

# The Role of Pancasila in Facilitating Religious Moderation in Indonesia

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## ABSTRACT

**keywords:**  
Pancasila;  
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*This study explores the relationship between Pancasila values and religious moderation in Indonesia, and how these values can promote a moderate, harmonious, and tolerant religious life. As the country with the largest Muslim population, Indonesia faces challenges in maintaining religious harmony amidst diversity. Analyzing the five principles of Pancasila, the study finds that the first principle (belief in One God) and the second (just and civilized humanity) lay a strong foundation for religious moderation. The third principle (Unity of Indonesia) stresses the importance of unity despite religious differences, while the fourth (Democracy guided by wisdom) encourages interfaith dialogue to resolve conflicts. The fifth principle (Social Justice) advocates for equitable welfare without discrimination, including in religious matters. The findings suggest that Pancasila can serve as a philosophical basis for religious moderation, promoting tolerance, dialogue, and respect for religious pluralism. The study also recommends expanding Pancasila values through education, government policies, and community empowerment to enhance religious moderation understanding. However, limitations in geographic scope and sample size suggest further research is needed for a more comprehensive perspective.*

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## ABSTRAK

**Kata Kunci:**  
Pancasila;  
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Beragama;  
Toleransi;  
Pluralisme;  
Indonesia.

Penelitian ini mengeksplorasi hubungan antara nilai-nilai Pancasila dan moderasi beragama di Indonesia, dan bagaimana nilai-nilai tersebut dapat mendorong kehidupan beragama yang moderat, harmonis, dan toleran. Sebagai negara dengan populasi Muslim terbesar, Indonesia menghadapi tantangan dalam menjaga kerukunan umat beragama di tengah keragaman. Menganalisis lima sila dari Pancasila, penelitian ini menemukan bahwa sila pertama (Ketuhanan Yang Maha Esa) dan sila kedua (Kemanusiaan yang adil dan beradab) memberikan dasar yang kuat bagi moderasi beragama. Sila ketiga (Persatuan Indonesia) menekankan

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pentingnya persatuan meskipun ada perbedaan agama, sementara sila keempat (Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan) mendorong dialog antar agama untuk menyelesaikan konflik. Sila kelima (Keadilan Sosial) mengadvokasi kesejahteraan yang adil tanpa diskriminasi, termasuk dalam hal agama. Temuan ini menunjukkan bahwa Pancasila dapat berfungsi sebagai dasar filosofis untuk moderasi beragama, mendorong toleransi, dialog, dan penghormatan terhadap pluralisme agama. Studi ini juga merekomendasikan perluasan nilai-nilai Pancasila melalui pendidikan, kebijakan pemerintah, dan pemberdayaan masyarakat untuk meningkatkan pemahaman moderasi beragama. Namun, keterbatasan dalam cakupan geografis dan jumlah sampel menunjukkan bahwa penelitian lebih lanjut diperlukan untuk mendapatkan perspektif yang lebih komprehensif.

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## PENDAHULUAN

Religious moderation plays a crucial role in the context of Indonesia as a multi-religious and multicultural country. As a nation with significant religious diversity, religious moderation is necessary to maintain harmony and peaceful coexistence among different religious communities. Indonesia, with its rich diversity, faces great challenges in fostering social harmony amidst the variety of religions, ethnicities, and cultures. In this regard, a moderate approach to religion becomes essential, as it can prevent potential social and religious conflicts that could undermine national unity, as well as strengthen national cohesion. Religious moderation helps prevent tensions between religious communities and strengthens the sense of togetherness in national life (Daheri, Warsah, Morganna, Putri, & Adelia, 2023; Mardiansyah & Fadlullah, 2023). Furthermore, religious moderation serves as a safeguard against religious radicalization and extremism, which pose significant threats to peace, social stability, and harmony in Indonesia (Mardiansyah & Fadlullah, 2023; Subchi, Zulkifli, Latifa, & Sa'diyah, 2022).

Interestingly, religious moderation is not a foreign concept in the religious life of Indonesian society. In fact, the values of religious moderation have long been embedded in the religious traditions of Indonesia, both explicitly and implicitly. A concrete example of this is the "*Tanpo Wator*" poetry by KH. Muhammad Nizam As-Shofa, which clearly emphasizes the importance of moderation values to create harmony in the nation's religious and social life (Rahman et al., 2021). In addition, although the terms used to describe religious moderation may vary across different religions, almost all religions in Indonesia, including Islam, Christianity, Hinduism, Buddhism, and Confucianism, teach the principle of moderation, which fundamentally supports the creation of interfaith harmony (Syafieh & Anzhaikan, 2023). Therefore,

religious moderation has become an integral approach in maintaining unity and cohesion amidst Indonesia's religious and cultural diversity.

Indonesia, as a country with rich religious pluralism, faces various challenges in achieving tolerance among religious communities. The country is home to diverse religions, including Islam, Christianity, Hinduism, Buddhism, Confucianism, and various indigenous beliefs, making Indonesia one of the largest religiously plural countries in the world (Zahro Ulfaturrohmaturirin, 2021). While this diversity is a cultural asset that should be appreciated, it also presents significant challenges in maintaining tolerance and interfaith harmony. Some of the issues in the context of religious pluralism in Indonesia include: 1) inconsistency in government regulations regarding constitutional provisions on religious freedom, 2) the rise of religious conservatism leading to violent extremism, and 3) the politicization of identity and religious sentiment in electoral politics, often resulting in social tensions (Halili, 2019). Additionally, various religious conflicts continue to occur, such as opposition to the construction of Islamic places of worship and the emergence of violence with religious undertones, which continue to affect interfaith harmony in Indonesia (Jegalus, Atang, & Binsasi, 2024).

Efforts to address these challenges have been made through various policies and programs that promote interfaith harmony. One such program is the "*Kampung Toleransi*" (Tolerance Village), which focuses on social, religious, and economic activities that involve people of all faiths working together in mutual respect and cooperation in daily life (Nurjannah & Bin AB Rahim, 2024). Additionally, the development of modern pluralism based on equality is essential to replace traditional pluralism, which tends to emphasize unity within a specific spiritual community while overlooking the diversity among religious groups (Jegalus et al., 2024). This modern pluralism approach is expected to create stronger social stability and a harmonious, peaceful life at both the national and global levels (Zahro Ulfaturrohmaturirin, 2021).

In this context, Pancasila, as the ideological foundation of the Indonesian state, plays a critical role in shaping the nation's religious and social life. Pancasila consists of five interconnected and inseparable principles that reflect universal national values and can accommodate the religious, ethnic, and cultural diversity of Indonesia (Maulida, Xavier, & Elliot, 2023). As an open ideology, Pancasila provides space for the integration of Islamic values with traditional and multicultural values found in Indonesia, although challenges in its implementation remain. One such challenge is the emergence of radical movements that threaten national unity (Arfiyansyah et al., 2024; Hidayah, Rizky Fauziyah, & Wibowo, 2024). Therefore, strengthening Pancasila education and religious moderation becomes crucial in safeguarding national unity, with

the role of religious leaders as mediators and wise problem-solvers among religious communities being emphasized (Majid, Setiawan, & Izzah, 2024). In this regard, Pancasila serves not only as the state ideology but also as a tool for reinforcing unity and national cohesion in the diverse Indonesian society, as well as promoting national stability (Cesilia Fransiska H Rajagukguk, Dian Novita Ayudea, & Encik Mutia Rama Ananda, 2024).

This study holds significant relevance in the social and political context of Indonesia, given the challenges the country faces in maintaining unity amidst its religious, ethnic, and cultural diversity. As a nation with a diverse array of religions and cultures, Indonesia faces issues that may spark social tensions, particularly the potential for religious conflicts, often tied to identity politics and radicalization. Therefore, religious moderation is crucial to avoid religiously motivated violence and to strengthen the sense of togetherness among different groups.

Specifically, this research aims to examine the role of Pancasila in facilitating religious moderation in the context of Islam in Indonesia, as well as to assess the influence of Pancasila's values on interfaith tolerance among Muslim communities in Indonesia. This study will explore the extent to which Pancasila can serve as an effective foundation for fostering religious moderation, particularly in addressing challenges such as rising radicalization and social polarization. The research is expected to offer new insights into the relationship between the state ideology (Pancasila) and the practice of religious moderation, as well as provide policy recommendations to further promote religious moderation in Indonesian society, thereby enhancing interfaith tolerance and harmony.

Thus, this study is anticipated to make a significant contribution to strengthening religious moderation in Indonesia and offer policy recommendations that can help reinforce interfaith harmony, improve understanding of tolerance, and strengthen social and political stability based on Pancasila values. The results of this research are expected to serve as a foundation for creating a peaceful, tolerant, and socially just Indonesia, which can also contribute positively to global peace.

## **METODE**

This research employs a qualitative approach with a literature review design and critical discourse analysis. Data were collected through a literature study, encompassing policy documents, articles, and relevant research related to the application of Pancasila in religious life, particularly in the context of Islam. Once the data were gathered, analysis was conducted using a qualitative descriptive method to ensure that the obtained data aligned with the truth. The data were then organized, processed, and analyzed to provide a clear

understanding of the issues being investigated. The data analysis in this study involves three simultaneous processes. First, data reduction, which refers to the process of selecting, simplifying, abstracting, and transforming raw data collected from various sources. Second, data presentation, which involves organizing the information in a structured format to facilitate the drawing of conclusions and decision-making. Third, conclusion drawing, which includes the process of verification, both briefly through the analyst's preliminary thoughts and in-depth by revisiting the data to reach intersubjective consensus.

### **Acceptance and Application of Pancasila in the Religious Life of Indonesian Muslim Society**

Pancasila, as the ideological foundation of the Indonesian state, has been widely accepted in the religious life of Indonesian Muslim society. The majority of Indonesian Muslims view that there is no conflict between Islamic teachings and the values enshrined in Pancasila (Pohan & Vinata, 2019). Pancasila is seen as a value system that reflects noble teachings that have been part of Indonesia's traditions long before independence, and which are also in line with Islamic teachings (Rofiq, 2020). Pancasila is not only regarded as the state foundation that governs national life but also as a reflection of universal values consistent with Islam, emphasizing morality, unity, and social justice.

However, despite the general acceptance of Pancasila by Muslim society, its implementation faces several challenges. One major challenge is the rise of radical Islamic movements advocating for the establishment of an Islamic state or caliphate, which is seen as conflicting with the spirit of Pancasila that underpins the Unitary State of the Republic of Indonesia (NKRI) (Rofiq, 2020; Sudjito, Muhaimin, & Widodo, 2018). These movements often oppose the fundamental principles of Pancasila, which emphasize diversity, pluralism, and democracy, and which could disrupt social harmony and stability in Indonesia.

Additionally, debates within certain circles regarding the relationship between Islam and Pancasila in the context of Indonesia's multiculturalism present another challenge. Some groups argue that the application of Pancasila in a multicultural society requires a more inclusive approach, where Islamic theological principles must accommodate diversity rather than be confined to a single perspective (BZ, Said, & Mistar, 2024). This calls for a deeper understanding of the Pancasila values that align with moderate Islamic principles.

To address these challenges, several efforts need to be made, including deepening the understanding of Pancasila values both in formal education and through a more inclusive theological approach. Suparjo (2022) suggests that an inclusive theological approach can strengthen the acceptance of Pancasila values in religious life, particularly in Islam (Suparjo, 2022). In this context,

Islamic education based on the *wasathiyah* perspective, or moderation, is crucial to raising awareness among Muslims about the importance of coexisting with religious diversity in Indonesia (BZ et al., 2024). Thus, Pancasila can be seen as the national umbrella that protects all citizens, including Muslims as the majority, and serves as a foundation for creating social harmony in a pluralistic society.

### **Patterns of Implementing Pancasila Values in Building Religious Moderation**

The implementation of Pancasila values in Indonesia to foster religious moderation reveals several key patterns. Core values of Pancasila, such as belief in one God, just and civilized humanity, Indonesian unity, and social justice, have positively impacted strengthening relationships among individuals from diverse religious and ethnic backgrounds (Ilmi, Akbar Siregar, & Rafli Chesio, 2024). For instance, the value of belief in one God serves as a foundation for developing interfaith dialogues that are respectful and deep. Through interfaith dialogue activities, more open and productive social interactions can be created, which, in turn, strengthen mutual respect and togetherness amidst diversity (Yuniarto, Nisa, Setianingsih, Illah, & Ilham, 2024).

One of the fundamental principles in applying religious moderation based on Pancasila is the spirit of *Bhinneka Tunggal Ika* (Unity in Diversity). This national motto emphasizes the importance of unity amidst the diversity that characterizes Indonesia. The spirit of *Bhinneka Tunggal Ika* is vital in enhancing national consciousness and social cohesion in a plural society. This value serves as a foundation for religious communities to embrace differences in religion, culture, and ethnicity without diminishing their sense of unity as a nation (Yuniarto et al., 2024).

Moreover, religious leaders who advocate for inclusive approaches and interfaith dialogue play a crucial role in strengthening religious moderation. Such approaches help society understand that differences in belief are not barriers to living harmoniously (Majid et al., 2024). Nevertheless, the implementation of religious moderation based on Pancasila values still faces challenges. One such challenge is the mismatch between the practice of multicultural education in Indonesia and the social reality on the ground, which still shows disharmony in relations between religious and ethnic groups (BZ et al., 2024). Therefore, a multicultural Islamic education approach with a *wasathiyah* (moderation) perspective is essential in reinforcing social harmony and building a more moderate and inclusive society.

### **Impact of Pancasila Implementation on Interfaith Tolerance**

The implementation of Pancasila values has also had a positive impact on improving interfaith tolerance in Indonesia. Studies indicate that Pancasila values, such as belief in one God, humanity, unity, and social justice, significantly strengthen relationships among religious communities, especially among students from diverse religious and ethnic backgrounds (Ilmi et al., 2024). Activities like interfaith dialogue, cultural programs, and character education based on Pancasila have proven effective in fostering mutual respect and understanding among religious groups.

The motto *Bhinneka Tunggal Ika* embedded in Pancasila also plays a crucial role in strengthening social cohesion and raising national consciousness. This motto emphasizes the importance of tolerance and harmony among religious communities, which, in turn, reduces the potential for conflicts arising from differences in religion and beliefs (Yuniarto et al., 2024). The implementation of Pancasila values aligned with the principle of *Bhinneka Tunggal Ika* also contributes to national well-being and strengthens social bonds among Indonesians.

However, despite the positive effects of Pancasila implementation, challenges still remain. Some religious leaders who play a role in maintaining religious harmony face various obstacles, such as internal conflicts within religious communities and disparities in access to resources that affect their efforts to educate the public about the importance of religious moderation (Majid et al., 2024). Furthermore, incidents of interreligious violence, such as the destruction of a prayer hall in North Sulawesi in late 2020, indicate that efforts to build interfaith dialogue must continue to be enhanced and approached with greater emphasis on mutual understanding and respect (Kirom, 2021).

In conclusion, the implementation of Pancasila values has had a positive impact on building interfaith tolerance in Indonesia. Pancasila functions as a dynamic and open interfaith dialogue text that remains relevant to the development of Indonesia's religious community. Therefore, strengthening the values of Pancasila in social life must be continuously promoted at all levels of society, as seen in the example of life in Pondok Cabe, Pamulang, where harmonious interactions between followers of different religions have been successfully built (Fitria & Tanggok, 2020).

Overall, these findings suggest that Pancasila, despite facing some challenges in its implementation, continues to play an essential role in shaping religious moderation and enhancing interfaith tolerance in Indonesia. The implementation of Pancasila values based on dialogue, inclusivity, and respect for diversity is key to maintaining social stability and harmony among religious groups. Therefore, it is crucial to further develop more inclusive and

multicultural Pancasila education and strengthen the role of religious leaders in promoting broader religious moderation, so that Indonesian society can continue to uphold unity and integrity in its existing diversity.

### **Supporting and Hindering Factors in the Application of Pancasila for Religious Moderation in Indonesia**

Pancasila, as the foundational ideology of the Indonesian state, plays a crucial role in facilitating religious moderation in a pluralistic society. Although Pancasila is widely accepted by the Indonesian public as the foundation for national life, its application in religious life faces various challenges and obstacles. Based on the findings of this research, there are several factors that both support and hinder the effectiveness of Pancasila in shaping religious moderation in Indonesia, particularly in the context of the Muslim-majority population. Supporting factors identified in this research include education, government policies, and the role of religious leaders, while key hindrances are often related to extreme interpretations of religious teachings that contradict Pancasila's values.

#### **Supporting Factors**

##### **1. Education as the Primary Pillar in Religious Moderation**

Education is one of the main supporting factors in applying Pancasila values for religious moderation. Research findings indicate that through formal education systems, both in general schools and Islamic educational institutions like madrasahs, Pancasila values are taught as part of character-building processes. Pancasila, which teaches about God, humanity, unity, and social justice, provides a solid foundation for fostering mutual respect among religious communities. Pancasila-based education offers an opportunity to instill early awareness about the importance of living harmoniously amidst diversity. This is evidenced by Utomo et al. (2022), who found that madrasahs play a significant role in introducing and strengthening the understanding of religious moderation among students, while maintaining local wisdom that respects diversity (Wahyuddin, Utomo, Alfaris, Cahyono, & Ashari, 2022).

Multicultural education, which integrates Pancasila values with a moderate religious perspective, is a strategic step in building social harmony in Indonesia. This education can reduce the potential for radicalization among youth by providing them with a more inclusive understanding of religious and cultural differences. Therefore, education becomes the key to fostering collective awareness about the importance of unity and tolerance among religious communities, while also strengthening national spirit based on Pancasila.

##### **2. Government Policies Supporting Religious Moderation**



Government policies also play a crucial role in encouraging the application of Pancasila values to facilitate religious moderation. The Indonesian government, through the Ministry of Religious Affairs, has launched various policies supporting religious moderation, including books and roadmaps for religious moderation aimed at guiding society to express their religious beliefs in non-extreme ways, aligned with Pancasila values. These policies aim to reduce religious radicalization and encourage the creation of a harmonious and tolerant society.

In addition, the government also promotes the use of education, laws, and regulations based on Pancasila values to strengthen unity and harmony in diversity. According to Sukarna & Wiyono (2023), government policies emphasizing Pancasila values in all sectors, including in the religious context, have had a positive impact in creating a more tolerant and inclusive society (Febrian Nanda Putra Sukarna Febrian Nanda Putra Sukarna, 2023). This reflects the government's commitment to realizing a prosperous Indonesia where all religious communities can live together peacefully and with mutual understanding.

### **3. The Role of Religious Leaders in Building Social Harmony**

The role of religious leaders, particularly ulama, is critical in maintaining social harmony and promoting religious moderation. The findings of this research show that ulama, as spiritual leaders, mediators, and wise problem solvers, have the ability to ease social and religious tensions that may arise from differences in beliefs. They actively guide the Muslim community to understand Pancasila values and integrate religious teachings with the principles of the state. Through effective communication, tolerance, and interfaith dialogue, ulama have played an active role in building and maintaining social harmony amid differences.

Majid et al. (2024) note that religious leaders advocating for inclusive approaches and interfaith dialogue have been able to strengthen religious moderation in Indonesia, demonstrating that differences in belief should not hinder the creation of religious harmony (Majid et al., 2024). Religious counselors, as agents of change, also play an essential role in motivating and encouraging society to live together with mutual respect, while promoting interfaith harmony.

#### **Hindering Factors**

##### **1. Extreme Interpretations of Religious Teachings**

Despite the many supporting factors for applying Pancasila in religious moderation, this research also identifies significant hindering factors, especially related to extreme interpretations of religious teachings. Some radical groups, such as Hizbut Tahrir Indonesia (HTI), reject Pancasila as the state ideology

and view it as contradictory to Islamic principles. These groups argue that Pancasila, which acknowledges religious pluralism and adopts a democratic system, is an ideology incompatible with the teachings of the Qur'an. This clearly contradicts the spirit of Pancasila, which prioritizes unity, social justice, and diversity. As Zarnuji et al. (2022) argue, these radical groups reject the foundational principles of the state, considering Pancasila an ideology of disbelief that must be rejected (Zarnuji, Azizah, Amin, & Prasetyawati, 2022).

However, research also shows that there is no fundamental contradiction between Islamic values and Pancasila. Every principle of Pancasila, such as social justice, solidarity, and humanity, aligns with the moderate teachings of Islam. In this context, Naufal & Ryshakti (2023) reveal that Pancasila contains elements consistent with Islamic values that promote moderation and tolerance (Naufal & Ryshakti, 2023). Therefore, the main challenge lies in easing tensions between extreme views and the more inclusive, moderate approach.

## **2. Disparities in Understanding of Pancasila among Society**

Another hindering factor is the gap in understanding Pancasila within society, especially regarding interpretations of Pancasila values that have not been fully accepted by all groups. Some segments of society feel that Pancasila does not sufficiently reflect their religious values, leading them to reject or ignore its application in everyday life. Although significant efforts have been made by the government and religious leaders to educate the public about the importance of Pancasila as a national foundation that also reflects religious values, this understanding gap remains a major challenge. To address this, a multicultural Islamic education approach with a *wasathiyah* (moderate) perspective is essential to overcoming this gap and building a more inclusive society that respects differences.

Based on the findings of this research, it can be concluded that Pancasila, despite facing various challenges, continues to play a vital role in shaping religious moderation in Indonesia. Supporting factors such as Pancasila-based education, government policies that encourage religious moderation, and the active role of religious leaders in fostering social harmony all contribute significantly to creating a more peaceful and diverse society. However, there are also hindering factors, particularly related to extreme interpretations of religious teachings that conflict with Pancasila values. Therefore, continuous efforts are needed to strengthen the implementation of Pancasila values through inclusive approaches, interfaith dialogue, and moderate Islamic education to address these challenges. In this way, Pancasila can remain a national umbrella that protects diversity and facilitates the creation of social harmony in Indonesia.

## **Discussion**

This study aims to explore how the theory of religious moderation is applied in the religious life context in Indonesia, as well as the relevance of Pancasila's values in supporting the creation of social harmony within a society with a rich diversity of religions and cultures. The findings of this research indicate that acceptance of the concept of religious moderation in Indonesia depends not only on the understanding of religion itself but also on the interpretation of Pancasila's values as the state ideology. Pancasila, as the foundation of the state, has become the cornerstone in building an inclusive and harmonious life in Indonesia, in line with the main goal of religious moderation: fostering tolerance and understanding between individuals and religious groups. However, despite Pancasila providing a strong foundation for building a moderate religious life, its implementation on the ground still faces quite complex challenges, both from the internal aspects of each religion and from interfaith interactions.

The theory of religious moderation in Indonesia was introduced by the Ministry of Religious Affairs of the Republic of Indonesia as an effort to reduce radicalization and religious extremism, as well as to strengthen peaceful coexistence amidst the country's religious diversity. In this context, religious moderation aims to strengthen tolerance and mutual respect between different religious groups, in line with the understanding that Indonesia is a highly pluralistic country. According to Singgih (2023), this theory of religious moderation not only serves as a strategy to address interreligious conflicts but also to prevent internal divisions within the same religion, which often have the potential to trigger social and political tensions (Singgih, 2023). Through this approach, Indonesia is expected to build a balanced religious life, emphasizing the principles of moderation and inclusiveness, in harmony with the teachings of Pancasila.

However, the findings of this study reveal that, despite the widespread attention to the theory of religious moderation, there is a significant difference in understanding among religious communities about what moderation actually means. Some groups feel that religious moderation could weaken the strength of their beliefs, especially among those with more conservative religious views. In their perspective, religious moderation is seen as an effort to dilute the sanctity and authority of religious teachings, which, if left unchecked, could undermine the core of their faith. For example, within Islam, some groups consider that religious moderation might introduce ideas that are incompatible with the core principles of their faith, such as pluralism, which is seen as conflicting with the concept of *tawhid* (the oneness of God).

On the other hand, moderate groups view the theory of religious moderation as a very important approach to maintain the balance between

religious freedom and the state's interest in creating social harmony. This is reflected in the teachings of Pancasila, which emphasizes the importance of peaceful coexistence within a united and democratic nation. Pancasila teaches that every individual has the right to embrace the religion they believe in, but this freedom must be exercised with full responsibility toward others, maintaining the unity and integrity of the nation. In this context, the theory of religious moderation aligns with the values of Pancasila, which prioritize balance and tolerance between religious and cultural differences in Indonesia.

One of the key findings in this study is that the main challenge in implementing religious moderation does not only come from interactions between different religions, but also from internal conflicts within a single religion. Research by Zuhri (2023) indicates that in Indonesia, particularly in Java, issues of interfaith tolerance are often easier to address compared to tensions that arise within the same religious group (Zuhri, 2023). This reflects the differences in understanding and interpretation of religious teachings, which sometimes trigger conflicts within religious communities themselves. For example, within the Muslim community, there are conservative groups that oppose the implementation of religious moderation values, which they view as an effort to weaken the purity of their religious teachings. On the other hand, moderate Islamic groups that support Pancasila values and religious pluralism view this inclusive attitude as part of the effort to build peace and national unity.

These internal challenges are also reflected in phenomena occurring in many regions of Indonesia, where groups with differing religious interpretations often become involved in conflicts, even though they adhere to the same religion. These conflicts are often related to differences in religious practices, understanding of religious teachings, or even interpretations of social and political issues related to religion. Therefore, an approach to religious moderation that focuses solely on interfaith relations will not be sufficient to create true peace. Efforts are needed to educate and build understanding among religious communities about the importance of moderation within each religion itself.

Pancasila, as the state foundation, provides a crucial basis for supporting the application of the theory of religious moderation in Indonesia. The values of Pancasila, as reflected in the first principle, "*Belief in One God*," are highly relevant to the goals of religious moderation, which emphasize respect for religious freedom. The first principle of Pancasila affirms that every citizen has the right to embrace their faith without discrimination, and that the state must protect religious freedom. In addition, the second principle, "*Just and Civilized*

*Humanity*," teaches the importance of mutual respect and understanding of differences, which forms the basic principle of religious moderation.

However, the findings of this study also show that, although the values of Pancasila strongly support the creation of religious moderation, their application in daily life is often hindered by differing perceptions within religious groups. Some groups feel that the values of Pancasila, although respected within the context of the state, do not always align with their religious beliefs. This creates tension between the moderation efforts promoted by the state and the more conservative religious interpretations. As Mahamid (2023) pointed out, some groups feel that Pancasila, as the state foundation, sometimes conflicts with the religious teachings they hold, especially concerning issues of pluralism and religious freedom (Mahamid, 2023). Therefore, it is important for the government and religious leaders to explain in depth that religious moderation based on Pancasila is not an effort to reduce religious convictions, but rather to strengthen tolerance and social harmony amid diversity.

Education plays a key role in promoting the application of religious moderation based on the values of Pancasila. The findings of this research emphasize the importance of education, at all levels from elementary to higher education, in introducing and teaching the concept of inclusive religious moderation. Education can play a very important role in instilling an understanding of diversity and the importance of living together in a peaceful and democratic state framework. In this regard, religious education based on Pancasila can provide a broader understanding of tolerance, interfaith cooperation, and the basic principles of Pancasila, which prioritize unity within diversity.

The importance of education is also reflected in the success of various programs initiated by the government, such as the establishment of the House of Religious Moderation in several universities (Yani, 2022), which serves as an educational center for students to study and practice religious moderation in daily life. These programs are expected to become agents of change in shaping a generation that not only understands diversity but also values and maintains good relationships with others, even across religious boundaries.

Based on the findings of this study, it can be concluded that the theory of religious moderation based on the values of Pancasila is a very important effort in maintaining social harmony and creating peaceful religious life in Indonesia. However, its implementation still faces significant challenges, both from the internal aspects of religion itself and from interreligious interactions. Further efforts are needed to strengthen the understanding of religious moderation through education, more inclusive policies, as well as dialogue within and between religious groups. Only in this way can Indonesia realize its

grand vision of becoming a just, civilized, and harmonious nation, in line with the values contained in Pancasila.

### **Analysis of the Values of Pancasila in Supporting Religious Moderation in Indonesia**

Pancasila, as the foundation of the Republic of Indonesia, consists of five principles that serve as a guideline for national and state life. These five principles not only play a significant role in maintaining national unity but also in fostering a moderate, inclusive, and harmonious religious life in the midst of Indonesia's religious diversity. Religious moderation itself is a concept that emphasizes tolerance, respect for differences, and the rejection of religious radicalization. In the context of Indonesia's pluralistic society, the values of Pancasila play a vital role in supporting the achievement of religious moderation. Based on research findings and various references, the following is an analysis of how each of the Pancasila principles can support the implementation of religious moderation in Indonesia.

The first principle of Pancasila, *Ketuhanan Yang Maha Esa* (Belief in the One and Only God), has a very close relationship with the principle of religious moderation. Indonesia, as a country with various religions and beliefs, provides freedom for every citizen to embrace the religion of their choice. This value directly supports the concept of religious moderation, which aims to reduce religious extremism and promote mutual respect between different religious communities.

According to a study by Hidayah et al. (2024), religious moderation in Indonesia is closely related to the understanding that every individual has the right to embrace and practice their religion according to their beliefs, as long as it does not infringe upon the rights of others (Hidayah et al., 2024). This finding aligns with the principle of *Ketuhanan Yang Maha Esa*, which not only affirms religious freedom but also encourages religious communities to appreciate religious differences as part of the pluralism that must be preserved. In practice, the concept of religious moderation calls on individuals to respect these differences, rather than impose their beliefs on others.

However, another finding from a study by Zuhri (2023) indicates that challenges in religious moderation often arise in the context of interactions within the same religion (Zuhri, 2023). This shows that the application of the principle of *Ketuhanan Yang Maha Esa* needs to be accompanied by a deep understanding of pluralism within a single religion. Therefore, the state needs to strengthen religious education that emphasizes understanding diversity, both within the same religion and across religions, to reduce potential conflicts that may arise.

The second principle of Pancasila, *Kemanusiaan yang Adil dan Beradab* (Just and Civilized Humanity), makes a significant contribution to supporting religious moderation, especially by emphasizing values of justice and respect for the dignity of every human being. This value stresses the importance of treating others fairly, regardless of religion, race, or ethnicity. In the context of religious moderation, this principle teaches that all religious communities must respect each other's basic rights to live peacefully and harmoniously.

A study by Singgih (2023) mentions that religious moderation aims to neutralize religious radicalization by promoting awareness of the plural religious context (Singgih, 2023). The principle of *Kemanusiaan yang Adil dan Beradab* teaches that no religion has the right to discriminate against others, and all individuals have the same rights to live side by side in diversity. Therefore, the state needs to promote inclusive policies that prioritize social justice for all segments of society, including in places of worship and in interfaith social interactions.

The third principle of Pancasila, *Persatuan Indonesia* (Unity of Indonesia), is highly relevant in supporting religious moderation, particularly in the context of a pluralistic social life. In a country consisting of various ethnicities, religions, and cultures, the principle of *Persatuan Indonesia* teaches the importance of maintaining unity and harmony among the elements of the nation, including between different religious groups.

A finding from Zuhri (2023) reveals that the biggest challenge in the context of religious pluralism in Indonesia does not come from interfaith interactions but from internal dynamics within the same religion. This phenomenon shows that religious moderation needs to be instilled not only in interfaith relations but also in relationships within groups that have different understandings of the same religion. The principle of *Persatuan Indonesia* emphasizes that despite differences in religious understanding, the greater shared goal of maintaining national unity and integrity must take precedence. In this context, religious moderation can serve as an effective tool to achieve social harmony amid diversity.

The fourth principle of Pancasila, *Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan Perwakilan* (Democracy Guided by the Wisdom of Deliberation in Representative Institutions), teaches the importance of consultation and dialogue in making decisions that encompass all layers of society. In the context of religious moderation, this value is highly relevant because religious moderation cannot be effectively applied without spaces for dialogue between religious groups and other stakeholders.

The approach to religious moderation requires the active involvement of all parties, including the government, religious leaders, and civil society, in

building a consensus that supports tolerance and religious freedom. Findings from Itmam & Aouich (2024) indicate that policies supporting religious moderation, such as the establishment of *Rumah Moderasi Beragama* (House of Religious Moderation) in universities, have created spaces for more constructive interfaith dialogue (Itmam & Aouich, 2024). This demonstrates that deliberation and consultation based on wisdom are essential in promoting moderation values rooted in equality and justice.

The fifth principle of Pancasila, *Keadilan Sosial bagi Seluruh Rakyat Indonesia* (Social Justice for All Indonesian People), focuses on the equitable distribution of welfare and social rights for all citizens, without discrimination. In the context of religious moderation, this principle emphasizes the importance of equal access in religious life, including the right to worship and interact with other religious communities without obstacles.

Research by Mahamid (2023) shows that religious moderation also includes efforts to create social justice in the context of religion. The state must ensure that every individual, regardless of religion, has the same right to live in peace and enjoy their basic rights. By upholding the principle of *Keadilan Sosial*, the state can ensure that policies supporting religious moderation will encompass all layers of society, without discrimination against any particular religious group. For example, religious moderation programs such as *Griya Moderasi Beragama* (Religious Moderation Centers) established in various regions can serve as a means to ensure fairness and equity in religious life in Indonesia.

In conclusion, it can be summarized that the values of Pancasila play a crucial role in supporting the implementation of religious moderation in Indonesia. The principle of *Ketuhanan Yang Maha Esa* strengthens religious freedom and tolerance, while *Kemanusiaan yang Adil dan Beradab* emphasizes the need for fair and civilized treatment of others, without discrimination. The principle of *Persatuan Indonesia* promotes social harmony despite religious differences, and *Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan Perwakilan* facilitates dialogue between religious groups to achieve it. Finally, the principle of *Keadilan Sosial bagi Seluruh Rakyat Indonesia* ensures the equitable distribution of religious rights for all citizens. Overall, the values of Pancasila provide a strong foundation for creating a moderate, peaceful, and inclusive society in religious life in Indonesia.

### **The Relationship Between Pancasila and Islamic Principles in Supporting Religious Moderation in Indonesia**

Indonesia, as the country with the largest Muslim population in the world, plays a key role in the development and implementation of religious moderation. In this context, Pancasila, as the national ideology, has a strong



connection with Islamic principles, especially in efforts to support religious moderation amidst Indonesia's religious diversity. Religious moderation, defined as a middle-ground attitude that rejects religious radicalization and extremism, is crucial for maintaining social harmony. In this discussion, we will examine how the values of Pancasila interact with Islamic teachings that support moderation, and how these two systems collaborate to form a harmonious and tolerant society.

The first principle of Pancasila, *Ketuhanan Yang Maha Esa* (Belief in One God), aligns closely with the Islamic principle of *tauhid* (monotheism), which teaches belief in the One Almighty God. This concept emphasizes the unity of God and encourages people of faith to respect the same God, even though their methods of worship may differ. In Islam, *tauhid* is not only related to belief but also to the recognition of religious freedom. Islam teaches that there should be no compulsion in religion (Qur'an: Al-Baqarah 256), which aligns with the first principle of Pancasila, affirming the freedom of religion (DEPAG RI., 2000).

In the context of religious moderation, both principles encourage followers to practice their faith peacefully, without imposing their beliefs on others. As explained by Hidayah et al. (2024), Indonesia's approach to religious moderation aims to raise awareness of religious pluralism and strengthen inclusive policies, which align closely with Islamic teachings that emphasize tolerance and mutual respect. Therefore, the principle of *Ketuhanan Yang Maha Esa* supports religious moderation by encouraging people of different faiths to live in peace, respect religious differences, and reject radicalization.

The second principle of Pancasila, *Kemanusiaan yang Adil dan Beradab* (Just and Civilized Humanity), is deeply connected to the principles of justice in Islam, which emphasizes fair treatment of others, regardless of social status, ethnicity, or religion. In Islamic teachings, justice is a fundamental value, and the Qur'an teaches Muslims to act justly even towards those who are not of their faith (Qur'an: Al-Ma'idah 8). This principle supports religious moderation by encouraging mutual respect and the recognition of others' rights.

Research by Singgih (2023) highlights that religious moderation focuses on avoiding radicalization and extremism by fostering awareness of the importance of mutual respect and fairness among religious groups. Therefore, the principle of justice in Islam strongly supports the implementation of religious moderation in Indonesia, which aims to create an inclusive space for all religions to thrive in a just and civilized society.

The third principle of Pancasila, *Persatuan Indonesia* (The Unity of Indonesia), supports the Islamic principle of *ukhuwah Islamiyah* (Islamic brotherhood), which teaches Muslims to unite and help one another without distinguishing ethnicity, race, or religion. This teaching aligns with the spirit of

Pancasila in uniting all elements of Indonesian society, despite their different religious backgrounds.

As found in research by Zuhri (2023), one of the challenges in realizing religious pluralism in Indonesia comes not only from interfaith interactions but also from internal divisions within the same religion. In this context, the principle of *ukhuwah Islamiyah* can help strengthen unity among Muslims and between Muslims and adherents of other religions. Islam teaches that differences are a mercy and part of God's will, which should be accepted and respected (Qur'an: Al-Hujurat 13). This concept is highly relevant to the spirit of *Persatuan Indonesia*, which emphasizes the importance of maintaining social and national harmony amidst diversity.

The fourth principle of Pancasila, *Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan Perwakilan* (Democracy Guided by the Wisdom of Deliberation), is closely related to the principle of *musyawarah* (consultation) in Islam. Islam highly encourages *musyawarah* in decision-making, as stated in Qur'an: Ash-Shura 38, which asserts that decisions should be made through mutual consultation and that all matters should be deliberated with wisdom. *Musyawarah* in Islam is a form of participation that involves all parties in making fair and wise decisions.

In the context of religious moderation, *musyawarah* serves as a means to reach a common agreement that is acceptable to all parties without causing conflict. Research by Itmam & Aouich (2024) shows that policies supporting religious moderation, such as the establishment of *Rumah Moderasi Beragama* (House of Religious Moderation), open up space for constructive interfaith dialogue. Through wise deliberation, society can find solutions that support the creation of a moderate and harmonious religious life.

The fifth principle of Pancasila, *Keadilan Sosial bagi Seluruh Rakyat Indonesia* (Social Justice for All the People of Indonesia), emphasizes the importance of equitable welfare for all citizens without discrimination. This principle aligns with the Islamic concept of social justice, which teaches that every individual, regardless of their religion, ethnicity, or social status, has the right to justice and welfare. Islam teaches that the fundamental rights of every person must be respected, including the right to worship according to their beliefs (Qur'an: Al-Baqarah 177).

The principle of social justice supports religious moderation by ensuring that all religions have equal opportunities in the public sphere. Government-initiated religious moderation programs, such as *Griya Moderasi Beragama* (Religious Moderation Houses), can serve as channels to uphold social justice and reduce discrimination against minority religious groups. This aligns with Mahamid's (2023) assertion that religious moderation is not only about

interfaith relations but also about social justice that includes religious rights and the freedom to worship.

This discussion shows that there is a strong relationship between the values of Pancasila and Islamic principles that support religious moderation in Indonesia. Pancasila, with its five main principles, provides a solid foundation for creating a moderate, inclusive, and peaceful religious life. The principle of *Ketuhanan Yang Maha Esa* aligns with the Islamic principle of *tauhid*, emphasizing religious freedom. *Kemanusiaan yang Adil dan Beradab* aligns with the Islamic principle of social justice, which teaches fair treatment of all human beings. *Persatuan Indonesia* and *ukhuwah Islamiyah* promote national unity, despite religious differences. *Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan Perwakilan* emphasizes deliberation as a means of reaching consensus. Finally, *Keadilan Sosial bagi Seluruh Rakyat Indonesia* supports the Islamic principle of social justice, ensuring that all citizens have equal rights in religious life. Thus, Pancasila and Islam, with their moderate values, can collaborate to create a harmonious, just, and tolerant Indonesia.

### **Practical Implications**

Based on the research findings regarding religious moderation, Islamic principles, and the values of Pancasila, several practical implications need to be considered to strengthen the application of Pancasila's values in religious life in Indonesia. This is also related to efforts to enhance public understanding of the importance of religious moderation in facing social and political challenges, especially amidst the increasingly complex dynamics of religious diversity. Therefore, several policy suggestions and recommendations to improve public understanding of religious moderation should be taken seriously.

One key step to strengthen the implementation of Pancasila's values in religious life is to promote tolerance and religious moderation education from an early age. Religious education based on the values of Pancasila needs to be more intensively introduced into the formal education curriculum, particularly at the elementary and secondary school levels. This is important because the younger generation is the future leader who will carry and apply values of tolerance and religious moderation in social and political life. Therefore, the design of religious education curricula should emphasize moderation, tolerance, and respect for religious differences. Religious education materials can be developed by integrating Pancasila principles, particularly the first principle, which teaches the value of belief in God, and the second principle, which upholds just and civilized humanity. Additionally, teacher training is also needed to enable them to teach religious moderation in a wise, sensitive, and diverse classroom setting.

In addition to formal education, higher education institutions also play a crucial role in shaping critical and moderate thinking among students. Therefore, religious moderation programs in universities should be strengthened to encourage students to understand the importance of religious and cultural diversity, as well as the role of religion in building a harmonious society. As reflected in Yani's (2022) study, the establishment of Religious Moderation Houses at various universities is one form of policy implementation that can be expanded and strengthened. Universities can develop more intensive programs, such as seminars, workshops, and public discussions involving students from various religious backgrounds to engage in dialogue and share experiences about religious moderation and tolerance. Collaboration between universities is also essential to develop joint programs that promote Pancasila values and religious moderation. This is expected to shape a mindset among students that is not only tolerant but also actively maintains religious harmony in society.

The government also plays a strategic role in promoting interfaith dialogue, which can strengthen relationships between religious groups and reduce the potential for social conflict. One policy that supports this is the establishment of interfaith dialogue forums facilitated by the government, involving representatives from various religions, community leaders, and academics. These dialogue forums can serve as a platform for sharing knowledge and experiences about religious moderation, as well as raising public awareness of the importance of living together in diversity. Additionally, media outreach can be used to spread messages of religious moderation. The government and religious institutions can collaborate to utilize social media and digital platforms to educate the public more broadly about the values of religious moderation, with the goal of creating a more inclusive and tolerant society.

At the community level, empowerment is also crucial to increase understanding of religious moderation. Non-formal education based on the values of Pancasila can be strengthened, particularly among adults who may not fully understand the importance of tolerance and harmony. The community can be empowered through training organized by religious organizations or social institutions, which teach the importance of religious moderation in everyday life. Moreover, digital technology can be used to spread information related to religious moderation. Social media platforms such as Facebook, Instagram, and YouTube can be used to educate the broader public through online campaigns supporting tolerance and religious moderation values.

To ensure that religious moderation is effectively implemented, religious freedom must be guaranteed by the state. The government needs to

strengthen policies that protect religious freedom and ensure that every individual, regardless of religion or background, has the same right to practice their faith and beliefs safely. Furthermore, resolving interfaith conflicts must use a fair and wise legal approach, prioritizing dialogue and reconciliation. State policies that facilitate and guarantee the freedom of every citizen to practice their religion and worship according to their beliefs are essential to create a harmonious atmosphere in a pluralistic society.

By implementing policies based on education and social initiatives, it is expected that Pancasila's values can be more effectively applied in religious life. Tolerance education, strengthening religious moderation programs, interfaith dialogue, and community empowerment through various channels will help improve public understanding of the importance of religious moderation. These policies must involve all layers of society and related institutions so that Indonesia can become a more tolerant and moderate country, capable of maintaining social harmony and facing social-political challenges with greater wisdom.

### **Conclusion**

This study highlights the strong connection between Pancasila and religious moderation in Indonesia, showing how Pancasila's values support principles of moderation while addressing challenges in their application. The first principle, belief in the One and Only God, and the second principle, just and civilized humanity, provide a solid base for fostering harmony, tolerance, and a balanced approach to religion in Indonesia. Pancasila plays a key role in preventing religious radicalization and strengthening national unity amidst the country's religious and cultural diversity. The third principle, Unity of Indonesia, emphasizes that religious diversity is a national treasure to be protected. The fourth principle, democracy guided by wisdom and deliberation, underscores the importance of dialogue and consensus to resolve religious conflicts. Lastly, the fifth principle, social justice for all Indonesians, promotes fairness for everyone, regardless of their faith, further reinforcing the foundation for religious moderation in a pluralistic society.

Pancasila is not just the state ideology but also a philosophical foundation that supports religious moderation by promoting tolerance, dialogue, and respect for diversity. It can help address social conflicts and encourage a more moderate religious life in Indonesia. This study hopes that Pancasila's values will be applied more widely, not only in policies and formal education but also in everyday interactions. To embed these values deeply in society, consistent efforts are needed from the government, schools, and communities to strengthen understanding and practice. Indonesia can serve as a role model for building a tolerant, harmonious society despite its diversity. However, this

study has limitations, as it focuses on specific regions and a limited sample, which may affect its broader relevance. Future research should cover a wider geographical area and more diverse participants to provide a fuller understanding. Additionally, future studies could explore the influence of informal education, social media, political, and social dynamics on the implementation of Pancasila values. The role of religious organizations, community leaders, and government policies in promoting social harmony is also worth examining.

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