

# The Meaning of Religious Moderation According to Franz Magnis-Suseno: A Phenomenological Approach

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## Abstract:

Religious moderation is necessary to guarantee social stability against the unwanted ideological force and even physical collisions in society. Social and religious lives are not isolated but must be integrated into one another. Building an educated and open-minded religious community is required to achieve this goal. The ideal religious moderation should be created through active participation from all members of diverse religious communities to achieve the same goals based on togetherness, inclusive attitude, respect, and mutual understanding related to performing certain rituals and doctrines of each religion. The variety of typologies of interfaith relations, such as exclusivism, inclusivism, and pluralism, are commonly formulated to bring these diversities into the further step of harmonious religious dialogues. This article uses the phenomenological approach in studying the meaning of religious moderation, according to Franz Magnis-Suseno. Specifically, according to Magnis-Suseno, someone just can talk about religious moderation if there is a willingness to accept and recognize plurality. That is, assuming the difference. Religious moderation means getting relatives or groups, even though their views, beliefs, and beliefs are different.

**Keywords:** *religious tolerance; phenomenological approach; plurality harmony; dialog; acceptance of difference*

## Abstrak:

Moderasi beragama merupakan kebutuhan untuk menjamin stabilitas sosial terhadap kekuatan ideologis yang tidak diinginkan dan bahkan benturan fisik dalam masyarakat. Kehidupan sosial dan keagamaan tidak dapat dipisahkan satu sama lain, tetapi harus terintegrasi satu sama lain. Membangun umat beragama yang terdidik dan berpikiran terbuka merupakan syarat untuk mencapai tujuan tersebut. Moderasi beragama yang ideal harus dibangun melalui partisipasi aktif dari seluruh umat beragama yang beragam untuk mencapai tujuan yang sama berdasarkan kebersamaan, sikap inklusif, saling menghormati dan saling pengertian terkait dengan pelaksanaan ritual dan doktrin tertentu dari masing-masing agama. Keberagaman tipologi hubungan antaragama, seperti eksklusivisme, inklusivisme, dan pluralisme, lazim dirumuskan untuk membawa keragaman tersebut ke dalam langkah lebih lanjut dalam dialog keagamaan yang harmonis. Artikel ini menggunakan apa yang disebut dengan 'pendekatan fenomenologis' dalam kajian makna moderasi beragama menurut Franz Magnis-Suseno. Secara spesifik, menurut Magnis-Suseno, seseorang baru bisa berbicara tentang moderasi beragama jika ada kemauan untuk menerima dan mengakui pluralitas. Artinya, menerima perbedaan. Moderasi beragama berarti menerima kerabat atau kelompok, meskipun pandangan, keyakinan, dan keyakinan mereka berbeda.

**Kata kunci:** *toleransi beragama; pendekatan fenomenologis; kerukunan pluralitas; dialog; penerimaan perbedaan*

## INTRODUCTION

Religious moderation means prioritizing religion as an essential element in maintaining balance in a pluralistic everyday life. Generally, tolerance refers to an open, generous, voluntary, and gentle attitude. (UNESCO --*United Nations Educational, Scientific and Cultural Organization*) founded in 1945, defines moderation as an attitude of mutual respect, mutual acceptance, mutual respect amid cultural diversity, freedom of expression, and human character. (Walzer, 1997). In this understanding, moderation must be supported by a broad horizon of knowledge, openness, dialogue, freedom of thought, and religion. In short, moderation is equivalent to a positive attitude and respect for others in using human freedoms as human beings.

Religious moderation includes issues of belief in humans related to the *aqidah* or divinity that they believe in. A person must be given the freedom to accept in and embrace a religion (having a creed) of his choice and respect the implementation of the teachings that he adheres to or believes in (Casanova, 2008). In addition, religious moderation is also a realization of the expression of religious experience in the form of community. Religious moderation is a form of accommodation in social interaction (Kinloch, 2005). Socially religious people cannot deny that they must associate with their groups of different religions. Religious people must strive to bring about moderation to maintain social stability so that there are no ideological and physical clashes between people of other religions.

According to Joachim Wach (1960), the expression of religious experience in the form of this group is a human religious response to the absolute reality that is manifested in the form of social fabrics between people of the same religion or different religions, to prove that for them absolute reality is a vital element of human diversity in social interactions social. It is found in every religion, both living and even extinct.

Indonesia is one of the largest multicultural countries in the world. This can be seen from Indonesia's socio-cultural and geographical conditions, which are complex, diverse, and broad. Indonesia consists of many ethnic, cultural, religious, and other groups, each of which is plural and, at the same time, heterogeneous (Kusumohamidjojo, 2000). Therefore, Indonesia needs a moderate attitude toward the dynamics of the state and society. One of the initiators, developers, and fighters for the idea of tolerance in Indonesia is Prof. Dr. Franz Magnis-Suseno. This paper will discuss Franz Magnis-Suseno's view of religious moderation. This paper describes the biography of Magnis-Suseno as a starting point for his ideas of tolerance and reveals his thoughts of religious moderation using the phenomenological method. This paper ends the discussion by conveying many ideas of religious moderation according to Magnis-Suseno.

## METHOD

### Approach to Phenomenology

Phenomenology comes from the Greek '*phainein*'. It means 'show'. From this word emerged the term '*phenomenon*', which in Indonesian becomes 'phenomena'. That is, 'something that emerges' (Adams, 1976). In its development, this term refers to the notion of '*to the things themselves*' (Rusli, 2008). In other words, towards what appears and gives impetus to experience and generate new knowledge. Phenomena or symptoms are the primary building stones of human knowledge. Phenomena are the basis for all understanding (Moustakas, 1994). Every phenomenon or symptom can already be a starting point for research. What exists in a person's perception of something is its presence or its appearance. However, it is not an empty dream. What is in this perception is a crucial beginning of science that seeks '*valid determinations*' and is open for everyone to verify (Husserl, 1931).

At first, phenomenology is a set of schools of thought in the study of philosophy and sociology and the study of art (Edgar & Sedgwick, 2005). This school of thought is always associated with the main character, namely Edmund Husserl (1859-1938) (EC & Payne, 1980). Although associated with Husserl, the term phenomenology does not originate from this character. The first to give rise to this term was JH Lambert, referring to the Theory of Truth (Lorens, 1996). Meanwhile, according to Kockelmas in Moustakas (Moustakas, 1994), this term has often appeared in philosophical discourse since 1765 (Ahimsa-Putra, 2012). This term is sometimes referred to in the writings of Immanuel Kant. However, only through Georg Wilhelm Friedrich Hegel the technical meaning of phenomenology is well defined (Smith, 1959). According to Hegel, phenomenology is concerned with knowledge that arises in consciousness. In addition, phenomenology is also a science that describes what a person understands in his awareness and experience (Hasbiansyah, 2008).

According to Hegel, phenomenology is always related to knowledge as the symptoms appear to consciousness. Phenomenology is a science that describes what a person thinks, feels, and knows in his awareness and experience. This process led to the phenomenal development of consciousness through science

and philosophy 'towards absolute knowledge of the Absolute' (Adams, 1976). Hegel's phenomenology philosophy will provide the basis for the further development of religious studies.

In his book, *The Phenomenology of Spirit* (2018), Hegel develops the thesis that essence (*Wesen*) is understood by investigating appearances and manifestations. By conducting this investigation, Hegel intends to show how these various appearances and representations lead one to know that all phenomena, in their diversity, are rooted in a fundamental essence or unity (*Geist* or Spirit). This play on the relation between the essence and manifestation provides the basis for understanding how religion is. Religion can be understood as a different entity with such a pattern of ideas in its diversity. Religion is also not separate from the world based on a transcendent reality. Religion can be seen in the world. This research lends credence to the importance of religion as an object of study in 'scientific' knowledge (Waardenburg, 1973).

Meanwhile, according to Edmund Husserl's formulation, phenomenology is a study of the structure of consciousness that allows these consciousnesses to point to objects outside themselves. This study requires reflection on the substance of the mind to the exclusion of everything else. Husserl calls this type of reflection 'phenomenological reduction'. It is called that term because the mind can be directed to non-existent and real objects. Thus, Husserl notes that phenomenological reflection does not assume that something exists. According to Husserl, more appropriate is 'the process of confining an existence'. This process occurs by setting aside the question of the actual existence of the thought object (Rusli, 2008).

Husserl initiated phenomenology intensively as a philosophical study so that he is often seen as the father of phenomenology. The philosophy that sparked this was prevalent around the 1950s. The primary purpose of this philosophical study is to provide a foundation for philosophy to function as a pure and autonomous science (Kuper & Kuper, 1996). The basis of the philosophy of phenomenology is reality itself, namely reality as it presents itself or presents itself. According to Husserl, what is meant by '*the thing itself*' is nothing but 'consciousness'. Therefore, built mainly by Husserl, phenomenology can be the science of consciousness (Ijsseling, 1979). In particular, the consciousness that Husserl refers to is the consciousness that contains intent.

The consciousness that contains this intention is always directed to the 'life world'. The world in question is nothing but a globe between subjects (*intersubjective*). Humans around the world are interconnected so that the awareness that is formed between them is social or shared. Personal experiences in this 'world' along with the experiences of others, are shared experiences. This process of togetherness can occur because in viewing a symptom, whether an object or event, humans always assume that these symptoms are experienced or can be experienced by other people as they experience them.

Humans always think that these objects or events for other people are the same as these symptoms for themselves. In other words, he assumes that the meaning he gives to the phenomenon is the same as the meaning given to other people. This is what is meant by the intersubjectivity of the living world (Filmer, 1972). The French phenomenological philosopher, Maurice Merleau-Ponty, has a similar idea: consciousness does not function above but rather in the world he understands in a pre-reflective and pre-objective sense (Bertens, 1981).

Husserl then raises several other important points. In developing his ideas, these points become a valuable methodological starting point for the phenomenology of religion. The grain of the concept is the '*epoché*' and '*eidetic vision*'. *Epoché* refers to the meaning of 'suspend all judgments'. The expression is the same as the meaning of 'confinement' (*bracketing*). This means the absence of presuppositions will affect the understanding drawn from something. In other words, bringing one's concepts and constructs of view to one's investigation is seen as detrimental to the results. At the same time, *Eidetic vision* relates to the ability to see what is there. *Eidetic vision* necessitates the act of *epoché*, while introducing the capacity to see the essence of a phenomenon objectively. However, it should also address issues related to the subjectivity of perception and reflection. It also presupposes the capacity to gain an intuitive understanding of a phenomenon which can be defended as 'objective' knowledge (Waardenburg, 1973). Thus, a phenomenologist abandons all his theories, presuppositions, and prejudices to understand phenomena as they are (Delfgaauw, 2001).

### **Application of the Phenomenological Approach in A Religious Research**

Phenomenology is an attempt to depart from the scientific method, which assumes that people in ordinary or everyday experiences do not understand the existence of reality. Phenomenology makes the experience lived as the primary data of fact. Researchers who use phenomenology are not interested in studying causal aspects of an event. He seeks to explore how people do an experience and the meaning of that experience for him (Watt & Van den Berg, 1995). Phenomenology also studies and describes the intrinsic characteristics of symptoms as they reveal themselves to consciousness (Lorens, 1996). The method used is the description. The goal is to express

intentionality, awareness, and the 'life-world' (Kuper & Kuper, 1996). As an approach to research, phenomenology is a preparation for any investigation in philosophy and the field of positive science.

Many religious studies use a phenomenological approach as a scalpel. Many phenomenological research procedures that can be applied in religious research were initiated, among others, by an American academic who is well-known for the mixed methods research, John W. Creswell (Creswell & Poth, 2016). The procedure carried out is as follows.

Researchers must understand the philosophical point of view behind the approach, especially the concept of studying how people experience phenomena. In this case, the idea of the *epoché* becomes essential. With the concept of *epoché* researcher confines preconceived notions about a phenomenon further to understand it through the informants' voices.

Researchers write research questions that explore the meaning of an experience for individuals and ask individuals to describe their daily life experiences.

The next researcher collects data from individuals who experience the phenomenon being studied. In particular, this information is collected through lengthy interviews (plus self-reflection and previously developed descriptions of artistic works) with five to 25 informants.

The steps for analyzing phenomenological data are generally the same as all psychological phenomenologists discussing methods. All psychological phenomenologists use some of the same set of steps. The procedure design is divided into statements or *horizontalization*. Furthermore, the units are transformed into *clusters of meanings* expressed in psychological or phenomenological concepts. In the final stage, these transformations are tied together to make a general description of the experience, a *textural description* of what is experienced, and *description structure* of how the phenomenon is experienced. Some phenomenologists vary this approach by incorporating the meaning of personal experience, using single-subject analysis prior to inter-subject analysis, and analyzing the role of context in the process.

Two main things are the center of attention in phenomenological research (Hasbiansyah, 2008). *First, textural description*. What is meant is what is experienced by the research subject about a phenomenon. What is experienced is the objective aspect. That is factual data as well as things that happen empirically. *Second, structural description*. What is meant is how the subject experiences and interprets his experience. This description contains a subjective aspect. This aspect concerns the opinions, judgments, feelings, hopes, and other subjective responses of the research subjects related to their experiences.

## RESULTS AND DISCUSSION

### Biography of Franz Magnis-Suseno

Before discussing Franz Magnis-Suseno's ideas of religious moderation, this paper describes his biography. This short biography covers the life, education, and work of Magnis-Suseno. According to Amin Abdullah, every philosophical idea or thought pattern that arises from a person cannot be separated from the situation surrounding him. Referring to Donald McIntyre (Morrison & McIntyre, 1972), Amin Abdullah argues that the study of fundamental ideas cannot be separated from their sociological or anthropological influences (Abdullah, 1992).

Franz Magnis-Suseno SJ is a Roman Catholic Clergyman. He was born in 1936 in Eckersdorf, Germany. Since 1961 Magnis-Suseno has lived in Indonesia. He pursued various scientific fields, among others philosophy, theology, and political theory. He studied and practiced various scientific fields in Pullach, Germany, Yogyakarta, and Munich, Germany. Magnis-Suseno earned his Doctorate in Philosophy from the University of Munich, Germany in 1973. Franz Magnis-Suseno is now Professor Emeritus of Political Philosophy at the Driyakarya College of Philosophy, Jakarta. Magnis-Suseno also teaches at the Postgraduate Program at the University of Indonesia. He is a guest lecturer at many universities outside Indonesia. Among others, *the Gex Wister School Institute*, University of Munich Germany, *Hochschule für Philosophie München* Germany, and *the Faculty of Theology* at Universität Innsbruck, Austria.

He has written about 18 books and more than 200 popular and scientific articles, mainly in ethics, political philosophy, and Javanese philosophy. One of them is 'Philosophy From Context' (Magnis-Suseno, 1991a). This book discusses the position of philosophy and ethics in people's lives. His other writings are 'Wayang and Human Call' (Magnis-Suseno, 1991b), 'Philosophy as a Critical Science' (Magnis-Suseno, 1992b), 'Cultural-Political Philosophy: Points of Critical Thinking' (Magnis-Suseno, 1992a), 'Looking for Democracy Figures' (Magnis-Suseno, 1995), and '13 Ethics Figures' (Jaya, 1997; Suseno, 1998). Another book is 'Javanese Ethics: A Philosophical Analysis of the Wisdom of Javanese Life' (Magnis-Suseno, 2001). This book explains the life of the Javanese and their customs and daily behavior, which is full of the order system that surrounds it. He also wrote 'Power and

morals' (Magnis-Suseno SJ, 2000). This book examines some of the key questions of contemporary political ethics, equitable development, and the relationship between social justice and democracy.

Franz Magnis-Suseno's ideas are heavily influenced by Western philosophical figures who attach great importance to ethical ideas and values. According to him, ethics reaches its lofty peak in the conception of humanism because ethics consequently recognizes and requires equal degrees of all people (Magnis-Suseno, 1987). According to Magnis-Suseno, ethics teaches that everyone should be kind, regardless of skin color, ethnicity, culture, and religion. Women are entitled to the same treatment as men. Workers' rights must be respected. The enemy is entitled to mercy and forgiveness. With such a frame of mind, human morality finds awareness of the human rights of every person as a human being. Magnis-Suseno formulated the ideals of a world state and universal brotherhood (Suseno, 1998).

Politically, Magnis-Suseno also has views and ideas that power is used to uphold justice and create peace and welfare. In maintaining power and in politics, society and especially those in power must continue to uphold the values of political morality. Power is seen as a place to fulfill and create peace, prosperity, and justice for the people around him. Power must have religious legitimacy. The most important implication of religious legitimacy is that the ruler in exercising his power is above moral judgment.

In terms of statehood, Magnis-Suseno emphasizes three pillars or main principles of state philosophy. These principles underlie his ideas on religious moderation. *First*, essentially religious belief. In this context, the state has no right to demand absolute obedience. Humans must be more obedient to God than to humans. *Second*, in carrying out its duties, the state is bound by ethical norms and the idea of justice. Moral norms and justice are the most basic principles. *Third*, state power must run through the channels of a legal system (Magnis-Suseno SJ, 2000).

According to Magnis-Suseno, there are four reasons why ethics are needed nowadays (Suseno, 1993). *First*, life in an increasingly pluralistic society, including in the field of morality. Every day people see each other. Humans come from different tribes, regions, and religions, giving rise to many conflicting moral views. As a result, they assume that their understanding and ideas are the most correct. *Second*, humans live in a period of unparalleled societal transformation. Change takes place under the impact of the force on all aspects of life, namely the wave of modernization. This wave has hit all corners of the country, to remote corners. Rationalism, individualism, belief in progress, consumerism, secularism, religious pluralism, and modern education change Indonesia's cultural and spiritual environment.

*Third*, the process of socio-cultural and moral change has been used by various parties to fish in murky waters. They offer ideologies as saviors. Here, ethics are expected to be able to deal with these ideologies critically and objectively. In addition, ethics are expected to be able to form their judgments so that they are not easily provoked, not extreme, and do not quickly embrace all new views, while also not rejecting values just because they are new and unfamiliar. *Fourth*, ethics is also needed by religious people who, on the one hand, find the basis of their stability. On the other hand, they are willing to participate without being afraid and close themselves in all dimensions of society's changing life.

### **Definition of Religious Moderation according to Magnis-Suseno**

Furthermore, as described in the previous section, this paper uses a phenomenological approach to capture and interpret the definition of religious moderation according to Franz Magnis-Suseno. With the concept of *epoché*, this section confines preconceived ideas about a phenomenon to further understand it through the informants' voices. The ideas referred to are the ideas of religious moderation contained in the writings or oral expressions of Magnis-Suseno. In other words, the subject of his research is the person of Magnis-Suseno. Meanwhile, according to the textural description and structural description, the research center is his view on the idea of religious moderation.

According to Magnis-Suseno, a moderate attitude toward religion is a philosophy of accepting the existence of every Indonesian citizen wholeheartedly with all their different religious, ethnic, and cultural backgrounds. In that sense, harmony in the life of diversity is only possible if a moderate attitude is consistently applied (Magnis-Suseno, 1998). Religious moderation is misunderstood if it is seen only as an equation. Understanding the other party because 'actually' their views are no different from one's group is not religious moderation but simply overcoming misunderstandings. For example, it was thought that his beliefs were different. Upon closer inspection, it turns out that they are essentially the same.

People can only talk about religious moderation if there is a great and broad willingness to accept and acknowledge plurality. That is, get the difference. Religious moderation in this context can mean getting

relatives or groups of brothers, even though their views, beliefs, and beliefs are different. Being moderate means accepting other people and groups of people in their uniqueness and differences. A person is not moderate if he does not object to the beliefs of other religions just because, to him, all religions are the same. A person is only moderate if he cannot follow (all) his brother's beliefs, and he still accepts them with kindness and respect. The ability to respect differences, which is impossible to believe, is called religious moderation (Magnis-Suseno, 2004).

Religious moderation is not just creating an atmosphere of harmony. According to Magnis-Suseno, harmony is defined as 'being in harmony' or 'calm and peaceful', 'without disputes and conflicts', and 'united in the intention of helping each other'. A harmonious condition exists where all parties are at peace, cooperating and accepting each other, in calm and agreement (Magnis-Suseno, 2001). Besides, religious moderation is a habit or part of the Indonesian culture that welcomes diversity with total sincerity. In other words, religious moderation is a lifestyle characteristic of the Indonesian people. In the Roman Catholic Church context, Magnis-Suseno explained that the Church believes that the heart's belief is the right of everyone and should not be interfered with or suppressed by the state. The Second Vatican Council stated religious freedom. At the same time, the Second Vatican Council went beyond the purely formal stage of religious moderation, in which people of other faiths were 'allowed' and not disturbed. The council not only demanded that the religious consciousness of others be respected but also expressed respect for these religions (Magnis-Suseno, 2004).

His study of ethics and morals greatly influenced Magnis-Suseno's ideas of religious moderation. Magnis-Suseno emphasized that seven ethical principles in the Catholic Church must be understood and lived by the congregation, especially when they live in a pluralistic or multicultural society (Magnis-Suseno, 2004). The seven ethical principles manifest themselves in moderation.

*First*, the principle of kindness. A kind attitude towards everyone, friend and foe alike, is the basic guideline of Jesus towards His followers. Likewise, the goal of all development is to increase justice, happiness, freedom and peace together. Even in social life, Catholics must show a willingness to forgive, make peace, and respect one's opponent. *Second*, side with life. Catholics do not use death as a means to their ends. Therefore, Catholics reject abortion and fetal murder for research purposes. *Third*, the most general principle of the Church's Social Teaching is the principle of the common good. It is meant that statesmen and politicians, both at the national and local levels, are tasked with pursuing the public interest and not their interests. The state was not an end in itself but was created to serve the needs of society. The state is for humans, not humans for the state. Therefore, Catholic politicians will always prioritize the public interest over personal interests and the interests of their group or the interests of their party. This principle immediately implies that Catholic politicians are not involved in corruption. Catholic politicians do politics for the welfare of society and do not take advantage of opportunities that may exist to enrich themselves illegally.

*Fourth*, the principle of subsidiarity. This principle states that higher institutions are obliged to assist lower institutions if they cannot solve their own needs. On the other hand, tasks that lower institutions can satisfactorily complete should not be taken over by higher institutions. This principle is the background of 'regional autonomy'. What the provinces can do should not be brought to the center by the national government. What can be resolved at the village level is not the regent's business. *Fifth*, the principle of solidarity. This principle emphasizes that all parties must be equally lucky in development and sacrifice the same, share the same fate. Solidarity means that the weak, poor, and powerless must come first (*preferential option for the poor*). The nation's solidarity is seen in how it treats its members who are 'less important'. The principle of solidarity also demands that the realization of social justice be the first goal of development. Today solidarity must reach out to future generations as well. Therefore, humans are obliged to maintain the integrity of the environmental integrity so that future generations will find earth that is still suitable for habitation.

*Sixth*, upholding the human dignity of who was created in the image of God and called to be His beloved child is manifested in the principle of respect for human rights. The Catholic Church officially recognizes human rights as the translation of attitudes that want to respect human dignity into the realities of socio-political life. Therefore, politicians and, of course, all Catholics, defend basic human rights. Likewise, Catholics support the rights and obligations of the community to participate in determining the fate of the nation. In other words, the realization of democratic life, especially core human rights, should never be violated and should never be allowed to happen.

It includes prohibitions against arbitrary killings, against the systematic use of torture, both physical and psychological, against cruel and cruel punishments, against all restrictions on freedom of religion and belief according to one's faith or trust, against arbitrary arrest, slavery, trafficking in persons (women, minors), to routine

atrocities by security forces. Examples include murder, robbery, rape, destruction of residents' livelihood base in areas with security problems, oppression in the form of genocide, rape of ethnic, religious or cultural minorities' rights to culture, language, religion, and limited autonomy based on customs). *Seventh*, the principle of rejection of violence. In pursuing goals, including good ones, violence is not used. Problems and conflicts that arise must be resolved peacefully. The use of threats, extortion and coercion to achieve development goals must be rejected.

The ethical principles that form the basis of this moderate attitude, according to Magnis-Suseno not only include freedom of religion and include issues of the survival of future generations regardless of their religion and belief. In this case, Magnis-Suseno strongly believes that religion plays a strategic role in promoting religious moderation that ends or aims at the common good.

### **Magnis-Suseno's Expectations of Religious Moderation**

Franz Magnis-Suseno asserts that moderation finds locus theologizing religion in many of his ideas and views. Therefore, according to Magnis-Suseno, religion should not threaten. Religion should be kind to everyone. To anyone also means not only to those who share the same faith. In other words, the attitude that every religious person should have is also kind to those with different religions. In principle, those with different beliefs were created and loved by God. Everyone, no matter how small, with any sincere belief, has a goal in himself to believe in God Almighty. Fearful religion is no longer anchored to a recognized god (Magnis-Suseno, nd; Mellisa & Mubarak, 2015).

Magnis-Suseno sees that the hope for the growth and development of religious moderation is very high in Indonesia. Despite experiencing difficult post-reformation times, Indonesia is still considered better than Egypt. Magnis-Suseno believes that inter-religious relations in Indonesia provide adhesive value for the integrity of the nation and state. The role of organizations such as Nahdlatul 'Ulama (NU –Awakening of Islamic Intellectuals) and Muhammadiyah played a massive role in these efforts. However, Magnis-Suseno noted that the Indonesian people are faced with two challenges. *First*, the culture of capitalistic consumerism that makes life meaningless. *Second*, is the extremist movement that gives simple recipes for complex and complex problems (Mellisa & Mubarak, 2015).

According to Magnis-Suseno, developing an atmosphere of inward openness in Islamic higher education institutions is necessary. It is also urgently needed to focus not only on Islamic religious knowledge but on all secular sciences. In addition, the atmosphere of critical discourse between lecturers, researchers, and students, both inside and outside the campus needs to be continuously developed. As a religion embraced by most of the population, Islam in Indonesia is in a good position because most have long followed this openness and discursive policy. This attitude needs to be maintained and developed and dealing with exclusive tendencies that also exist, which are partly a reaction to the so-called cornering of Islam. However, Islamic intellectuals do not need to be cornered. They may be confident enough to become partners in global intellectual discourse (Magnis-Suseno SJ, 2008).

In particular, for the ongoing government in Indonesia, Magnis-Suseno also pins his hopes on moderation. At the press conference of the forum 'Dialogue and Interfaith Cooperation for a Better, Peaceful and Critical-Constructive Tolerance' in Yogyakarta, Wednesday (20/11/2019), Franz Magnis-Suseno strongly appealed that the government of President Joko Widodo (Jokowi) ) firmly against all forms of intolerance that occur in Indonesia so that various kinds of intolerance events do not recur (Suseno, 2019). Magnis-Suseno revealed that incidents of intolerance have continued to increase in recent years. According to Magnis-Suseno, the situation in society as a whole is still tolerant. Indonesia is a tolerant country in the sense that everywhere minorities can live and worship amid the majority without difficulty and fear. According to Magnis-Suseno, communication is also well established without distinguishing between the majority and the minority.

Magnis-Suseno emphasized that if left unchecked, acts of intolerance can destroy life together. According to Magnis-Suseno, the Republic of Indonesia must be intolerant of intolerance. Those who want to undermine religious moderation should not be tolerated. In simple terms, the reference is the applicable law and constitution. If the state apparatus allows violent mobs to close places of worship or force religious ceremonies, a discussion event is canceled, that is a terrible signal. This should not happen because it will destroy the efforts of religious moderation.

According to Magnis-Suseno, what happens within the legal framework must be protected, with all the consequences. The public must know and be aware that moderation is protected. On the other hand, intolerance cannot be tolerated. Magnis-Suseno emphasized that Pancasila was the nation's agreement and was final. Pancasila provides space for mutual acceptance, regardless of religion, ethnicity, and culture. The greatness of

Pancasila is that within the area of Pancasila, all religious communities and other communities can live according to their ideals and aspirations. According to him, Pancasila guarantees that the identity of each community, by Indonesian identity, is not threatened or oppressed. Instead, their identities are protected and uplifted. Therefore, the state must not be lenient towards all forms of intolerance that do not ignore the law. The Jokowi government must give instructions and firm orders that state officials do not allow intolerant actions.

## CONCLUSION

In general, religious moderation does not mean that someone who already has a belief then moves or changes his view to follow and mingle with the beliefs or worship of other religions (syncretism). Religious moderation is also not meant to acknowledge the truth of all religions or beliefs. Moderate attitude invites believers to stick to a belief that is believed to be true, and look right at the beliefs of others, so that within him there is a truth that he believes himself according to his conscience that is not obtained based on coercion by others or obtained from the gifts of others.

In particular, according to Franz Magnis-Suseno, people can only talk about religious moderation if there is a willingness to accept and acknowledge plurality. That is, take the difference. Religious moderation promotes acceptance of relatives or groups of brothers, even though their views, beliefs, and beliefs are different. Moderation means accepting other people and groups of people in their uniqueness in differences. A person is not moderate if he does not object to the beliefs of other religions just because, to him, all religions are the same. Religious moderation is not just an effort to create an atmosphere of harmony. According to Magnis-Suseno, harmony is defined as 'being in harmony' or 'calm and peaceful', 'without disputes and conflicts', and 'united in the intention of helping each other'. The condition of harmony is an existence where all parties are in peace like to cooperate and accept each other in an atmosphere of calm and agreement.

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