesian society is highly religious, where daily life is very attached to the religious values of the spirit of building an order in the life of the state, on that basis then the projection of the programme of strengthening Religious Moderation becomes an important reason.

The State has the duty and obligation to maintain the unity and unity of the State of the Republic of Indonesia, the application of the principle of religious moderation requires the establishment of positive law in Indonesia, in the maintenance of the state, this is as the realization of the Government of Indonesia as the rule of law. As for the rules governing the development of religious moderation in Indonesia, between:

1. **Presidential Decree No. 1 of 1965 on the Prevention of Religious Abuse or Falsehood**

   President's Decree No. 1 of 1965 on the Prevention of Religious Abuse and/or Seduction. This decree is a product of the regulation in the era of democratic government led as a reaction to the issued Presidential Decree of July 5, 1959 which establishes the Basic Law of 1945 again in force for the entire nation of Indonesia has declared, that the Jakarta Charter dated June 22, 1945 is spiritually and constitutes a network of unity with the constitution. At that time the President's Decree (President) was a legal product equivalent to the law, which was later known as the Government Regulations Replacing the Law (Perpu).

   Furthermore, on the basis of Act No. 5 of 1969 on the Declaration of Various Presidential Decrees and Presidential Regulations as a law, the position of the President was upgraded to the Act, now known as Law No. 1 of 1965 on the Prevention of Religious Abuse and/or Disobedience.(M. Dahri, 2017)

   The birth of the Law No. 1 of 1965 on the Prevention of Religious Abuse and/or Disobedience, the legal basis for crimes against religion, which covered a variety of situations and issues, among others: nationalism, religion, and communism, the

emergence of a stream of corruption that was considered contrary to religious values and considered to constitute a violation of the law, the breakup of national unity, the abuse and/or use of religion and the diffamation of religion.

At that time quite a few spiritual schools or organizations emerged which were contrary to religious teachings and laws. Among the teachings/actions of adherents of these sects, there are many that have resulted in things that violate the law, divide national unity and tarnish religion. From the facts it is clear that sects or spiritual organizations/public beliefs that abuse and/or use religion as a principal have recently increased in number and have developed in a direction that is very dangerous for the existing religions.(Penjelasan Penetapan Presiden Nomor 1 Tahun 1965 Tentang Pencegahan Penyalahgunaan dan/Atau Penodaan Agama, 1965)

The aim of issuing the Presidential Decree a quo is so that all people in all regions of Indonesia can enjoy religious peace and guarantees to carry out worship according to their respective religions. This Presidential Decree first of all prevents any deviation from religious teachings which are considered to be the main teachings by religious leaders of the religion concerned. So, from the start this law was deliberately created to protect the "purity" of religious teachings that are recognized in Indonesia and believe in one Almighty God.(M. Dahri, 2017)

2. Constitution No. 7 of 2012 on the Management of Social Conflicts

Constitution Number 7 of 2012 concerning Handling Social Conflict is a regulation that emerged because it was felt that handling social conflict was still partial and not yet comprehensive considering social dynamics which were increasingly complex with the legal needs of society. The handling of social conflict is carried out through three stages, namely Conflict Prevention, Conflict Termination, and Post-conflict Recovery.(Abstrak, 2023)

The establishment of Law Number 7 of 2012 concerning Social Conflict Management consists of ten chapters containing general provisions, principles, objectives and scope, efforts to prevent conflict, end conflict, post-conflict recovery efforts and institutional funds for conflict resolution mechanisms, community participation, funding, transitional provisions and closing provisions.(Sintaresmi et al., 2022)

As a product of legislation that talks about mechanisms, social conflict resolution is based on humanity; human rights; nationality; family; separatism; justice; gender equality; order and legal certainty; sustainability; local wisdom; state responsibility; participatory; non-partisan; and non-discrimination.

3. Constitution No. 5 of 2018 on the Suppression of Criminal Acts of Terrorism

The Law No. 5 of 2018 on the Suppression of Criminal Acts of Terrorism is one of the steps of the government's efforts to realize religious moderation in positive law in Indonesia carried out by absorbing the value of the principle of moderation, that is, embracing the guidance and embezzlement of extremist groups, legally, through the program of deradicalization, which is a government program in an attempt to neutralize the radical perception of those who are contaminated with radical perceptions. Terrorism criminalization laws in Indonesia are acts based on ideological, political or security motives.(Bardi, 2023)

Through the Constitution No. 5 of 2018 on the Suppression of Criminal Acts of Terrorism, it is expected to be the legal basis of the Deradicalization Program, in which the program is carried out in an integrated, incentive, continuous manner, both in accordance with identification, re-education, rehabilitation, resocialization, and re-orientation, as well as gradual evaluation while in parallel identifying, building monitoring and evaluation.(Haniyah, 2022)

When assessing the evolution of the formulation of existing legislation, we can see that, since the publication of Act No. 5 of 2018, the analytical framework used in the fight against terrorism in Indonesia has made significant progress. Although tactically there are still many visible weaknesses.(Hukum et al., 2022)

Since the previous Terrorism Punishment Redressal Act in force in Indonesia by Law No. 15 of 2003, it can be said that it still contains some weaknesses that need to be improved/ revised. By amending/revising the Terrorism punishment redressal act Act Number 15 of 2003 by the Act No. 5 of 2018, bring a change in the attempt to repress terrorism criminal acts in Indonesia.

These changes give considerable authority over the existence of the Witness and Victim Protection Agency (SVP), the police, the Prosecutor's Office, the National Anti-Terrorism Agency (NPT), the Indonesian National Army (TNI) and others. In addition, the 2018 Law No. 5 on the Eradication of Terrorist Crimes, not only applies

to acts of terrorism that have already taken place, but can also cover various forms of initial action, such as recruitment, massacre, organization, training and various other radical activities. Which is described as a preliminary action and preparation for criminal acts of terrorism.(Abdullah, 2021)

4. Government Regulation No. 18 of 2020 on the 2020-2024 National Medium-term Development Plan

In the 2020-2024 National Medium-term Development Plan (MDP) the government has established: Religious moderation is a strategic effort in order to strengthen tolerance and consolidate clashes in disobedience. Indonesian societies that embrace diverse religions need to develop religious moderation, to build mutual understanding, to care for diversity, and to strengthen unity among different religious groups. Indonesia, as a country of diverse ethnic, religious, and religious beliefs, needs to manage such diversity well to minimize the risk of conflict between citizens as well as between groups and believers.

Symptoms of intolerance that are beginning to appear need to be taken seriously so as not to spoil the spirit of unity in prosperity. Meanwhile, technological and information advances that are not accompanied by wisdom and knowledge can trigger disputes that potentially disrupt social agitation and harmony. Pengamalan nilai-nilai agama secara baik bagi seluruh umat, yang disertai penghargaan dan penghormatan atas perbedaan, diha rapkan dapat menjadi perekat dan pemersatu bangsa.

There was Government Regulation No. 18 of 2020 on the National Medium-Term Development Plan (RPJMN) 2020-2022, on the basis of which the Ministry of Religion issued the Ministerial Regulation Number 18 of the Year 2020 on Strategic Plan of the Minister of Religious Affairs 2020-2024, then appeared the Decree of the Ministers of Religions of the Republic of Indonesia No. 328 of the year 2020 on Working Group Strengthening Religious Moderation Enhancement Program.(Keputusan Menteri Agama, 2020)

Then in 2022 the Ministry of Religion issued the Decision of the Guidelines for Violations of Religious Moderation for Civil State Administration the Ministry for Religious Affairs issued Decision No. 93 of 2022 of the Minister of Religions of the Republic of Indonesia concerning the guidelines on violations of religious moderation

for civil State Administration. As far as the decision is concerned, it is part of the responsibility of the government to regulate the State apparatus to build the active involvement of the entire component of the nation in order to maintain the congregation of the religious people. Like the functions of the ASN officials stipulated in the Law No. 5 of 2014 on the civil apparatus of the State, that is to say, as a sticker and unifier of the nation. The Ministry of Religion stressed the need to implement the strengthening of religious moderation for the Ministry's PNS in a direct, systematic, comprehensive and sustainable manner.(Keputusan menteri Agama, 2022)

5. Presidential Regulation Number. 7 of 2021 concerning the National Action Plan for Preventing and Combating Violent-Based Extremism That Leads to Terrorism

Starting 2021, President Joko Widodo issued Presidential Regulation Number 7 of 2021 concerning the National Action Plan for the Prevention and Management of Violent-Based Extremism that Leads to Terrorism (RAN PE) for 2020-2024. One of the considerations for the birth of this Presidential Decree was due to the increasing threat of violent extremism. which has led to terrorism in Indonesia has created vulnerable conditions that threaten the right to a sense of security and national security stability.(Danielaldi, 2023)

Presidential Regulation Number 7 of 2021 concerning the National Action Plan for Preventing and Overcoming Violent-Based Extremism that Leads to Terrorism is a series of activities carried out systematically and planned to prevent and overcome Violent-Based Extremism that Leads to Terrorism which is used as a reference for ministries, institutions and regional government in preventing and controlling violent extremism that leads to terrorism. RAN PE aims to increase the protection of citizens' rights to feel safe from violent extremism that leads to terrorism, as part of implementing the state's obligations towards human rights in order to maintain national security stability based on Pancasila and the 1945 Constitution.(Peraturan Pemerintah, 2021)

If we assess the evolution of the formation of existing laws and regulations, we can see, in substance, that policy makers (the Government and DPR) in Indonesia have fundamentally changed their perspective on the threat of terrorism. This is

reflected in the regulations derived from Law Number 5 of 2018, namely Presidential Regulation Number 7 of 2021 concerning the National Action Plan for Preventing and Countering Violent-Based Extremism that Leads to Terrorism (RAN PE) for 2020-2024.(Danieldi, 2023)

6. Presidential Regulation Number 58 of 2023 concerning Strengthening Religious Moderation

Several months ago the government issued the latest regulations in 2023 relating to the promotion of religious moderation, namely Presidential Regulation (Perpres) Number 58 of 2023 concerning Strengthening Religious Moderation. This Presidential Decree regulates strengthening religious moderation by setting limits on the terms used in its regulation. This Presidential Decree is intended as a guideline for the Central Government, Regional Governments and religious communities in the context of strengthening Religious Moderation.

The implementation of strengthening Religious Moderation is based on general guidelines for strengthening Religious Moderation which consist of: 1) Religious Moderation indicators; 2) the essence of Religious Moderation; 3) Religious Moderation ecosystem and strategic groups; 4) policy direction and strategy to strengthen Religious Moderation; and 5) Religious Moderation strengthening program.(Kementerian Sekretariat Nagara RI, 2023)

Strengthening relations between religion and the state is carried out to present the state as a just and friendly common home for Indonesian citizens in living a harmonious, peaceful and prosperous religious life through 4 (four) areas as follows:(Presiden RI, 2023)

a. Religion and politics, namely making religious values not for political interests;
b. Religion and public services, namely providing public services to fulfill civil rights without discrimination;
c. Religion and law, namely emphasizing the aim of implementing laws that fulfill the lives of many people and the common good;
d. Religion and public expression, namely providing freedom to express religion in public spaces in accordance with legal corridors and mutual agreements.

In strengthening the relationship between religion and the state, the government has decided to strengthen Religious Moderation, i.e. to regulate the understanding and practice of religious teachings in the context of living together in a pluralistic society. Religious moderation is carried out in the form of socialization, advocacy, mentoring, and/or other activities in accordance with the characteristics and cultures of the community. Reinforcement of Religious Moderation can be interpreted as religious perspectives, attitudes and practices in life together, by realizing the essence of religious teachings and beliefs, which protect human dignity and build public good, based on the principles of justice, balance and adherence to Pancasila and the Constitution of the Republic of Indonesia in 1945 as a national treaty.(Presiden RI, 2023).

Religious moderation is actually the key to creating tolerance and harmony, both at the local, national, regional and global levels. Central and regional governments as well as religious and believing communities are strengthening Religious Moderation by carrying out three (three) major missions, including:(Presiden RI, 2023)

a. Strengthen understanding and practice of the essence of religious teachings and beliefs in community life;
b. Managing the diversity of religious interpretations by jointly making efforts to educate religious life;
c. Has an obligation and commitment to maintain unity and integrity within the corridor of diversity within the framework of the Unitary State of the Republic of Indonesia.

Strengthening Religious Moderation is expected to create a harmonious, peaceful Indonesian society in accordance with the purposes and ideals of the Indonesians in Pancasila and the Constitution of the Republic of Indonesia in 1945.

DISCUSSION

Strengthening religious moderation in Indonesian laws and regulations raises a number of important aspects that need to be considered. In this context, this article discusses key findings emerging from a critical analysis of the role of religious moderation in the Indonesian legal framework.

1. Consistency and Coherence of Legal Norms

One important aspect in encouraging religious moderation is the consistency and coherence of related legal norms.(Eskridge Jr & Peller, 1990) This discussion examines Indonesian legislation in creating a solid and unambiguous legal basis to support the principles of religious moderation. Changes in laws and government regulations are explored to identify trends that could strengthen religious moderation efforts.(Ghumman et al., 2013) Consistency and coherence Legal norms refer to the extent to which existing laws and regulations support each other and form an integrated legal framework. In the context of religious moderation in Indonesia, consistency and coherence of legal norms is a crucial factor in creating a solid and effective legal foundation.

The review of laws and regulations related to religious moderation involves an in-depth analysis of laws and government regulations that are directly or indirectly related to religious moderation. Questions that arise involve the extent to which these norms are consistent with each other and whether they present a uniform message regarding religious moderation.

Identifying inconsistencies and overlaps in this context, should find out whether there are inconsistencies between various laws or regulations that could confuse the implementation of religious moderation. Overlapping legal norms can make consistent interpretation and implementation difficult at all levels of government.(Evans & Saunders, 2009)

Changes in law and their impact on religious moderation Identify significant changes in laws or regulations that could impact the direction and focus of religious moderation in Indonesia. These changes need to be evaluated to understand whether they enhance or hinder religious moderation efforts.(Jin et al., 2022) Consistency with the values of pancasila is to evaluate the consistency of the legal norms relating to religious moderation with the basic values Pancasila, which are the basis of Indonesian philosophy.

This harmonization is important to avoid normative conflicts and ensure that religious moderation is strengthened by legal norms from various sources. By conducting a concrete review of the consistency and coherence of legal norms, we can gain a better understanding of the extent to which the Indonesian legal framework

provides solid support for religious Moderation or whether adjustments are needed to this goal.

2. Challenges of Interpretation and Implementation

This discussion highlights challenges in the interpretation and implementation of religious moderation in the field. While there is a supportive legal framework, how these norms are interpreted and implemented at the local level is crucial. Factors such as local culture, community diversity, and local political dynamics can influence the way religious moderation is implemented. Therefore, this article attempts to identify patterns of interpretation and implementation that may influence the effectiveness of religious moderation.

Issues of Inequality and Protection of Human Rights, in this context, includes an analysis of issues of inequality and protection of human rights that may arise in the context of religious moderation. Efforts to moderate religion must be carried out without harming the rights of certain individuals or groups. This article discusses how Indonesian legislation pays attention to human rights principles in an effort to encourage religious moderation.

3. Recommendations for Improvement and Strengthening

The discussion finally put forward recommendations for improving and strengthening the role of religious moderation in the Indonesian legal framework. By detailing existing findings and challenges, this article aims to make a positive contribution by offering concrete suggestions for strengthening legal instruments that support religious moderation. By compiling this discussion, this article not only aims to document current conditions but also seeks to provide a basis for further discussion and improvements in efforts to strengthen religious moderation in Indonesia.

CONCLUSION

This article emphasizes the need for a critical study of the concept of religious moderation, especially in the context of Indonesian law. Among them is the challenge of implementing religious moderation, discussing the real challenges facing the society in Indonesia. It can involve resistance from certain groups or inconsistencies with the dominant religious values.

Reflections on realities in the field show an overview of the concept of religious moderation reflected in government policy and daily legal practice. The Recommendation to Improve Implementation is a concrete recommendation to enhance the implementation of religious moderation within the legal framework.

The role of society in the realization of religious moderation can be an emphasis in the realisation of diversity. Examples include education, interreligious dialogue, and collaborative efforts to strengthen tolerance and respect for differences. The emphasis on the importance of harmony with the values of Pancasila also emphasizes that religious moderation must be in line with the Pancasilla values as the foundation of the state.

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