Overcoming Theological Dilemmas: Fostering Religious Moderation through the Resolution of Faith and Rationality

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Abstract: This study aims to explore pertinent philosophical approaches in order to analyze the primary dilemma associated with theological beliefs, which impede the efficacy of religious moderation within the Indonesian context. Consequently, the study endeavors to fortify the framework of religious moderation policies. By anchoring arguments and research within this philosophical paradigm, the author endeavors to establish a robust theoretical underpinning that substantiates the integration of faith and reason in the realm of religious moderation. The chosen methodology for this research comprises a comprehensive literature review, entailing the systematic gathering and analysis of diverse primary and secondary sources. Primary sources encompass relevant scholarly writings that directly address the subject of religious moderation, while secondary sources encompass a compendium of academic works, including books, journals, articles, and papers that specifically delve into the intricacies of this subject matter. The findings of this study demonstrate that the practice of religious moderation is frequently impeded by the exclusivity inherent in theological truths, which undermines the rationality of human actions. Therefore, a resolution between faith and reason is imperative to surmount this quandary, particularly through the facilitation and engagement in interfaith dialogues, the promotion of inclusive theological education, the cultivation of critical and rational thinking, the accentuation of universal moral values and religious virtues, the deepening of hermeneutics and moderation in interpretations, the distancing from identity politics, the spotlighting of spiritual experiences in religious praxis, and the emphasis on the fundamental right to freedom of religion.

Keywords: Faith; rationality; religious moderation; theological dialogue; tolerance.

Abstrak: Penelitian ini bertujuan untuk mengeksplorasi pendekatan filosofis yang relevan untuk menganalisis dilema utama yang terkait dengan keyakinan teologis, yang menghambat keberhasilan moderasi beragama dalam konteks Indonesia. Oleh karena itu, penelitian ini berupaya untuk memperkuat kerangka kebijakan moderasi beragama. Dengan menjangkarkan argumen dan penelitian dalam paradigma filosofis ini, penulis berusaha untuk membangun landasan teoritis yang kuat yang memperkuat integrasi iman dan akal sehat dalam ranah moderasi beragama. Metodologi yang dipilih untuk penelitian ini terdiri dari tinjauan literatur yang komprehensif, yang mencakup pengumpulan dan analisis sistematis dari berbagai sumber primer dan sekunder. Sumber-sumber primer mencakup tulisan-tulisan ilmiah yang relevan yang secara langsung membahas topik moderasi beragama, sementara sumber sekunder mencakup ringkasan karya-karya akademis, termasuk buku-buku, jurnal, artikel, dan makalah yang secara khusus mempelajari seluk-beluk topik ini. Temuan dari penelitian ini menunjukkan bahwa praktik moderasi beragama sering kali terhalang oleh eksklusivitas yang melekat pada kebenaran teologis, yang merongrong rasionalitas tindakan manusia. Oleh karena itu, resolusi antara iman dan akal sehat sangat penting untuk mengatasi kebingungan ini, terutama melalui fasilitasi dan keterlibatan dalam dialog antaragama, promosi pendidikan teologi inklusif, pengembangan pemikiran kritis dan rasional, aksentuasi nilai-nilai moral universal dan kebajikan agama, pendalaman hermeneutika dan moderasi dalam penafsiran, menjauhkan diri dari politik identitas, menyoroti pengalaman spiritual dalam praksis keagamaan, dan penekanan pada hak fundamental atas kebebasan beragama..

Kata Kunci: Iman; rasionalitas; moderasi beragama; dialog teologi; toleransi.

1.   Introduction

Religious moderation has gained prominence as a highly relevant concern in contemporary society, particularly within the dynamic framework of increasingly pluralistic and complex communities. This burgeoning significance stems from the emergence of diverse religious issues that bear the potential to incite social conflicts (Arifinsyah et al., 2020; Haryani, 2019). Notably, even minute variations in religious interpretations possess the propensity to instigate actions of an extreme and intolerant nature. Evidently manifested by the recurring incidents of terrorism, radicalism, intolerance, and acts of violence executed under the guise of religious fervor, Indonesian society remains plagued by such challenges (Intan & Bangun, 2022; Mahfud et al., 2018).

Religious convictions undoubtedly present a crucial and delicate matter when confronted within the framework of a diverse and interconnected society. A substantial proportion of religious adherents reluctantly recognize that matters pertaining to faith and religious comprehension are not always amenable to a strictly logical approach (Jones & Libicki, 2008). In fact, individuals may even disregard communal well-being when it seemingly clashes with their deeply held theological convictions. As such, formulating effective religious moderation policies necessitates moving beyond the confines of religious-social approaches alone. Embracing specific philosophical frameworks that furnish a solid theoretical foundation and foster profound critical thinking becomes indispensable in comprehending and addressing the inherent challenges of religious moderation. Consequently, achieving harmony in religious practice hinges on the integration of faith and reason. Thus, endeavors to explore and elucidate the contributions and relevance of philosophical approaches in comprehending and promoting religious moderation assume paramount importance (Nuraan, 2017; Subchi et al., 2022).

Specifically, within the context of Indonesia, religious moderation has emerged as an urgent concern due to the intricate nature of religious diversity and the multiplicity of interpretations prevalent in religious practices (Latifa et al., 2022). The concept of religious moderation was initially introduced by Lukman Hakim Saifudin, who served as the Minister of Religion of the Republic of Indonesia from 2014 to 2019, with the objective of cultivating a moderate, harmonious, and tolerant society. To enhance the formulation and discourse surrounding this policy, the Religious Moderation Working Group, operating under the Ministry of Religion of the Republic of Indonesia, developed the Roadmap for Strengthening Religious Moderation 2020-2024, based on Minister of Religion Decree No. 720 of 2020, At the core of religious moderation lies the promotion of justice and equilibrium in the interpretation, response, and practice of religious concepts. The values that underpin religious moderation encompass balance, simplicity, unity, and brotherhood. The components of religious moderation are delineated by four key indicators: (1) national commitment; (2) tolerance; (3) anti-violence; and (4) accommodation of local culture (Asari, 2023; Kementerian Agama RI, 2019).

The indicator of national commitment directs attention to how an individual's religious perspective, attitude, and practices influence their allegiance to the fundamental national consensus, particularly concerning the acceptance of Pancasila as the state ideology, their stance on ideological challenges that contradict Pancasila, and their sense of nationalism. As an integral part of national commitment, it is essential to acknowledge the principles of nationhood enshrined in the 1945 Constitution of the Republic of Indonesia and its associated regulations. The tolerance indicator reflects an attitude that embraces the provision of space for others to express their beliefs and opinions without interference, irrespective of their alignment with one's own beliefs. The anti-violence indicator signifies an opposition to any ideology or doctrine that seeks to employ violent or extremist means, under the guise of religion, to effect changes in the social and political system. Such acts of violence can manifest in verbal, physical, or psychological forms. The accommodation of local culture, within religious practices and behaviors, represents another pivotal aspect of religious moderation, as it demonstrates a willingness to embrace religious amaliah practices that accommodate local culture and traditions (Kementerian Agama RI, 2019).

The efforts to enhance religious tolerance, which are the focal point of religious moderation policies, are a crucial concern in the context of coexistence within pluralistic societies. Therefore, various possible approaches to establish an effective framework for religious moderation are highly recommended in this context. In this regard, the incorporation of philosophical approaches assumes utmost significance in effectively addressing the challenges associated with religious moderation. An essential challenge lies in identifying appropriate strategies to cultivate public awareness, fostering rationality, measured responses, and openness to differences amidst the manifold faiths and religious perspectives existing within society. At a foundational level, policies pertaining to religious moderation demand targeted endeavors aimed at reconciling faith and reason within diverse social milieus. At this crucial juncture, an exploration of rational thought, ethics, and metaphysics from diverse philosophical perspectives is envisaged to contribute substantively to the development of sustainable solutions, thereby enhancing the efficacy of religious moderation policies in Indonesia.

The utilization of a philosophical approach in addressing religious concerns, particularly in theology, is not a recent development. Philosophy and theology essentially amalgamate some of the most profound methods for comprehending and assessing the intellectual propositions within the realm of religion. The study of philosophy nurtures analytical rigor and the aptitude for critical assessment and logical reasoning. It equips individuals to employ these proficiencies across diverse contemporary and historical schools of thought and with respect to individual philosophers. Furthermore, these competencies find application in inquiries ranging from epistemological and ethical dimensions to fundamental inquiries within the philosophy of religion, encompassing the inquiries concerning the existence and essence of God, as well as the pertinence of religion in the sphere of human existence.

The dialectical relationship between philosophy and religion assumes a pivotal position in discussions concerning religious moderation. These deliberations often underscore the issue of the inherent irrationality of theological beliefs and the indispensability of adopting logical attitudes within the social and religious sphere. Religious or theological convictions are intrinsically linked to foundational beliefs that impel individuals towards certain actions predicated on their perceived truths. Misapprehensions or misinterpretations of specific theological tenets can lead individuals to a state where their actions are divorced from reason, conscience, or commonly accepted norms. Theologically construed veracity becomes the sole basis for their conduct. Consequently, a philosophical approach engenders critical introspection vis-à-vis religious convictions, interrogating their underpinnings and ramifications, while facilitating a constructive dialogue between belief and rationality within oneself. Such endeavors, within the purview of religious moderation, necessitate the formulation of a specific framework that can be translated into comprehensive policies.

The utilization of a philosophical approach to religious moderation has been notably prevalent. For instance, Akhmadi's research (2019) expounds that religious moderation necessitates an awareness of multiculturalism and societal diversity. It entails adopting a moderate religious stance, which encompasses the recognition of the presence of others, the demonstration of tolerance, the respect for diverse opinions, and the abstention from employing violence as a means of coercion. The active involvement of the government, community leaders, and religious authorities is deemed indispensable for the effective promotion and cultivation of religious moderation among the populace, ultimately fostering harmony and peace.

Moreover, Nasir and Rijal's investigation (2021) unveils the pivotal role played by higher education institutions in instilling the values of religious moderation through their traditional Islamic boarding school (pesantren) establishments. Campus-based pesantrens serve as conduits for imparting moderate Islamic values through their comprehensive curricula and diverse religious activities. The research findings corroborate that the implemented curricula in these three Islamic universities mirror the essence of religious moderation. These curricula adopt an eclectic approach and embrace values such as national commitment, tolerance, non-violence, and the accommodation of local culture. The study also concludes that these three campus-based pesantrens in Indonesia exhibit distinct patterns in emphasizing moderation across three domains: theoretical, practical, and ideological.

Another study conducted by Hanafi et al. (Nasir, 2021) provides insights into the imperative need for deliberate efforts to promote religious moderation by transforming religious beliefs into more inclusive forms. The study underscores the crucial role played by academics in actively disseminating inclusive and moderate beliefs through a focused interpretation of religious texts, with the objective of fostering interfaith tolerance. By accentuating the significance of the interpretive process and the construction of meaning derived from the verses of the Quran, this study underscores their pivotal role in promoting moderation.

Within the realm of religious moderation, the proposition of potentially integrating philosophy and religion, faith and reason, to achieve sustainable religious moderation presents a thought-provoking concept. Certain philosophical approaches, such as rationalism, which emphasizes the utilization of reason to attain truth, or existentialism, which delves into individual meaning within the context of religion, offer distinct perspectives and foster avenues for discourse within the domain of religious moderation. Through the consideration of these diverse philosophical approaches, a deeper comprehension and application of religious moderation aspire to be enhanced within Indonesian society.

The imperative for fresh perspectives in comprehending religious moderation from a philosophical standpoint is indisputable. Consequently, this study endeavors to explore a range of pertinent philosophical theories to analyze the primary quandary linked to theological beliefs that impede the efficacy of religious moderation in Indonesia. As a result, the objective of this study is to reinforce the framework of religious moderation policies. By substantiating arguments and research on these philosophical approaches, the author seeks to establish a robust theoretical foundation that bolsters the integration of faith and reason within the context of religious moderation.

The development of this proposition will entail further research and a comprehensive examination of selected philosophical theories. Through the systematic analysis and synthesis of pertinent literature, we aim to discern philosophical perspectives that can contribute to the comprehension and promotion of religious moderation. Moreover, this research will delve into concrete examples and case studies that exemplify the practical application of philosophical approaches in the context of religious moderation, both within Indonesia and internationally. The primary objective of this study is to foster a profound understanding of the role and significance of philosophical approaches in religious moderation. By undertaking this investigation, we anticipate establishing a robust and applicable framework that will serve as guidance for endeavors in religious moderation, seamlessly integrating faith and reason from a philosophical standpoint. Furthermore, this research holds the potential to yield novel insights and tangible solutions for addressing the challenges associated with religious moderation in Indonesia, particularly in confronting issues of religious polarization, extremism, and intolerance.

2. Method

This study aims to investigate the effectiveness of religious moderation policies by conducting a comprehensive case study. In analyzing the issues within the study of religious moderation in the context of Indonesia, this study employs several philosophical and social theories to provide profound insights and a robust framework. Some of the theories utilized in this study include: (1) Utilitarianism. This theory is used to evaluate actions and policies in the context of religious moderation. The primary consideration is how these actions and policies can result in the "greatest happiness for the greatest number of people." In this context, religious moderation can be analyzed as a means to achieve social happiness and reduce religious conflicts and tensions; (2) Deontological Ethics. This theory focuses on moral duties and actions deemed right or wrong based on specific moral rules or principles. In the context of religious moderation, this theory can assist in understanding whether actions supporting religious moderation can be regarded as fundamental moral obligations; (3) Contractualism. This theory addresses how individuals in society would reach fundamental moral agreements to collectively create a just and civilized society. In this study, the concept of social agreements and their underlying values in the context of religious moderation can be analyzed; (4) Multiculturalism. Multiculturalism is the perspective that diverse cultural and religious communities can coexist harmoniously. In the

pluralistic context of Indonesia, this theory can be used to analyze how religious moderation can facilitate peaceful coexistence amid religious diversity; (5) Sociology of Religion. This theory allows for a deeper understanding of how religion and beliefs influence social actions and group dynamics. In this study, the sociology of religion theory can help explain the behaviors of individuals and groups in the context of religious moderation.

The selection of these theories is based on the specific research questions to be addressed and the most suitable analytical framework. Combining multiple theories can also provide a more comprehensive perspective on the issues related to religious moderation in the Indonesian context. By utilizing these theories, this study aims to provide a deeper understanding and more effective solutions to the challenges of promoting religious moderation in Indonesia.

This study adopts a qualitative approach, employing a descriptive-analytical method complemented by a literature review methodology. It involves a systematic collection and analysis of a diverse range of primary and secondary sources. Primary sources encompass pertinent writings directly addressing the subject of religious moderation, while secondary sources comprise scholarly works such as books, journals, articles, and papers that extensively explore the topic. The research process entails meticulous identification and compilation of relevant literature materials. These materials encompass in-depth discussions on the discourse of religious moderation within the context of modernity in Indonesian society. Through a comprehensive examination of these sources, a profound understanding of the subject matter is established, facilitating an in-depth analysis.

The data collected through the literature review will undergo qualitative analysis, utilizing a descriptive-analytical approach. This analysis aims to construct comprehensive arguments and derive insightful conclusions concerning the concept of religious moderation and its potential applicability within Indonesian society. By employing a descriptive-analytical approach, the study endeavors to provide a meticulous exploration of the available literature while critically assessing the efficacy of religious moderation policies.

3. Result and Discussion

Discourse on Religious Moderation in Indonesia

The discourse surrounding religious tolerance holds significant importance and garners widespread discussion within Indonesian society. The theoretical concept of religious tolerance entails the ability to acknowledge and appreciate the divergent spiritual values, beliefs, and religious practices among followers of different faiths (Courtis, 2018). This concept is inherently intricate, as it encompasses various dimensions of religious diversity and spiritual convictions. Furthermore, it pertains to the objective conditions of religion as a subject and domain that profoundly impacts the existential, psychological, and discursive behaviors of its adherents or the communal life they lead.

Another layer of complexity lies in the fact that the concept of religious tolerance necessitates the positive acceptance and appreciation of diverse faith perspectives, mutual understanding, and respect for one another as integral facets of an inclusive society. Within this context, tolerance entails valuing differences and wholeheartedly embracing the existence of others (Albersten et al., 2006). Such an understanding presupposes a certain level of acceptance concerning disparities in belief, wherein individuals are compelled to apply ethical relativism as a framework for religious truth within the public sphere while simultaneously maintaining unwavering conviction in their own religious truths. The simultaneous adherence to one's religious teachings and acceptance of the values and rights of others in the face of pluralism presents a paradoxical predicament for the theological convictions of believers (Bajrami & Demiri, 2019).

The government's issuance of the religious moderation policy is a significant step in promoting religious tolerance in Indonesia. Religious moderation encompasses a comprehensive perspective, attitude, and conduct that consistently adopts a moderate stance, upholds justice, and avoids extremist tendencies within religious practices. The academic publication titled "Religious Moderation," released by the Ministry of Religion of the Republic of Indonesia (Kementerian Agama RI, 2019), elucidates that

religious moderation should be understood as a balanced religious disposition that harmonizes one's exclusive religious practices with inclusive respect for the divergent beliefs and religious practices of others. By treading the path of equilibrium and moderation in religious engagement, the risks of excessive extremism, fanaticism, and revolutionary inclinations are mitigated. Consequently, the policy on religious moderation is anticipated to serve as a viable antidote to the existence of two opposing extremist poles in religious discourse, namely the ultra-conservative or extreme right pole on one end and the liberal or extreme left pole on the other (Kementerian Agama RI, 2019).

Religious moderation is perceived as the linchpin for fostering a harmonious and tolerant societal fabric in Indonesia's diverse milieu. Embracing moderation and rejecting both religious extremism and liberalism assumes paramount significance in establishing a balanced foundation for civilization and peace. The cultivation of moderate religious attitudes is expected to galvanize each religious community to treat others with reverence, embrace differences, and coexist in a state of tranquility and concord. In the context of Indonesia, a multicultural society characterized by religious pluralism, religious moderation transcends mere choice and emerges as an indispensable necessity.

The policy of religious moderation is rooted in the principles of equilibrium and justice. The academic publication "Religious Moderation" elucidates that these principles can be effectively embodied through the cultivation of three fundamental qualities: wisdom, purity, and courage (Kementerian Agama RI, 2019). In essence, adopting a moderate religious stance, characterized by embracing the middle path, becomes more attainable when individuals possess a comprehensive understanding of their faith, enabling them to act wisely, steadfastly resist temptations, embrace sincerity unencumbered, avoid self-centeredness in their interpretation of truth, and possess the audacity to recognize others' interpretations while confidently expressing their own views based on knowledge.

The discourse on moderation is often expounded through three pillars: moderation of thought, moderation of action, and moderation of practice (Kementerian Agama RI, 2019). Moderate religious thought, for instance, entails the capacity to harmonize religious texts with their corresponding contexts. It involves a dynamic dialogue between religious scriptures and the realities and contexts in which they are applied, surpassing a purely textual approach while simultaneously refraining from excessive freedom and disregard for the sacred texts. The second pillar pertains to moderation in action. In this context, religious propagation movements, which aim to promote benevolence and distance oneself from immorality, should be firmly grounded in the principles of constructive reform and conducted virtuously. Conversely, they should not perpetuate immorality by adopting new forms of violence. The third pillar encompasses moderation in religious traditions and practices, emphasizing the reinforcement of the relationship between religion and the traditions and culture of the local community. Religion is not presented as inherently conflicting with culture; instead, an open dialogue is fostered, facilitating the emergence of a new cultural synthesis.

In its implementation, religious moderation is characterized by four primary indicators: 1) national commitment, 2) tolerance, 3) non-violence, and 4) accommodation of local culture. National commitment refers to an individual's religious perspective, attitude, and practices that influence their allegiance to the foundational national consensus, particularly in relation to the acceptance of Pancasila as the state ideology, their stance towards ideologies that contradict Pancasila, and their expression of nationalism. Tolerance entails the disposition to provide space and refrain from interfering with the rights of others to uphold their beliefs, express their convictions, and voice their opinions, even if divergent from one's own. The indicator of anti-radicalism, or non-violence, encompasses a stance that opposes ideologies, ideas, or beliefs seeking societal and political transformation through violent or extremist means in the name of religion, encompassing verbal, physical, and ideological dimensions of violence. Lastly, the practice and behavior of accommodating local culture within religious contexts serve as a measure of the willingness to accept religious practices that integrate local culture and traditions (Kementerian Agama RI, 2019).

The Dilemma of Truth in Religious Moderation

Religious moderation calls upon adherents to eschew isolation and exclusivity (Saumantri, 2023), instead embracing inclusivity, amalgamation, adaptation, and engagement with diverse communities (Syafieh & Anzhaikan, 2023), all while pursuing continuous learning and knowledge dissemination. Consequently, religious moderation enjoins each religious community to eschew extremities and excesses in navigating diversity, encompassing religious plurality and its interpretations, and to uphold equity and equilibrium, thereby nurturing harmonious coexistence.

The desired religious tolerance emanating from the tenets of religious moderation presupposes an acknowledgement of pluralism as an inexorable reality and an acceptance of extant differences (Pajarianto et al., 2022). The notion of religious tolerance seeks to mitigate the potential adverse repercussions stemming from an incapacity to confront and embrace the myriad beliefs pervading society. Nonetheless, as previously expounded, tolerance should not be construed solely as a passive inclination to refrain from disturbing others or grudgingly acceding to differences merely due to legal constraints. Tolerance must be exercised grounded in the understanding that irrespective of the presence or absence of legal frameworks delineating the bounds of communal faith, individuals ought to embrace the inevitability of belief and religious pluralism. Such acceptance and awareness acquire significance when individuals actively foster tolerance through endeavors such as interfaith dialogues, extending cooperation in realms extending beyond matters of faith, striving for virtuous deeds in nation-building pursuits, and more.

In an ideal scenario, religious tolerance should be practiced not with the intention of syncretism or violating the boundaries of faith, nor to obscure the limits of belief, but rather as a mechanism to enrich the conceptualization and comprehension of faith. Faith should be put to the test in practical life through the habitual application of values that embody goodness. By doing so, the professed teachings of a religion can be restored to their original intent, which is the transformative betterment of individuals through those teachings. Consequently, religious tolerance ought to be perceived as an acceptance and affirmative evaluation rooted in empathy and respect, grounded in the teachings of benevolence and justice, while recognizing the inherent right to life for each individual, notwithstanding the existence of diverse differences. Religious tolerance stands as the most pivotal factor or variable in the pursuit of harmonious coexistence among religious communities. A tolerant disposition serves as an indispensable prerequisite for constructing a structure of religious harmony within the intricate tapestry of religious beliefs that permeate society.

Nonetheless, the endeavor to foster religious tolerance is not devoid of challenges. This stems from the fact that every adherent of a religious faith is initially theologically obliged to uphold the truth of their own religious teachings and maintain a contrary stance toward other religions (Insel, 2019). This predicament gives rise to a paradox of truth within the context of tolerance. Multiple perspectives posit that each religion lays claim to absolute truth and cannot be amalgamated with the teachings of other religions. Such circumstances can engender conflicts between distinct religious groups, reinforcing the notion that religious tolerance exacerbates problems rather than resolves them.

In addressing this conundrum and enhancing religious moderation, an inclusive theological approach can offer valuable insights. This approach involves reexamining religious texts with an open and inclusive mindset, acknowledging that interpretations can evolve over time. It encourages believers to recognize the shared ethical and moral values across religions while respecting the uniqueness of each faith's spiritual core. This inclusive theological perspective emphasizes the overarching principles of love, compassion, and empathy that are often found at the heart of various religious traditions.

The practice of active religious tolerance should be grounded in the recognition of the right to life and freedom of belief and religious expression (Hakim et al., 2023). At its core, the principle of equality dictates that no religious adherent possesses the authority to dominate others. Consequently, individuals must share a common space for truth, a challenging yet achievable endeavor (Sikka, 1999; Skalski, 2017). However, this does not imply relativizing one's theological truths. Religious tolerance also requires individuals to approach religious texts with humility and openness, accepting

interpretations that promote tolerance. Nonetheless, this presents a considerable challenge as the prevailing religious understanding in society often leans towards textual literalism, conservatism, and the subordination of other religious adherents.

Incorporating an inclusive theological approach can be instrumental in overcoming these challenges. By fostering a theological environment that encourages diverse interpretations and perspectives, religious communities can promote tolerance and understanding. This approach encourages believers to focus on the core values of their faith that promote harmony, compassion, and coexistence with those of different beliefs. Through theological inclusivity, religious communities can play a pivotal role in advancing religious moderation and tolerance, ultimately contributing to a more peaceful and harmonious society.

Referring to previous scholarly works on the subject of Religious Moderation policy, religious tolerance practices in Indonesia manifest through the acknowledgment, respect, and recognition of the diverse presence of religious adherents and beliefs, both within and between religious communities. Nevertheless, it is important to acknowledge that this ideal form of tolerance has yet to permeate the collective consciousness of society. Tolerance is frequently practiced as apathy towards the beliefs and differences of others. While society may abstain from actively disturbing or infringing upon the rights and freedoms of others in their religious practices, there is often a tendency to distance oneself from individuals with differing beliefs. Consequently, this condition creates an environment where even minor provocations can ignite destructive or discriminatory actions due to the lack of cooperation and a proactive awareness of tolerance among different religious communities in society.

Another challenge in the practice of religious tolerance in Indonesia lies in the comprehension of the boundaries of tolerance itself. The interpretative understanding of religion, characterized by textual literalism, rigidity, and indifference, often confines religious adherents within subjective limits of tolerance derived from their respective religious teachings. Paradoxically, this situation is also influenced by vested interests, particularly political motives, power dynamics, and social hegemony. Such subjective boundaries frequently prompt adherents of the majority religious group to engage in actions perceived as aligned with their religious teachings, while disregarding the rights of those holding divergent beliefs (Bajrami & Demiri, 2019; Courtis, 2018). Within the framework of religious moderation, religious tolerance is practiced within bounds that must not transgress one's faith. In other words, the boundaries of religious tolerance are situated within the realm of humanity. Individuals can collaborate within this realm while upholding their religious identity. Consequently, this type of tolerance excludes interfaith dialogue and the pursuit of universal ethical principles derived from various religious doctrines.

Moreover, the practice of moderation or religious tolerance necessitates the acceptance of divergent beliefs, which poses a theological challenge. Theological and religious convictions often compel individuals to perceive their own beliefs as true while deeming the beliefs of others as inherently erroneous (Christian, 1962; Hick, 1983; Williams, 1948). Faith is invariably regarded as an absolute truth, motivating individuals to manifest their beliefs in their everyday lives. Consequently, certain ideas that may be rational and valid in a broader context can be deemed incorrect when they contradict one's religious convictions. If one's religious teachings assert that those outside their faith are adversaries, there exists no logical justification for maintaining suspicion and distance from individuals with different beliefs. This dilemma of theological truth reflects an intricate interplay between faith and rationality, eluding easy reconciliation.

Faith and Rationality in the Pursuit of Religious Moderation

The discourse surrounding the relationship between faith and rationality continues to engender fervent debates across diverse spheres. Within the domain of religion, a multitude of traditions exist, some explicitly subscribing to a fideistic stance, while others claim varying degrees of rationality. Secular critics often castigate religious adherents as inherently irrational, contending that they disregard, suppress, or proscribe certain modes of reasoning pertaining to specific subjects (such as inflexible religious dogmas, moral taboos, issues of equality, legal frameworks, and so forth). While

classical monotheistic theology and religion do not generally assert themselves as irrational traditions, tensions and conflicts frequently arise between faith and tradition on the one hand, and reason on the other, as potential wellsprings of wisdom, jurisprudence, and veracity that may vie with each other (Dillon & Long, 2021).

In response, religious adherents at times argue for the compatibility of faith and reason or posit distinct domains that do not overlap. Within this discourse, a myriad of perspectives has emerged, striving to apprehend and reconcile these two facets. Throughout the development of philosophy and religion, philosophers and theologians have made substantial contributions toward extricating oneself from this quandary. Since ancient times, particularly in classical theology and Greek philosophy, a tension has existed between faith and rationality. Thinkers such as St. Thomas Aquinas, a thirteenth-century Catholic theologian, endeavored to synthesize faith and reason by marshaling philosophical arguments to demonstrate the existence of God and the verity of religion. He contended that reason and faith are not mutually exclusive but rather mutually reinforcing in the acquisition of knowledge about the world and God (Velkley, 2002).

However, in the modern era, particularly since the Enlightenment and the emergence of modern science, the discourse on faith and rationality has become increasingly contentious. Secular thinkers and skeptical scientists often accuse faith of embodying irrationality and perceive it as contradictory to rational knowledge. They posit that faith rests on belief devoid of evidence and dismisses logic and scientific methodologies. Noteworthy scholars have endeavored to reconcile this dilemma. For example, Alvin Plantinga (2011), a contemporary philosopher and theologian, asserts that there exists no genuine conflict between faith and rationality. He maintains that robust faith, rooted in personal conviction, can harmonize with rational reasoning. Plantinga argues that faith need not be at odds with reason and posits that classical theism provides a rational framework for acquiring knowledge about the world.

Moreover, alternative perspectives highlight the significance of delineating non-overlapping domains for faith and rationality. Stephen Jay Gould, an evolutionary biologist, introduced the concept of "non-overlapping magisteria." Gould (1997) posited that faith and rationality possess distinct spheres of authority. Rationality serves to empirically elucidate natural phenomena, while faith pertains to matters of meaning, values, and life purposes.

Within the realm of Muslim philosophers and theologians, the discourse surrounding the dilemma of faith and rationality has been a subject of intense debate. Numerous perspectives and diverse contributions have emerged in the attempt to comprehend and reconcile the interplay between these two concepts. Al-Farabi, a prominent figure in Islamic thought during the 9th century, posited that faith and rationality can coexist harmoniously. According to Al-Farabi (1995), faith and sound reason are not inherently contradictory but rather serve as mutually reinforcing facets of human understanding. He contended that religion and philosophy share a common objective, namely the pursuit of happiness and moral excellence. From his perspective, faith offers insights into spiritual and moral truths, while rationality provides intellectual comprehension and knowledge of the physical world.

Another influential figure is Ibn Rushd, a philosopher and scholar who flourished in the 12th century. Ibn Rushd endeavored to synthesize Aristotelian philosophy with Islamic teachings. He regarded reason as an indispensable instrument for attaining knowledge and comprehension. Ibn Rushd argued that sound reason and rational thinking can be employed to deepen the understanding of religious doctrines, thereby establishing that faith need not be in conflict with rational thought. Similar notions are discernible in the works of other Muslim philosophers such as Ibn Sina and Al-Ghazali. Ibn Sina posited that sound reason is a divine bestowal intended to facilitate the acquisition of knowledge and understanding regarding the natural world. Nevertheless, he acknowledged the limitations of sound reason, particularly when it comes to elucidating metaphysical or spiritual phenomena. Conversely, Al-Ghazali emphasized the significance of personal experience and the primacy of the heart in attaining a profound comprehension of religious matters. He underscored the importance of directly experiencing and cultivating an inner life to apprehend spiritual truths (Hutcherson, 2018).

The viewpoints of Muslim philosophers and theologians exemplify endeavors to reconcile faith and rationality within the framework of Islam. They underscore the utilization of sound reason and rational thinking to enhance comprehension of religious doctrines, while acknowledging the inherent constraints of human cognition and the significance of profound spiritual experiences in attaining spiritual receptiveness. The advocated balanced approach to faith and rationality by Muslim philosophers and theologians aims to harmonize the dichotomy between faith and rationality, thereby fortifying the praxis of religious moderation and fostering concordance between belief systems and rational cogitation within the Islamic religious tradition.

The resolution of the faith vs. rationality predicament also serves as a paradigm for religious moderation. Through this methodology, one can embrace faith while engaging in a judicious application of rational deliberation. Religious moderation venerates spiritual principles and individual convictions, concurrently upholding a stance of openness toward research, erudition, and rational discourse. Such an approach actively discourages extremism and the perils of myopic fanaticism. The exertions to resolve the faith vs. rationality dilemma furnish an indispensable groundwork for the exercise of religious moderation, enabling individuals to comprehend the limitations inherent in the application of faith within communal existence. This resolution concerning faith and rationality strives to attain equilibrium between spiritual principles and rational ratiocination. Consequently, it cultivates an appreciation for the diversity of beliefs and individual convictions, while steadfastly maintaining an openness toward research, learning, and rational dialogue.

For instance, the application of rational ethics in the context of communal life can lead individuals to exercise restraint and avoid becoming ensnared in practices of interpreting religious texts that do not align with the spirit of religious moderation itself. The significance of rationality can also provide a framework for thinking and acting when individuals are uncertain about the legal parameters concerning appropriate behavior when interacting with those of different religions and beliefs.

Religious moderation ideally encourages individuals to ardently practice their beliefs and engage in religious rituals, while concurrently grounding their understanding on knowledge and rational reasoning. This entails more than mere passive acceptance of beliefs; it involves an openness to cultivating a profound comprehension through introspection and dialogues with individuals harboring differing perspectives. The appropriate practice of religious moderation aids individuals in steering clear of extremism and myopic fanaticism, frequently arising when faith is perceived as rejecting rationality. Within this context, religious moderation also seeks to foster an awareness of the limitations of human knowledge, acknowledging that spiritual and metaphysical dimensions may transcend the confines of human rationality. Nevertheless, this does not preclude individuals from utilizing sound reason and rational thinking to apprehend and articulate their beliefs.

This philosophical foundation, emphasizing the integration of faith and reason, holds immense relevance in the contemporary context of Indonesia, particularly in the pursuit of religious moderation. Indonesia, with its diverse religious landscape, stands as an exemplar of pluralism where adherents of various religions coexist. In such a milieu, the interplay between faith and rationality is pivotal for fostering peaceful coexistence, mutual understanding, and the promotion of moderation in religious practices.

By embracing the principles advocated by Muslim philosophers like Al-Farabi, Ibn Rushd, Ibn Sina, and Al-Ghazali, Indonesia can construct a robust framework for religious moderation. This framework entails encouraging individuals to engage in rational discourse and critical thinking while upholding their faith. It emphasizes the importance of respecting individual convictions and beliefs, promoting dialogue among different religious groups, and nurturing an atmosphere of tolerance and coexistence. Furthermore, the application of rational ethics, as mentioned earlier, plays a crucial role in guiding individuals to exercise discernment when interpreting religious texts. This ethical approach ensures that religious teachings are interpreted in a manner that aligns with the values of religious moderation, tolerance, and harmony.

In the practical domain, this philosophical underpinning can inform educational curricula, interfaith dialogues, and public discourse aimed at promoting religious moderation in Indonesia. By

integrating rationality and critical thinking into religious education, individuals can develop a deeper and more nuanced understanding of their faith, enabling them to discern between authentic religious teachings and extremist interpretations. Moreover, interfaith dialogues can benefit from this framework by fostering an atmosphere of open exchange, where participants can engage in rational discussions while respecting diverse religious perspectives.

The harmonious coexistence of faith and rationality, as elucidated by Muslim philosophers, offers a profound philosophical foundation for the construction and practical application of religious moderation in Indonesia. This approach not only strengthens the bond between faith and reason but also nurtures an environment of mutual respect, dialogue, and tolerance among diverse religious communities. Indonesia's commitment to this philosophical framework can serve as a model for religious moderation in a global context, promoting peace, harmony, and coexistence among people of different faiths and beliefs.

The fitting approach to religious moderation accentuates the significance of research, learning, and rational dialogue in resolving conflicts or tensions that may arise between faith and rationality. Through open and empathetic exchanges, individuals can acquire novel insights, deepen their understanding, and achieve concordance or synchronization between the spiritual and rational facets. Consequently, the resolution of the faith and rationality quandary furnishes a framework enabling individuals to cultivate their beliefs while upholding reverence for spiritual values, all the while remaining receptive to research, learning, and rational dialogue. This approach to resolution fosters harmony, comprehension, and alignment between faith and rationality, while evading the extremities and narrow-minded zealotry that can engender conflicts and strains within society.

Various philosophical perspectives offer insights into resolving the dilemma surrounding theological truth within religious practices and achieving harmony between faith and rationality. In this context, several measures can be implemented to foster the growth of religious moderation, free from the entanglements of the theological truth dilemma.

1. Interfaith dialogue plays a pivotal role. Religious authorities should actively encourage open and constructive discussions among religious leaders, theologians, and scholars representing diverse religious traditions. Such dialogues should facilitate the exchange of perspectives, explanations, and a deeper understanding of theological disparities. The objective is to cultivate mutual comprehension and alleviate tensions among religious communities.

2. Inclusive theological education is crucial. Education serves as a vital avenue for expanding the discourse on moderation. Governments must take the initiative to develop religious education curricula that offer profound insights into various religious traditions. This endeavor broadens individuals' perspectives, fosters tolerance, and nurtures a receptive mindset toward theological diversity.

3. The cultivation of critical and rational thinking is paramount. Governments should actively promote educational programs that stimulate critical thinking, logical reasoning, and rational analysis. By providing individuals with these intellectual tools, they are better equipped to objectively evaluate their beliefs, question assumptions, and recognize the subjective nature of theological truth.

4. Emphasis on Universal Moral Values: Every religious tradition inherently promotes moral goodness. Consequently, comprehending the authentic teachings that pertain to these virtuous values can enable adherents to center their attention on the universal ethical principles embedded within religious doctrines. This endeavor holds the potential to mitigate conflicts and foster interreligious collaboration in addressing the social and moral challenges confronting society.

5. Moderate Hermeneutics and Interpretation: Cultivating a more sophisticated understanding of hermeneutical methodologies in the interpretation of religious texts is paramount. Such an approach empowers individuals to engage with sacred scriptures in a contextual manner, duly considering the historical, cultural, and social transformations that have transpired since their composition. Religious authorities ought to acknowledge that numerous theological aspects can be subject to symbolic or allegorical interpretation, rather than being confined to strict literalism.

Grasping the symbolic dimensions inherent in religious traditions opens avenues for broader comprehension and recognition that theological truths possess multilayered meanings.

6. Avoiding Identity Politics: Governments and communities must actively nurture interreligious cooperation and discourage the exploitation of religion for narrow identity politics and sectarian interests.

7. Emphasis on Spiritual Experiences: Religious leaders should acknowledge the integral role of spiritual experiences within religious life. By honoring individual encounters and providing space for diverse spiritual journeys, a more inclusive understanding of theological truth can be attained.

8. Freedom of Religion: Governments and society at large have a collective responsibility to uphold and promote freedom of religion as an essential human right. This encompasses an individual's entitlement to uphold their own religious beliefs and exercise their faith, as long as it does not infringe upon the rights of others.

Efforts aimed at attaining reconciliation between faith and rationality within the religious domain encompass a multifaceted and perpetual undertaking. Substantial commitment is demanded from all stakeholders, encompassing individuals, religious leaders, communities, and religious institutions. Individuals must open their minds and hearts to contemplate diverse perspectives and confront challenging inquiries with receptiveness and mindfulness. Religious leaders bear a significant responsibility in guiding their adherents toward an encompassing and cohesive comprehension, underscoring values of unity, comprehension, and tolerance. Communities, too, assume a pivotal role in fostering an environment that supports interreligious dialogue and collaboration through interfaith discourse, cooperative social endeavors, and supplementary initiatives that fortify fraternity and unity. Religious institutions need to adapt to the evolving times and enrich religious comprehension with contemporary knowledge and scholarship. They ought to serve as founts of inspiration, guidance, and sustenance for their followers in their quest for harmonizing faith and rationality.

Within this process, an acknowledgement of diversity and freedom of thought assumes paramount importance. Each individual possesses unique experiences, backgrounds, and understandings of religion. Confronted with differences of opinion, an attitude of mutual respect and esteem becomes indispensable. In this context, an open interreligious dialogue grounded in profound comprehension can surmount divisions and construct bridges between faith and rationality within the framework of religious moderation. Nonetheless, it is imperative to recognize that attaining an entirely satisfactory resolution may not invariably be attainable. Conflicts between faith and rationality have persisted throughout human history, and in certain instances, unequivocal answers or adequate solutions may remain elusive. Notwithstanding, the unwavering pursuit of harmony and the promotion of an all-encompassing and tolerant understanding endure as vital endeavors in constructing a harmonious and respectful society.

4. Conclusion

The pursuit of reconciling faith and rationality within the religious context is an intricate and continuous undertaking. It necessitates unwavering commitment from individuals, religious leaders, communities, and religious institutions to foster an atmosphere conducive to dialogue, tolerance, and inclusive comprehension. While achieving flawless accord may prove arduous or unattainable, persistent endeavors to address disparities and cultivate cooperation will contribute to the establishment of a harmonious and reverential society within the religious framework. This, in turn, serves as an indispensable cornerstone for a more efficacious framework of religious moderation within society. Furthermore, it is imperative to acknowledge the inherent complexities and nuances associated with the interplay between faith and rationality, recognizing that their convergence requires ongoing introspection, discourse, and intellectual exploration. By valuing intellectual diversity and nurturing an atmosphere of respectful engagement, individuals can collectively contribute to the advancement of religious thought and the promotion of societal cohesion.

Reflecting on the limitations of this exploration into the nexus of faith and rationality, several constraints must be acknowledged. The vastness of the subject matter, with its rich historical and cultural dimensions, means that the analysis presented here can only offer a snapshot of the intricate tapestry of perspectives within the religious and philosophical domains. Additionally, the focus on specific theological traditions—while providing depth—also limits the breadth of the discussion, leaving out a multitude of other beliefs and practices that could offer further insights. The qualitative nature of this discourse inherently precludes the empirical validation of ideas presented, relying instead on interpretative and philosophical examination. Lastly, the absence of a direct engagement with lived religious experiences, which are as varied as the individuals who embody them, suggests that further research could benefit from more empirical, ethnographic, or case study approaches to fully capture the dynamism at the intersection of faith and rationality. Moving forward, researchers are encouraged to expand upon the foundations laid here, incorporating wider theological perspectives, diverse methodological approaches, and the ever-evolving contemporary religious thought to continue enriching the conversation.

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