EXCLUSIVISM AND PLURALISM DIALECTICS ON THE RELIGIOUS MODERATION IN INDONESIA

Robbin Dayyan Yahuda
Institut Agama Islam Negeri (IAIN) Ponorogo
Email: Robbin.dayyan.yahuda@iainponorogo.ac.id

Abstract: *The trend of religious moderation studies in Indonesia is experiencing practical factual problems, where the differences between exclusivism and pluralism influence the interpretation of religious moderation in Indonesia. Adherents of exclusivism influence various moderation in Indonesia towards radicalism, extremism and terrorism. Pluralism adherents acquire religious moderation towards secularism, liberalism and atheism. Thus, need steps to bridge the differences between these ideologies. This paper discusses the dialectic of exclusivism and pluralism in religious moderation in Indonesia. This paper uses a qualitative method to analyse the dialectical problem of exclusivism and pluralism in the theological and social realms. data analysis using content analysis method through a data reduction process, data display and conclusion. The results of the dialectical analysis of exclusivism and pluralism in the theological realm produce religious moderation inclusivity, while in the social realm, it produces religious moderation inclusivism. The concepts of inclusivity and inclusivism create relational harmony between exclusivism and pluralism in religious moderation in Indonesia.*
Keywords: *dialectics: exclusivism; pluralism; religious moderation.*

INTRODUCTION

The issue of religious moderation is a hot topic discussed by academics at intervals over the last 3 years. This was triggered by the emergence of the General Directorate Ministry of Religious Affairs of the Republic of Indonesia decree in 2019.[1] The Ministry of Religious Affairs, through this decree, initiated all State Islamic Religious Colleges (PTKIN) to implement a learning curriculum by these guidelines. The discourse on deradicalization has become the main course of religious moderation since its inception.[2] The consequence of the emergence of the Director General's Office has plagued all academics in Indonesia, where deradicalization issues are widely researched and discussed through social media outlets and scientific journals. Dini Safitri's research shows that the trend of deradicalization studies has increased dramatically since 2019, namely by 50 per cent compared to the previous period.[3] The development of the issue of deradicalization on the one hand brings positive developments for countries that want

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[1] *Direktorat Jenderal Kementerian Agama, Pedoman Implementasi Intergrasi Ilmu Di Perguruan Tinggi Keagamaan Islam* (Jakarta: Kemenag RI, 2019).

[2] Muhammad Fahri, "Moderasi Beragama Di Indonesia," *Intizar* 25, no. 2 (n.d.): 77–86, https://doi.org/https://doi.org/10.19109/intizar.v25i2.5640.

[3] Safitri Dini, "Kontestasi Retorika Islam Di Media Baru," *Academic Journal for Humiletic Studies* 11, no. 2 (2019): 247–48.

peace and anti-terrorism because the roots of terrorism and extremism are radicalism, and these three thoughts carry the ideology of absolutism as their basis of thought.[4] On the other hand, the development of religious moderation hurts Islam, because issues of deradicalization focus on Muslim individuals who carry out acts of terror against people of other religions or fellow Muslims with different views. The spotlight on Muslim individuals has resulted in Islamophobia in the world community, especially in Muslim minority areas. This shows the influence of the interpretation of certain thoughts on the teachings of religious moderation.[5]

The roots of the influence of religious moderation in Indonesia cannot be separated from the dialectic of thoughts of Exclusivism, Inclusivism, and Pluralism. Religious moderation as a concept is tied to the spectrum of idealism embodied by the Ministry of Religious Affairs of the Republic of Indonesia, the party that proclaimed this idea. Lukman Hakim Saifudin as minister of religious affairs from 2014-2019 has had a major influence on the publication of the teachings of religious moderation. As an adherent of Nusantara Islamic thought, Lukman Hakim strongly rejects the existence of radicalism in Islamic teachings and rejects all forms of claims of truth in religious teachings, because every religion carries the concept of faiths that are noble and true according to their respective adherents. The concept of Nusantara Islamic thought definitively carries the ideology of inclusiveness, namely believing in the truth of its religious teachings, while allowing for the truth of other religious teachings. This contradicts the views of Exclusivism and Pluralism. Exclusivism views religious truth as having absolute value, meaning that it does not accept the truth of other religions. Derivative moderation of religion for adherents of Exclusivism means recognizing the existence of religion and its rights, without recognizing the truth of their religion. Pluralism views religious truth as having relative value so that every religion is true.[6] Derivative moderation of religion for adherents of Pluralism means recognizing the existence and truth of every religion and its religious rights.[7] Even adherents of pluralism have their way of acquiring the moderation process of religion, namely through the cross-over religion discourse initiated by John S. Dunne. In this cross-over idea, a Muslim can make a religious pilgrimage to other religions, by starting as a Muslim and ending as a Muslim. A Christian can make a religious pilgrimage by starting as a Christian and ending as a Christian too.[8] Differences in the schools of thought of Exclusivism, Inclusivism and Pluralism in the realm of religious moderation need further review, so as not to cause misunderstanding of the concept of religious moderation itself.

The steps for dialogue regarding religious moderation had previously been examined by Fauzan's research, he stated that exclusivity did not prevent interfaith

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[4] Muir Thomas, *Radical Reformers* (California: Wayback, 2004).

[5] Hamid Fahmi Zarkasyi, *Framework Studi Islam*, 1st ed. (Ponorogo: UNIDA Gontor, 2018).

[6] Fahrul Rozi, "Hakikat Pluralisme Di Indonesia Perspektif Nurcholis Madjid," *JURNAL YAQZHAN: Analisis Filsafat, Agama Dan Kemanusiaan* 6, no. 1 (2020): 111, https://doi.org/10.24235/jy.v6i1.6157.

[7] Alvin Qodri Lazuardy, "Concept of Religious Pluralism According To Djohan Effendi," *YAQZHAN: Analisis Filsafat, Agama Dan Kemanusiaan* 5, no. 2 (2019): 87–102, https://doi.org/DOI: 10.24235/jy.v5i2.5708.

[8] Ferguson Sinclair, *New Dictionary of Theology*, 1st ed. (Leicester: Intervarsity, 1994).

communities from interacting with each other and helping in virtue.[9] The second piece of literature written by Maria Ulfa stated that inclusivism is an alternative way of anticipating violence and conflict between religions.[10] The third piece of literature written by Naila Farah stated that traditionalism and modernism thoughts have significantly different roles and models in their dialectics type.[11]

This study examines the dialectics of exclusivism and pluralism in the teachings of religious moderation in Indonesia. Using a qualitative approach, this research compares and discusses the respective concepts of exclusivism, and pluralism towards the moderation of diversity in Indonesia. Data collection was carried out by reading references both books and articles and listening to lectures according to the theme. Data analysis uses content analysis by reducing data, displaying data and drawing conclusions.[12] This research offers several novelties. First, it shows that the dialectic of exclusivism, inclusivism and pluralism in the teachings of religious moderation in Indonesia has not been studied. in the religious, cultural and social domains.

METHODS

This study used a qualitative method (library research). This study uses two types of primary data sources and secondary data sources. Primary sources include; *Muslim-Christian Relations The New Order Indonesia: The Exclusivist and Inclusivist Muslims' Perspectives[13], New Dictionary of Theology[14],* and *Theology of Religion.[15]* Other sources were obtained from articles and books related to exclusivism, inclusivism and religious moderation including *Membangun Inklusivisme Faham Keagamaan[16] Moderasi Beragama Dan Layanan Keagamaan: Gagasan Dan Respon Kebijakan[17]* Other sources are *Moderasi Beragama Dalam Materi Walisongo Pada Buku Ajar Sejarah Kebudayaan Islam,[18] Teologi Inklusif Cak Nur[19]* and others. The data collection method reads references to both books and articles and listens to lectures according to the theme.

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[9] "Potret Islam Pada Masa Nabi" (2011), https://doi.org/https://doi.org/10.24042/ajsla.v6i1.480.

[10] Maria Ulfa, "Mencermati Inklusivisme Agama Nurcholish Madjid," *Kalimah* 11, no. 2 (2013): 238, https://doi.org/10.21111/klm.v11i2.94.

[11] Naila Farah, "THE THOUGHT OF TRADITIONALISM AND MODERNIC," *JURNAL YAQZHAN: Analisis Filsafat, Agama Dan Kemanusiaan*, vol. 5, 2019, https://doi.org/DOI : 10.24235/jy.v5i2.5670.

[12] A. Michael Huberman and Saldana Jhonny, *Qualitative Data Analysis a Methods Sourcebook* ((America:), 12–13.: Arizona State University, 2014).

[13] Fatimah Husein, *Muslim-Christian Relations The New Order Indonesia: The Exclusivist and Inclusivist Muslims' Persperctives* (Bandung: Mizan, 2005).

[14] Sinclair, *New Dictionary of Theology*.

[15] Marbanaiang Domenic, *Theology of Religion: Pluralism, Inclusivism, Exclusivism*, ACTS Academy of Higher Education, vol. 1 (Bangalore, India, 2007).

[16] Muhammad Ifran Riyadi and Basuki, *Membangun Inklusivisme Faham Keagamaan* (Ponorogo: STAIN Ponorogo Press, 2009).

[17] Suwendi, *Moderasi Beragama Dan Layanan Keagamaan : Gagasan Dan Respon Kebijakan* (Yogyakarta: Asosiasi Ilmu Al-Qur'an and Tafsir, 2021).

[18] Rosyid Ridho Pratidinal, *Moderasi Beragama Dalam Materi Walisongo Pada Buku Ajar Sejarah Kebudayaan Islam* (Yogyakarta: Fak. Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga, 2020).

[19] Sukidi, *Teologi Inklusif Cak Nur* (Jakarta: Kompas, 2001).

The analysis uses content analysis with data reduction, data display and conclusion steps.[20] The first step records all findings regarding exclusivism and pluralism in religious moderation obtained from literature and sources related to exclusivism and pluralism in religious moderation. Second, after combining the findings of both theory and facts regarding exclusivism and pluralism in religious moderation. The third draw a conclusion regarding the analysis of exclusivism and pluralism in religious moderation.

RESULTS AND DISCUSSION
Exclusivism of Religious Moderation in Indonesia

The development of the times marked by the growth of science and technology requires that all aspects of life -including religion-, need to develop and grow in response to the dynamics of the times. The response to this dynamic objective reality is often expressed in the form of an exclusive attitude.[21] Exclusivism in religion has the meaning of claiming to be right for one's views while other views are wrong and misguided. Exclusivism is interpreted as a closed religion where he views that other religion as a way of error.[22] An exclusive understanding of religion can be understood because it is often found in every religion, especially heavenly religions, but an exclusive and literalist scriptural understanding of these teachings can close awareness of the existence of religious pluralism.[23] This closed awareness will lead to fundamentalist and radical attitudes so that it will change the orientation of religion from bringing human safety in the world and the hereafter to turning into a humanitarian disaster. Exclusive ways of thinking can be found in Gus Baha's thoughts. The exclusivism attitude used by Gus Baha inherently shows the ideological efforts of religious texts as a pretext to support his attitudes and thoughts. This is following Gus Baha's lecture which gave a rebuttal, that the arguments used by liberals were wrong, and needed to be justified. According to him, the Nashara (*Hawariyyun Isa* people) who are praised by the Qur'an are not Nashara Christians, but the people of Prophet Isa who still adhere to the monotheistic religion. However, liberals praise Christianity which is a trinity and equate it with Nashara the prophet Isa, Nashara Isa was never a trinity. There is also a liberal ideology that considers all religions to be the same, because of the verse *Innalladziina amanu walladzina hadu wannashara*. They interpret nashara as Christian, even though what is meant here is the *Hawariyyun Isa* people.[24] Exclusivism is natural as long as it does not violate stability and peace in religion and state. The problem of exclusivism in religion can be triggered by things outside the religion itself. One of them is the potential to discriminate against

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[20] Huberman and Jhonny, *Qualitative Data Analysis a Methods Sourcebook*.

[21] Isnatin Ulfah, "Eksklusivisme Komunitas Islam-Hindu (Analisis Tindakan Sosial Komunitas Beda Agama Di Dusun Semanding Loceret Nganjuk)," *Kodifikasia* 12, no. 2 (2018): 211, https://doi.org/10.21154/kodifikasia.v12i2.1522.

[22] Imam Hanafi, "Ekslusivisme, Inklusivisme, Dan Plurallisme: Membaca Pola Keberagamaan Umat Beriman," *Al-Fikra : Jurnal Ilmiah Keislaman* 10, no. 2 (2017), https://doi.org/10.24014/af.v10i2.3848.

[23] Bustanul Arifin, "Implikasi Prinsip Tasamuh (Toleransi) Dalam Interaksi Antar Umat Beragama," *Jurnal Fikri* 1, no. 2 (2016).

[24] Fikri Fanani, "Ekslusivisme Bahauddin Nursalim: Radikalisasi Dan Ideologisasi Ayat Interagama Di Youtube," n.d., 202–21.

other human beings. This happens when a religion only considers itself right and other religions are wrong so that relations with fellow human beings become unequal relations. This attitude will eventually result in discriminatory relations with other people. As a result, various forms of violence can occur in the name of God. This problem is motivated by the closedness and bigotry of exclusivism, so harmony and peace between religious communities are lost.[25]

Responding to the demands for the benefit of life, people within the scope of religious moderation have different views on understanding and practising religious teachings, including the notion of exclusivism.[26] Religious moderation arises from awareness of the reality of human life which cannot be separated from diversity, including religious diversity. The existence of religious moderation provides facilities for embracing the freedom of opinion. Religious moderation should become the common sense of society, namely becoming a discourse that fills the human space under radicalism.[27] Exclusivism has two fundamental views which are characteristic as well as basic foundations in religion, including truth claims and salvation claims. The element of truth claims in exclusivism can be seen from the definition described, namely the view that one's religion is the most correct and other religions are wrong. Meanwhile, the safety claim in exclusivism is a logical consequence of the truth claim itself. Exclusivism in the context of religious moderation has a variety of features. Philosophically, a view of truth depends on the interpretation of truth itself. In religious traditions, the holy book occupies a sacred position as a document that serves as the foundation and legality of truth. Thus, to defend the truth claims of religious people based on the holy book to justify everything that contradicts the version of the holy book. Interpretations made of religious texts with normative texts are more likely to give rise to exclusive understandings of religion.[28] Along with its development, efforts to defend the theology of exclusivism are considered as efforts to maintain the purity of religious beliefs from contamination by inclusive and pluralist theology which in turn leads to syncretism and relativism. The interest in maintaining the purity of faith and worship is something that cannot be negotiated, while social issues that are not related to faith and worship apply exclusivity as long as they do not harm one another.[29] In this regard, radicalism has a neutral meaning and is not pejorative. In the study of philosophy, radical understanding in seeking the truth must come to its roots. However, if radicalism is brought into the area of terrorism, it has a negative connotation. Radicalism has a militant meaning that contains violence and is

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[25] Ahmad Zamakhsari, "Teologi Agama-Agama Tipologi Tripolar; Eksklusivisme, Inklusivisme Dan Kajian Pluralisme," *Tsaqofah* 18, no. 1 (2020): 35, https://doi.org/10.32678/tsaqofah.v18i1.3180.

[26] Moh Dahlan, "Dialektika Norma Hukum Islam Paradigma Ulama Nahdlatul Ulama : Kajian Tipologis" 03, no. 01 (2019): 238–62.

[27] Riza Muhammad and Imronudin, "Pendidikan Inter-Religius: Wacana Moderasi Beragama Di Ruang Publik," *Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah* 7, no. 1 (2022): 41–54.

[28] Abu Bakar, "Argumen Al-Qur'an Tetang Ekslusivisme, Inklusivisme Dan Pluralisme," *Toleransi: Media Komunikasi Umat Beragama* 8, no. 1 (2016).

[29] Rofiq Nurhadi et al., "Dialektika Inklusivisme Dan Eksklusivisme Islam Kajian Semantik Terhadap Tafsir Al-Quran Tentang Hubungan Antaragama," *Jurnal Kawistara* 3, no. 1 (2013), https://doi.org/10.22146/kawistara.3961.

then considered anti-social.[30] The meaning of radicalism is not singular but depends on the context. Meanwhile, in the context of terrorism, radicalism means violence. Meanwhile, in the context of thinking, radicalism is not violence, so it will not be a problem if it is not followed by violence. Departing from this, radicalism has two attitudes, including absolutism and exclusivism. Absolutism is an ethical view that actions are right or wrong, absolutism is a form of intellectual arrogance. While exclusivism is an understanding that tends to separate itself from a society based on its truth claims, exclusivism is social arrogance.[31] Based on the explanation described above, exclusivism in religious moderation is not a solution to a problem because exclusivism in religious moderation causes problems in social problems. Where it causes radicalism, extremism, and terrorism which has penetrated from its initial position as a theological belief to become a problem of social belief.

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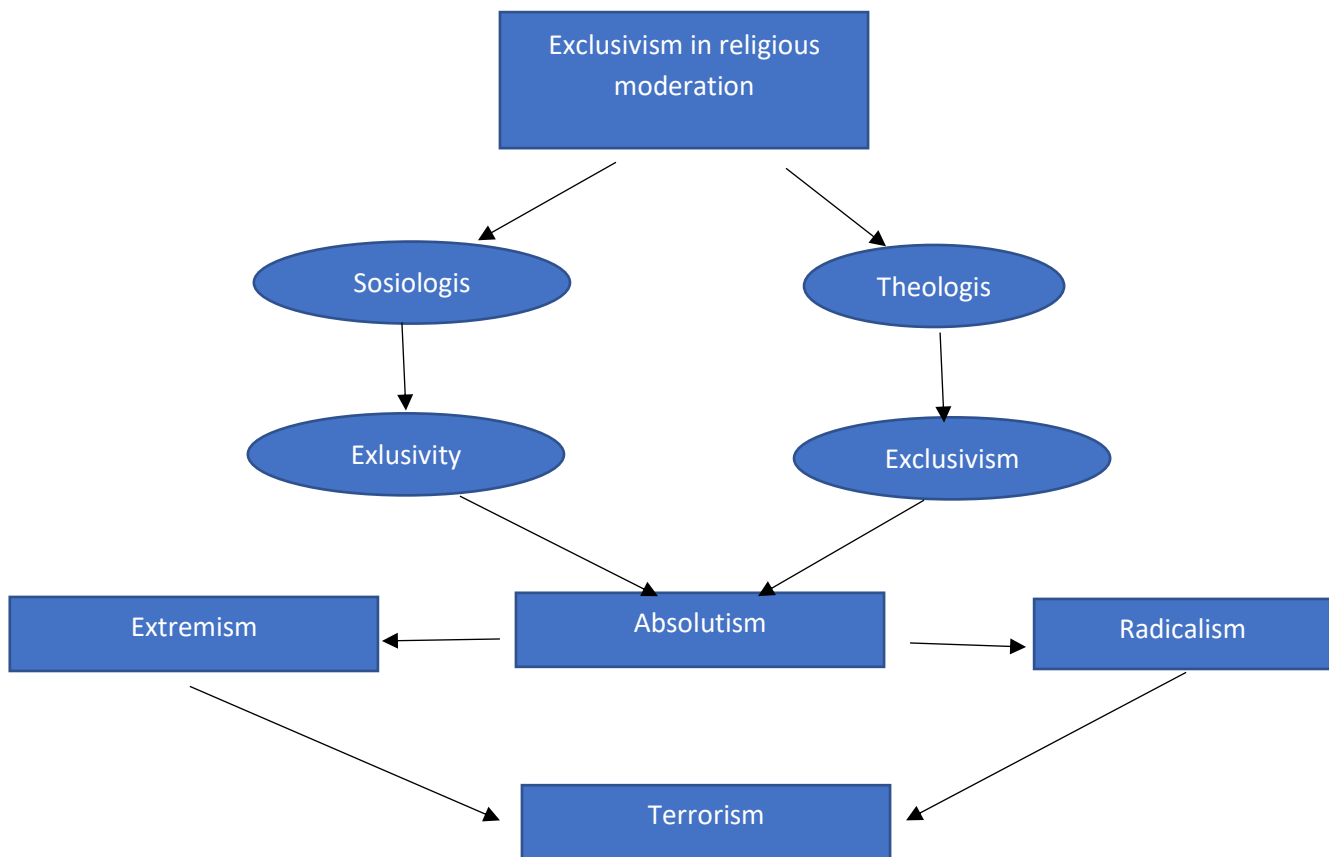
[30] Bani Syarif Maula, "Radikalisme Islam Sebagai Problem Bagi Bangsa Indonesia Di Masa Kontemporer," *JURNAL YAQZHAN: Analisis Filsafat, Agama Dan Kemanusiaan* 6, no. 1 (2020): 147, https://doi.org/10.24235/jy.v6i1.6772.

[31] Dirana Sofiah Suryaningrum, Mushlihin, and Andy Hadiyanto, "Pandangan Anggota Rohis Sma Tentang Radikalisme Agama (Studi Komparatif Rohis Sma Labschool Jakarta Dan Smkn 26 Jakarta Di Rawamangun)," *Jurnal Studi Al-Qur'an* 13, no. 1 (2017): 90–97, https://doi.org/10.47028/j.risenologi.2017.22.15.

Pluralism of Religious Moderation in Indonesia

The view of pluralism according to Hastings is an understanding in living and understanding the attitude of accepting the fact that there are religions that are different from ours.[32] With the same definition, Thomson states that pluralism is a different understanding of God, differences regarding God's claims are contrary to validity and superiority which are based on truth and core meanings applied by religion in certain cultural contexts.[33] That way most people will understand that pluralism is a plural society, both from the social, cultural, religious and political aspects.[34] According to Gusdur, the community must be able to build a pattern of living side by side in building a peaceful life to maintain pluralism in Indonesia, so that it does not cause misunderstandings between certain groups of people.[35] In the last four years, the Ministry of Religion has been active in promoting religious moderation to achieve the benefit of the people with a moderate perspective, namely understanding and practising religious teachings in a way that is not extreme right and extreme left.[36] This is similar to the results of the recommendation from the Multaqa Ulama Al-Qur'an Nusantara which was carried out in Krapyak which stated that "Amid heterogeneity of Indonesian people's lives, it is necessary to mainstream wasathiyah as a method of thinking, behaving and daily activities so that moderate diversity is realized. tolerant, friendly and gracious amid Indonesia's diversity".[37] The background to religious moderation is the fractured relationship between adherents of religions which is divided into 2 dominant factors: (1) the factor of religious populism that is presented to the public space seasoned with tones of hatred towards adherents of certain religions, races and ethnicities. (2) political factors that deliberately use religious symbols to justify the correctness of certain political manoeuvres to lead society towards radical conservatism in thought.[38] In this way, it can be simplified that religious moderation is a step towards achieving moderation that must be properly guarded. Don't let religious moderation only soften a crime of thought wrapped in religion. An analysis of pluralism in religious moderation will be presented in the second paragraph.

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[32] Christian Siregar, "Fenomena Pluralisme Dan Toleransi Beragama Di Indonesia Dalam Perspektif Kekristenan," *Ilmu Ushuluddin* 4, no. 1 (2017): 15–28, https://doi.org/https://doi.org/10.15408/iu.v4i1.15368.

[33] Saihu Saihu, "Pendidikan Islam Di Era Pluralitas Agama Dan Budaya: Sebuah Kajian Resolusi Konflik Melalui Model Pendidikan Plrualisme," *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam* 2, no. 2 (2020): 317–30, https://doi.org/10.36671/andragogi.v2i2.107.

[34] Bahril Hidayat, "Pluralisme Dan Aktualisasi Diri," *Jurnal Psikologi Sosial (JPS) Universitas Indonesia* 12, no. 2 (2006): 141–52.

[35] Dalam Perspektif et al., "KONSEP PLURALISME PENDIDIKAN ISLAM DI INDONESIA Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta" 10, no. 02 (2021): 21–39, https://doi.org/http://dx.doi.org/10.32478/talimuna.v10i2.770.

[36] Imam Subchi et al., "Religious Moderation in Indonesian Muslims," *Religions* 13, no. 5 (2022), https://doi.org/10.3390/rel13050451.

[37] *Multaqa Ulama Al-Qur'an Nusantara* (Krapyak, Yogyakarta: Ponpes Al-Munawwir, 2022).

[38] Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Inonesia ' S Diversity," *Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45–55.

The emergence of pluralism is a new polemic within religious circles.[39] Even though from the outside it looks good, understanding this is very problematic. The analysis of pluralism in religious moderation focuses on 2 continuously interrelated aspects, these aspects include sociological and theological. The sociological aspect is an individual interaction with individuals or groups with groups.[40] Individual interaction with individuals can be carried out in all aspects of life which creates an advantage for all parties. In religious moderation, a plurality is created in which in this realm the community recognizes the plurality of society in interacting both individually and in groups. In the realm of theology, it will produce an understanding of pluralism.[41] This understanding, according to some religionists, is a problem that is sufficient to prevent its spread.[42] The movement against religious pluralism from religionists shows that this understanding is problematic, contains polemics, and is very problematic if applied to religions, especially in Indonesia. Even the existence of pluralism is not a solution to the diversity of religions and the respect for human life.[43] However, pluralism creates new problems and dilemmas between existing religions.[44] The notions of pluralism and plurality stem from the notion of relativism which believes that the truth of knowledge embodied in the form of a cultural or historical context is not absolute.[45] So it is feared that people who are provoked by this understanding will go to the extreme right, known as secularism, and the extreme to the left, known as liberalism. The notion of secularism interprets that human life is based on principles that seem to originate from the world to the exclusion of religion.[46] Whereas liberalism is an ideology that prioritizes individual freedom in various aspects, from religion, politics, economics, society and other aspects.[47] So the final stages of the two liberalism and secularism ideas gave birth to atheist understanding that does not recognize the existence of God.[48] So pluralism in religious moderation is not a solution for religious diversity and human harmony. Because pluralism in religious moderation causes epistemological and pragmatic schemes that deviate from the nature of eschatology of theological exclusivism of religions such as; secularism, liberalism and atheism.

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[39] Harda Armayanto, "Problem Pluralisme Agama," *Tsaqafah* 10, no. 2 (2014): 325, https://doi.org/10.21111/tsaqafah.v10i2.191.

[40] Maulana Ira, "Urgensi Pendekatan Sosiologis Dalam Studi Islam," *Journal of Legal and Cultural Analytics* 1, no. 2 (2022): 89–98, https://doi.org/10.55927/jlca.v1i2.916.

[41] Persepsi Tokoh et al., "PLURALITAS AGAMA : MERETAS TOLERANSI BERBASIS MULTIKULTURALISME PENDIDIKAN AGAMA," 2007, https://doi.org/https://doi.org/10.19105/tjpi.v1i1.190.

[42] Armayanto, "Problem Pluralisme Agama."
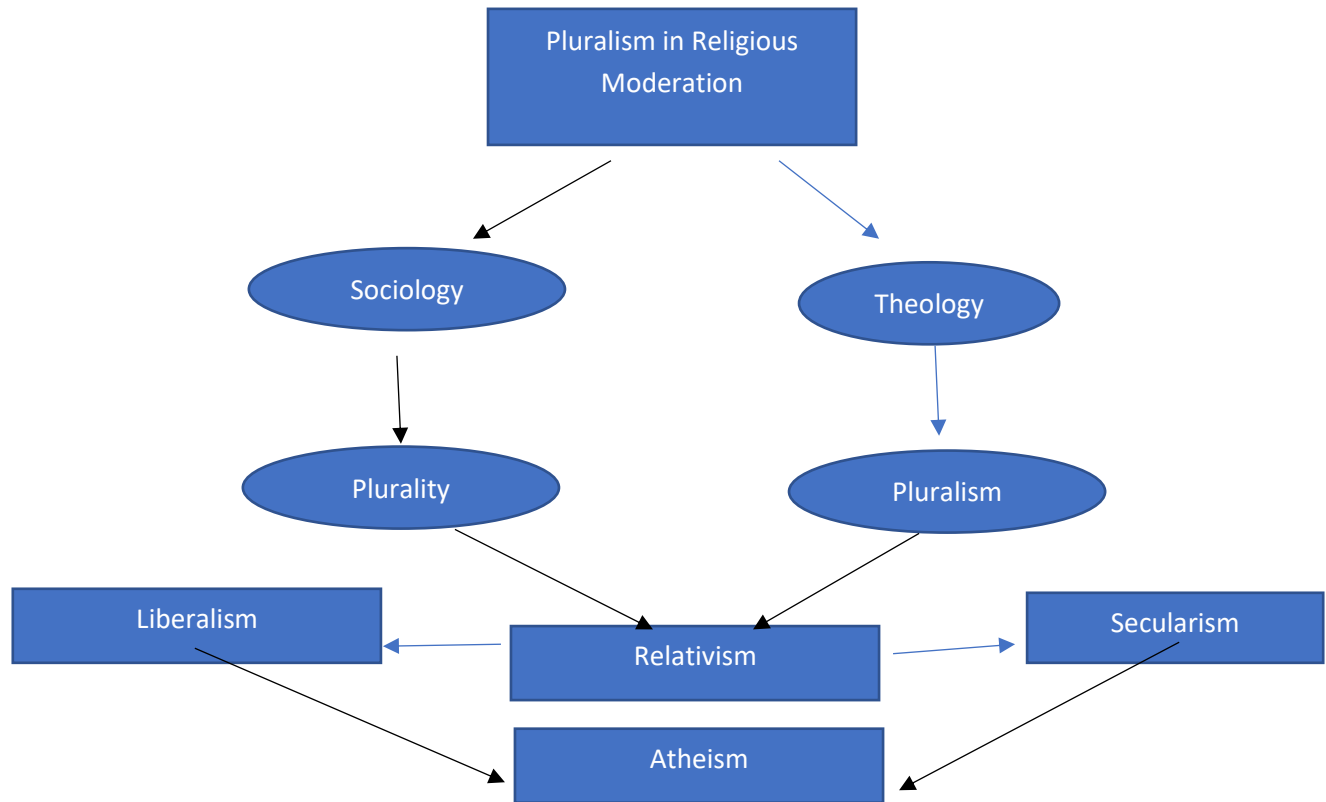
[43] Armayanto.

[44] Armayanto.

[45] Putu Damayanthi and Gede Juliarsa, "Pengaruh Idealisme, Relativisme, Pengetahuan, Gender Dan Umur Pada Perilaku Tidak Etis Akuntan," *E-Jurnal Akuntansi* 15, no. 1 (2016): 1–16.

[46] Max Weber, "SEKULARISASI DAN SEKULARISME AGAMA" 1, no. 1 (2016): 91–102.

[47] A Faiz Yunus, "Radikalisme, Liberalisme Dan Terorisme: Pengaruhnya Terhadap Agama Islam," *Jurnal Online Studi Al-Qur An* 13, no. 1 (2017): 76–94, https://doi.org/10.21009/jsq.013.1.06.

[48] Perkins William, *"Atheisme," and the Crises of England's Long Reformation* (Published online by Cambridge University Press, n.d.).

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              │ Pluralism in Religious │
              │     Moderation       │
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The exclusivism and pluralism dialectics on religious moderation in Indonesia

       The dialectic of exclusivism and pluralism in religious moderation in Indonesia requires a new perspective in bridging this dilemmatic problem, to produce a balanced moral conceptualization between adherents of exclusivism and pluralism in the discourse of religious moderation.[49] Exclusivism -as explained above-, is a development of the ideology of absolutism, so that all forms of different beliefs in the fields of religion, society, culture, ethnicity, race, and politics are considered as wrong beliefs. This principle thing experiences fluctuations in concrete values when it penetrates the eschatology of religions, where exclusivism in religious eschatology becomes the subjective ordinate of its adherents in claims of justification for the mistakes of other religions. Meanwhile, in the sociological realm, claims to justify the truth of religions become a milestone in the dissemination of antipathy towards social relations of different religions.[50] Religious moderation for adherents of exclusivism essentially recognizes the existence of different religions, and social, cultural, ethnic and racial groups, but practically this does not work as intended, evidenced by the widespread generalization of social and cultural crimes in the name of the West, while ideals towards the renewal movement in response to criticism of the West, it gave birth to radical-jihadist dynamism with an Islamic caliphate orientation.[51] Conceptually, adherents of exclusivism in

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[49] Ratt Douglas, "Exclusivism and Exclusivity: A Contemporary Theological Challenge," *Pacifica* 20, no. 3 (2007).

[50] Zamakhsari, "Teologi Agama-Agama Tipologi Tripolar; Eksklusivisme, Inklusivisme Dan Kajian Pluralisme."

[51] Zamakhsari.

religious moderation usually interact well with non-Muslim communities, so as not to cause prolonged conflicts in this regard.[52] Pluralism, on the other hand, is an extension of the ideological pole of relativism, in which the value of truth is not absolute, thereby recognizing a universe of truths among existing truth values.[53] The ideology of pluralism ordains the relativity of truth as a point of view on issues of religion, ethnicity, race, ethnicity, culture, to politics. The principal problem with religious pluralism is when it explores the theological dimension, where the relativity position of truth offered by pluralism contradicts the basic principles of purification of religions.[54] Religions adhere to the principle of exclusivism in the theological realm. Each dogma of religious teachings originates from the truth of their respective religious values. Notification of shifts in the exclusivity of religions was influenced by the trend of religious pluralism in the West during the Renaissance period, as a criticism of the dominance of Church absolutism at that time. Whereas in the realm of religious moderation, adherents of pluralism want a safari between religions, referred to as cross-over religions.[55] At first, this became the objection of many parties, because the existence and switchability of religions will experience a reduction along with the application of the concept of cross-over religions. Several cross-over religion embryos have penetrated Indonesia through the Religious Communication Forum (FKUB) movement. Even though FKUB definitively has lofty aspirations for the concept of peace between adherents of religions, in the realm of the epicentre of society this is unacceptable and goes against normative principles of truth in each religion.[56] The configuration of the realm of pluralism in the line of life results in a head-to-head encounter with exclusivity, where each ideal is placed as a binary opposition on the knowledge scale. Each opposition seeks to subdue the main binary at a certain scale, as described.[57] Exclusivism occupies the main binary in the theological realm, where pluralism as a social-community movement tries to take over the dominance of exclusivism in that realm, so that epicentre dualism in the theological realm results in upheaval between exclusivism as the main binary symbol and pluralism as a symbol of opposition.[58] Pluralism, on the other hand, occupies the main binary in the sociological realm, where exclusivism as a purification of theological movement seeks to expand its reach in the social area. The existence of pluralism as the main binary in the sociological realm is trying to be brought down by this binary opposition, namely exclusivism.[59] Thus, the embodiment of this binary opposition is an initial milestone in the dialectical mission of the two ideologies, especially in the field of religious moderation.

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[52] Nurhadi et al., "Dialektika Inklusivisme Dan Eksklusivisme Islam Kajian Semantik Terhadap Tafsir Al-Quran Tentang Hubungan Antaragama."

[53] Budhy Munawar Rachman, *Argumen Islam Untuk Pluralisme*, 1st ed. (Jakarta: Grasindo, 2010).

[54] " Gregg Restall, "Logical Pluralism," *Australasian Journal of Philosophy* 78, no. 4 (2000): 473–85, https://doi.org/https://doi.org/doi:10.1080/00048400012349751.

[55] Ken Gnanakan, *Proclaiming Christ in a Pluralistic Context* (Bangalore: Theological Book Trust, 2000).

[56] Dute Hasruddin, "Islam Dan Pluralisme Pendidikan Agama," *Al-Riwayah: Jurnal Kependidikan* 13, no. 2 (2021), https://doi.org/https://e-jurnal.iainsorong.ac.id/index.php/Al-Riwayah.

[57] Fathi al-Dariny, *Al-Manahij Al-Ushuliyyah Fi Al-Ijtihad Bi Al-Ra'yi* (Damaskus: al-Tawzi, 1985).

[58] Effendi Fatkhurrohman, "Tafsir Kritis-Komparatif Pola Sinergi Oposisi Biner" (Thesis Script, Malang, Universitas Brawijaya, n.d.).

[59] Fatkhurrohman.

From the perspective of binary opposition, the dialectical process of pluralism and exclusivism in religious moderation in Indonesia is divided into two problematic scheme solutions. The first scheme is on the theological realm, the second scheme is on the sociological realm.[60] The binary opposition in the theological realm places exclusivism as the main binary, while pluralism occupies the secondary binary. The dialectical step in the two ideologies of religious moderation is carried out by finding a middle ground for the two ideological poles above. The pole of moderate thought in the theological realm is inclusivity. Inclusivity is a paradigm that recognizes the plurality of religions without regard to the equal portion of the truth of these religions. Inclusivity is a derivative of inclusivism, in which inclusivism reaches a wider spectrum, and recognizes truth values beyond the main truth value itself.[61] The roots of inclusivity and inclusivism are closer to pluralism than to exclusivism because both inclusivity, inclusivism and pluralism come from the poles of relativism.[62] Inclusivity in religious moderation requires recognition of the existence of certain religions, as well as submitting the eschatology of religious truth to God. The difference between inclusivity and pluralism is that inclusivity does not place the truth of religions on the same scale, while pluralism in religious moderation recognizes the truth of other religions so that all religions are true. The difference between inclusivity and inclusivism in the theological realm is that inclusivity only recognizes one religious truth, while matters of other religious truths return to God's power, while exclusivity in the theological realm recognizes the existence of secondary truth values beyond the main truth so that a person can believe in the truest religion, while recognizes the value of truth in other religions.[63] Dialogue between exclusivism and pluralism in moderation in the theological field of religion should separate the truth claims of pluralism and the truth claims of exclusivism. That is, pluralism may not recognize all true religions and exclusivism may only state the truth of one's religion rhetorically to its people, although in essence it still recognizes only their true religion, while eschatology and rhetoric of truth towards people of other religions return to God's decision. This is a respect for the main binary in the theological aspect, namely exclusivism. Thus, the dialectic of pluralism and exclusivism in religious moderation in the theological field can be carried out by creating relevance between the two, namely in the realm of theological inclusivity in religious moderation in Indonesia.

The dialectical step of binary opposition in the sociological realm is carried out by placing the main binary and binary opposition on a balanced scale, where pluralism as the main binary is positioned the same as exclusivism as the binary opposition.[64] Both of them participate in creating relational harmony in the moderation conception of religion in the sociological field. Pluralism in the social field acquires equality of social rights by separating problems of religious beliefs from social problems, so that people of different religions can interact well in the social sphere, including interactions between race,

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[60] Fathi al-Dariny, *Al-Manahij Al-Ushuliyyah Fi Al-Ijtihad Bi Al-Ra'yi*.

[61] Husein, *Muslim-Christian Relations The New Order Indonesia: The Exclusivist and Inclusivist Muslims' Persperctives*.

[62] Gregory Koukl, *Relativism* (Michigan: Baker Books, 1998).

[63] Domenic, *Theology of Religion: Pluralism, Inclusivism, Exclusivism*.

[64] Fatkhurrohman, "Tafsir Kritis-Komparatif Pola Sinergi Oposisi Biner."

culture, ethnicity, and politics. The problem that occurs is when the culture and customs of one particular ethnicity conflict with the Shari'a rules of a religion, where social pluralism separates religious and social relations.[65] Meanwhile, exclusivism in the social field limits social relations between religious communities, because the perspective of social problems and moral decadence is currently the contribution of the West. The problem that occurs certainly creates conflict between people of different ethnicities, tribes, and cultures because one party is reluctant to socialize with others. The middle ground for these two problems can be reached by accommodating social inclusivism in the concept of moderation in religion in Indonesia. Social inclusivism recognizes the existence of every culture, ethnicity, race, custom, to politics within the framework of primary and secondary truth. A person may admit that his ethnicity, race, customs and political choices are correct, but must also acknowledge the existence of ethnicity, race, customs and the political ideals of other peoples.[66] Thus, the dialectic of exclusivism and pluralism in the sociological field of religious moderation in Indonesia can be pursued through the principle of social inclusivism.

CONCLUSION

The dialectic of exclusivism and pluralism of religious moderation in Indonesia in the theological realm is carried out by finding the point of inclusivity between exclusivism and pluralism, while the dialectic of exclusivism and pluralism of religious moderation in Indonesia in the sociological realm is carried out by finding the point of inclusivism between the two ideologies. The results of the dialectical analysis of exclusivism and pluralism in the theological realm produce religious moderation inclusivity, while in the social realm it produces religious moderation inclusivism. The concepts of inclusivity and inclusivism in religious moderation can bridge the problem of exclusivism and pluralism in religious moderation in Indonesia while creating rational harmony between the two in religious moderation in Indonesia.

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[65] Ibrahim bin Musa Al-Syatibi, *Al-Muwafaqat Fi Ushul Al-Syari'ah*, 1st ed. (Beirut: DKI, 2013).

[66] Ulfah, "Eksklusivisme Komunitas Islam-Hindu (Analisis Tindakan Sosial Komunitas Beda Agama Di Dusun Semanding Loceret Nganjuk)."

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