

Theology of Religious Moderation: An Abrahamic Religious Perspective

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ABSTRACT: This article aims to analyze the theology of religious moderation within the Abrahamic perspective (Islam, Christianity, and Judaism), focusing on the challenges of intolerance and exclusivism that persist in Indonesia. Social phenomena indicate that although the Religious Harmony Index (KUB) in 2021 recorded a score of 72.39, practices of discrimination, rejection of houses of worship, and hate speech in digital spaces remain prevalent. A Setara Institute survey (2021) revealed that 25.6% of young respondents considered other religions “deviant,” highlighting the gap between pluralistic discourse and social reality. The study employs a qualitative, literature-based approach, using comparative analysis of sacred texts (the Qur’an, the Bible, and the Tanakh) alongside academic works and public policy documents on religious moderation. The analysis emphasizes how universal values such as *wasathiyyah* and *rahmatan lil-‘alamin* in Islam, *agape* and *peace* in Christianity, as well as *tikkun olam* and *shalom* in Judaism, can be reconstructed as theological foundations for moderation. The findings demonstrate that religious moderation is not an imported concept but an authentic teaching embedded within Abrahamic traditions. The convergence of these values offers opportunities to strengthen interfaith dialogue, integrate moderation into educational curricula, and support more inclusive public policies. Accordingly, this study focuses on the Abrahamic contribution in addressing the ambivalence of religion as both a source of peace and potential conflict while positioning Indonesia as a global laboratory for religious moderation.

KEYWORDS: Religious Moderation, Abrahamic Theology, Islam, Christianity, Judaism, Indonesia

I. INTRODUCTION

Indonesia, as a nation with the largest Muslim population and a diverse society, faces a complex paradox of tolerance. On the one hand, the constitution, through Pancasila, affirms the importance of Belief in One Almighty God and *Bhinneka Tunggal Ika* (Unity in Diversity) as the foundation of national life. However, social reality shows that practices of intolerance, discrimination, and even religious extremism remain commonplace (Nurdin, 2021). Empirical data shows real indications, as a survey conducted by the Setara Institute on high school students in five major cities found that 25.6% of 947 respondents believed that religions other than the one they adhered to were “misguided,” which shows that exclusive attitudes are still growing among the younger generation (Kemenag, t.t.-a). Although the 2021 Interfaith Harmony Index (KUB) report issued by the Ministry of Religion shows a national average of 72.39 points, (Media, 2021). This increase has not completely eliminated the scope for intolerance, particularly in terms of equality, cooperation, and interfaith trust. Various cases of intolerance are still recorded in the public sphere, ranging from rejection of the establishment of houses of worship, bans on religious activities, destruction of religious facilities, and cases of blasphemy, exacerbated by social media, which has become an arena for hate speech, negative stereotypes, and interfaith misinformation (Kemendikbud Tangani 127 Kasus Kekerasan di Sekolah, Perundungan Paling Banyak, t.t.).

The phenomenon of intolerance is increasingly evident when we observe concrete cases in the public sphere. Rejection of the establishment of houses of worship, bans on religious activities, destruction of religious facilities, and accusations of blasphemy are still rampant in various regions. (Ministry of Religious Affairs, n.d.-f) The emergence of social media as a new space for social interaction adds to the complexity of this problem. Digital platforms often become a medium for the spread of hate speech, negative stereotypes, and religion-based disinformation. Generation Z, the most active users of social media, often finds themselves caught up in the currents of intolerance, both as consumers and producers of content. A study of intolerant content on the TikTok platform, for example, shows that despite the implementation of regulations, the values of moderation have not been fully internalized by its users. This situation demonstrates that religious moderation is not enough to be merely public policy jargon, but must be supported by theological, philosophical, and practical efforts so that its values are truly absorbed in people's religious lives.

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In response to this, the Ministry of Religious Affairs of the Republic of Indonesia has established Religious Moderation as a national strategic policy centered on four core values: *tawazun* (balance), *tasamuh* (tolerance), *tawassuth* (moderation), and *i'tidal* (justice) (Ministry of Religious Affairs, n.d.). However, this policy still faces several gaps. First, the discourse on moderation in Indonesia is still dominated by an Islamic perspective, thus neglecting the Christian and Jewish perspectives, even though all three share the same theological roots as Abrahamic religions. Second, there is a gap between the teachings of moderation in sacred texts and social practices, which are still formalistic. Third, the terminology of moderation, tolerance, and balance is understood differently by each religion, necessitating a shared mapping of meaning. Fourth, the approaches that have been widely used tend to be socio-political in nature and have not touched on the strong theological foundations that originate from the traditions of the religions themselves (Hefner, 2008).

This is where the urgency of studying the theology of religious moderation from an Abrahamic perspective becomes essential. This approach is crucial because it can build theological inclusivity by engaging with Christian and Jewish traditions to broaden horizons of understanding and create a more just, inclusive basis (Sirait & Istinatun, 2022). In addition, showing that each Abrahamic religion has a theological basis of moderation will reduce exclusive claims and strengthen interfaith solidarity, as well as support public policy to be more effective by accommodating interfaith thinking. This study is also relevant to contemporary challenges such as the digital world, globalization, and identity conflicts which demand a moderation model that is based on text and tradition, as well as contextual to the needs of modern society (Sirangki dkk., 2023).

Several previous studies have discussed religious moderation, but there is still room for development. First, research conducted by Fauziah Nurdin (Nurdin, 2021), entitled "Religious Moderation in the Perspective of the Al-Qur'an and Hadith" explores the concept of Islamic *wasathiyah* more without involving comparisons with other Abrahamic traditions. Second, John Hick's work in "An Interpretation of Religion" (1989). Which proposes a philosophy of religious pluralism that is still general in nature and has not touched on specific applications in the context of the three Abrahamic religions in Indonesia. Third, research from the Indonesian Ministry of Religion Research and Development Research Team for Community Guidance and Religious Services in 2020 regarding the "Religious Moderation Index" focuses more on empirical measurements rather than comparative theological depth between religions. Thus, this article is here to fill this gap by offering a comparative approach between Islamic, Christian and Jewish sacred texts that emphasizes the definition of moderation from an internal religious perspective, maps common ground (such as love, justice, peace) and points of difference, and provides practical relevance through interreligious dialogue, education and public policy in Indonesia.

Several factors contribute to the importance of studying religious moderation. First, the flow of globalization and digitalization means that the spread of ideologies, both moderate and extreme, is taking place very quickly. Unbalanced religious content can strengthen intolerance if it is not balanced with a comprehensive understanding of moderation. Second, identity politics makes religion an instrument of power struggle that has the potential to divide society. Political rivalries often utilize religious symbols and narratives, making identity-based conflicts increasingly difficult to avoid. Third, government policy since 2019 (buku_outlook_2024.pdf, t.t.) places religious moderation as a national priority program, which is implemented through training, indicators and strengthening harmony. However, this policy still has more administrative and sociological nuances than theology. Fourth, social pluralism in Indonesia demands equality in the public sphere. Religious minority groups still often face discrimination and stereotypes, so interfaith theological dialogue is an important need to build mutual respect. Fifth, the need for inter-religious dialogue is increasingly urgent, because moderation does not stop at the normative realm, but must be realized in real social practice (Rauf dkk., 2024).

Based on the description above, this article intends to answer the problem formulation. How can the theological concept of religious moderation in Islamic, Christian and Jewish traditions be dialogued to form a common ground in building global tolerance, especially in the Indonesian context? Through a qualitative approach with literature studies and analysis of religious texts, this article argues that universal values in the Abrahamic tradition provide a valid and strong theological basis for the project of religious moderation, which is not only relevant domestically but also contributes to the global discourse of tolerance.

II. METHODOLOGY

This research uses a qualitative approach with a library research method (Salim & Syahrur, 2012). The main focus of this research is a comparative examination of the teachings of religious moderation in the three Abrahamic religions: Islam, Christianity, and Judaism. The primary sources used include the sacred texts of each tradition: the Qur'an for Islam, the Bible for Christianity, and the Tanakh for Judaism. Furthermore, the research also considers official religious documents, commentaries, and relevant classical texts. Secondary sources include academic literature in the form of books, reputable journal articles (both nationally indexed by Sinta and internationally reputable by Scopus), and reports from official institutions such as the Ministry of Religious Affairs of the Republic of Indonesia regarding data on interfaith harmony. Data analysis was conducted by reviewing, categorizing, and comparing key ideas in the relevant literature, particularly regarding the concepts of moderation, tolerance, sacred-profane, and socio-religious dynamics. The analysis procedure follows the interactive model of Miles and Huberman (Miles

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& Huberman, 1994) which includes three stages: (1) data reduction, namely sorting information relevant to the topic; (2) data presentation, namely compiling findings in the form of descriptive-analytical narratives; and (3) drawing conclusions/verification, namely interpreting data within the framework of the theology of religious moderation. With this procedure, the research seeks to find conceptual common ground among Abrahamic traditions while simultaneously identifying practical gaps in the Indonesian context. Thus, this methodology not only emphasizes textual analysis of scriptures and literature, but also pays attention to the Indonesian socio-political context so that the study has academic relevance as well as a practical contribution to strengthening religious moderation (Sugiyono, 2020).

III. FINDINGS AND DISCUSSION

A. Theological Convergence, Reconstruction of Moderation Values in Islamic, Christian, and Jewish Traditions

This study reveals that the three Abrahamic religions—Islam, Christianity, and Judaism—have a convergent theological foundation in promoting the values of religious moderation, despite doctrinal differences. This finding is significant in the context of Indonesia, which faces the challenge of religious intolerance, as reflected in the 2021 Interfaith Harmony Index (KUB) data, which reached 72.39 points, indicating improvement but still leaving room for improvement (Ministry of Religious Affairs of the Republic of Indonesia, 2021). The phenomenon of religious diversity in Indonesia and the world in general demands a solid theological foundation for managing differences. Although often viewed as a source of conflict, the traditions of major religions actually possess internal values that encourage peace, tolerance, and social harmony. The Abrahamic religions—Islam, Christianity, and Judaism—share a genealogical similarity that stems from the figure of the Prophet Abraham. Therefore, retracing the theological basis of moderation in these three religions is an important step in reconstructing an inclusive narrative that can strengthen religious life in Indonesia (Ulya dkk., 2024). Moderation In Islamic tradition, the concept of moderation is reflected in the principle of *wasathiyyah* (middle way) which is contained in QS. Al-Baqarah: 143: "And thus We made you a moderate nation." According to Fachrudin (D. M. Mayton, 2009), the concept of *wasathiyyah* not only means moderation, but also encompasses justice, balance, and excellence. These values are implemented in the four pillars of religious moderation developed by the Indonesian Ministry of Religious Affairs: *tawazun* (balance), *tasamuh* (tolerance), *i'tidal* (justice), and *tawassuth* (moderation). The concept of *rahmatan lil-'alamin* (being a mercy for the universe) reinforces the universal dimension of Islamic moderation. As emphasized in QS. Al-Anbiya: 107, "And We have not sent you (O Muhammad) except as a mercy to all the worlds." This verse serves as the theological foundation for openness and inclusiveness in interacting with followers of other religions.

Islam, as the majority religion in Indonesia, places the concept of moderation (*wasathiyyah*) as a fundamental teaching. The Qur'an refers to Muslims as *ummatan wasathan* or "the moderate people" (QS. Al-Baqarah: 143), indicating their strategic role as role models in justice, balance, and inclusiveness. This concept is reinforced by the value of *tawazun* (balance), which teaches humans to avoid extremes, both in matters of worship and social interactions (QS. Al-Maidah: 8). Furthermore, Islam teaches a prophetic mission that emphasizes mercy for all creation. In QS. Al-Anbiya: 107, it is emphasized that the Prophet Muhammad was sent as *rahmatan lil-'alamin*, meaning bringer of universal compassion, peace, and goodness. These values serve as the theological foundation that Islam is not only for Muslims alone, but also for the benefit of all humanity (Sirangki dkk., 2023). In social practice, the concept of Islamic moderation in Indonesia has been formulated by the Ministry of Religious Affairs through four indicators: national commitment, tolerance, anti-violence, and accommodation to local culture (Kemenag RI, 2019). However, to ensure this concept remains a formal policy, a strong theological foundation is needed so that Muslims understand that moderation is not a compromise, but rather the core of Islamic teachings (Fahmi & Dr. Mohamad Ali, 2018).

Meanwhile, in the Christian tradition, the value of moderation is rooted in the concept of *agape* (universal love) taught by Jesus in Matthew 5:9: "Blessed are the peacemakers, for they will be called children of God." The document *Nostra Aetate* of the Second Vatican Council (1965) affirmed the Catholic Church's commitment to interreligious dialogue by stating: "The Catholic Church does not reject anything that is true and holy in other religions." Survey conducted by the Center for the Study of Religion and Democracy (Institute, t.t.-b) A survey of 500 Christian religious leaders in Indonesia showed that 78% of respondents considered interfaith dialogue a concrete implementation of the teachings of love. However, only 45% had actively participated in interfaith dialogue forums, indicating a gap between theological understanding and practice (Sirait & Istinatun, 2022).

In the Christian tradition, the principle of moderation is closely linked to the teaching of universal love (*agape*). The Apostle Paul, in 1 Corinthians 13:4–7, "emphasizes that love is patient, kind, not jealous, and keeps no record of wrongs. Love here is universal, not limited to a particular group or identity, but embraces all humanity." Jesus Christ himself exemplifies the teaching of peace. In the Gospel of Matthew 5:9 it is stated, "Blessed are the peacemakers, for they will be called children of God." This teaching affirms that creating peace is a spiritual mandate that cannot be separated from the identity of the Christian faith. Furthermore, John 13:34 outlines Jesus' command to His disciples to love one another as He has loved them. The Catholic Church, through the Second Vatican Council, emphasized the importance of interreligious dialogue in the document *Nostra Aetate* (1965). This document rejects all forms of religious discrimination and calls for cooperation among believers to create social justice and world

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peace. In Indonesia, this document has significant relevance, because it can be a basis for the Church in encouraging constructive dialogue with Muslims and Jews, while strengthening a culture of moderation amidst the pluralism of society (Darmaputera, 2001). Thus, moderation in Christianity is not merely a compromise, but a direct reflection of the core of the Christian faith: love and peace. This teaching is relevant for reducing the conflicts that often arise from the politicization of religion and theological exclusivism (Ruslan & Zarkasi, 2020).

In the Jewish teachings of Tikkun Olam and Social Justice, Jewish tradition emphasizes the principles of tikkun olam (repairing the world) and shalom, which encompass the meaning of peace, wholeness, and well-being. The Book of Micah 6:8 affirms: "O man, he has shown you what is good. And what does the Lord require of you but to do justice, to love mercy, and to walk humbly with your God?" Although the Jewish community in Indonesia is small, Jewish values of social justice are relevant to the context of religious moderation. Cohen's (2020) research shows that the Jewish tradition of tzedakah (charity) contributes to strengthening social cohesion in a pluralistic society. Jewish tradition also contains fundamental teachings about moderation. One of its most prominent principles is tikkun olam, which means "repairing the world." This principle is found in rabbinic literature, particularly Mishnah Gittin 4:2, which emphasizes the Jewish people's responsibility to contribute to the justice and well-being of the wider community. Tikkun olam teaches that faith in God is inseparable from a commitment to improving social and environmental conditions (Sacks, 2002).

The concept of shalom in Jewish tradition means more than just "peace," but also encompasses well-being, wholeness, and social harmony. Isaiah 32:17 states, "The fruit of righteousness is peace; and the outcome of righteousness is quietness and assurance forever." This message emphasizes that social justice is a primary requirement for true peace (M. D. Y. Ali, 2011). Furthermore, the Torah explicitly emphasizes social justice. Deuteronomy 16:20 states, "Justice alone shall you pursue." This teaching demonstrates that, from a Jewish perspective, moderation and balance in life can only be achieved if justice is upheld without discrimination. In the Indonesian context, even though the Jewish community is a significant minority, these Jewish theological principles can make a significant contribution to enriching the discourse on religious moderation. The values of tikkun olam and shalom can be contextualized as an ethical foundation for striving for justice and harmony in a multicultural society (Ulya dkk., 2024).

The convergence of the three Abrahamic traditions lies in their emphasis on justice, compassion, and respect for human dignity. This theological convergence provides a strong foundation for strengthening religious moderation in Indonesia. Data from the Research and Development Agency of the Ministry of Religious Affairs (Indeks Kerukunan Umat Beragama 2024 Naik Jadi 76,47, t.t.) showed that regions with high levels of interfaith dialogue had a 15% higher religious moderation index than regions with low levels. Implementing Abrahamic values in the Indonesian context requires a multidimensional approach. First, integrating the values of moderation into the religious education curriculum. Second, strengthening the capacity of religious leaders through training on comparative perspectives on Abrahamic religions. Third, developing dialogue forums that are not merely ceremonial but substantive. These three Abrahamic religions demonstrate fundamental similarities in teaching moderation, despite their doctrinal differences. Islam, with its concept of wasathiyyah, Christianity with its teachings of agape, and Judaism with its principle of tikkun olam, all emphasize balance, love, and justice as fundamental values of religious life. This similarity demonstrates that moderation is not an imported Western concept, but rather an authentic part of the teachings of the Abrahamic religions themselves. This theological common ground can serve as the basis for productive interfaith dialogue, while shifting the narrative of exclusivism toward inclusivism. In social practice, this theological convergence is crucial for reducing the intolerant attitudes that persist in Indonesia. For example, a report by the Setara Institute (Institute, n.d.-a) indicates that discrimination against religious minorities persists in several regions. However, if the moderate values of Islam, Christianity, and Judaism were internalized, this type of intolerance could be minimized.

Furthermore, the convergence of theological values can also strengthen public policy on religious moderation. If Islam, Christianity, and Judaism agree that love, justice, and peace are religious mandates, then the state can integrate these values into education, law, and interfaith harmony policies. Conclusion Theological convergence in the Abrahamic tradition provides a valid and authentic foundation for strengthening religious moderation. The values of wasathiyyah in Islam, agape in Christianity, and tikkun olam in Judaism demonstrate that moderation is not an imported concept but an integral part of the traditions of the heavenly religions. The implementation of these values in the Indonesian context can contribute significantly to strengthening interfaith harmony. The reconstruction of the value of moderation in the Abrahamic tradition proves that religion, in essence, is a source of peace, not conflict. Islam with wasathiyyah, Christianity with agape, and Judaism with tikkun olam provide a solid theological foundation for building a harmonious religious life. In the pluralistic context of Indonesia, the convergence of these values can inspire the strengthening of religious moderation. Moderation is not a compromise, but a call of faith born from sacred texts. By making moderation a theological foundation, religious communities can work together to strive for justice, peace, and universal well-being.

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B. Religious Ambivalence, Tension between the Potential for Peace and Conflict in Indonesian Society

Religion in Indonesian social reality presents a paradoxical double face: on the one hand, it is a source of ethics and peace, but on the other, it has the potential to trigger conflict and social disintegration. This ambivalence aligns with R. Scott Appleby's theory (APPLEBY, 2000) in *The Ambivalence of the Sacred*, which states that religion has the dual potential to be both a force for good and a force for evil. Empirical data in Indonesia shows that although the 2021 Interfaith Harmony Index (KUB) reached 72.39 points (an increase from 70.79 in 2019), various forms of intolerance continue to occur in practice. A Setara survey (Ministry of Religious Affairs, n.d.-c) of young people in five major cities found that 25.6% of respondents still view other religions as "heretical," while 18.3% stated they feel uncomfortable having neighbours of different faiths. This data confirms that although Indonesia has a legal framework that guarantees religious freedom, serious challenges remain in practice in building tolerance. The Setara Institute's annual report recorded at least 180 incidents of intolerance in 2021, with cases of rejection of the establishment of houses of worship still dominating, accounting for 36% of the total (Rentetan kasus intoleransi di sekolah, t.t.).

Non-theological factors play a significant role in fueling religious conflicts. Identity politics mobilized for electoral gain has been a major contributor to the reproduction of exclusive religious sentiments (Nurdin, 2021). The economy is also a crucial variable, with competition for resources often articulated through religious language. Misinformation through digital media further exacerbates the situation, allowing radical content to spread rapidly without adequate filtering. Religious ambivalence in Indonesia is not solely determined by theological aspects but is also influenced by structural and cultural factors. Identity politics, for example, often uses religious symbols as a means of mobilizing electoral support. In political contestation, religion is reduced to an identity marker that serves to separate "us" and "them," thus increasing the potential for polarization (Rauf dkk., 2024).

Economic factors also contribute, when inequality in prosperity is interpreted through a religious framework and gives rise to a sense of religious injustice. Thus, a conflict that is essentially non-theological in nature is "consecrated" through religious legitimacy. The process of "consecralization" of non-theological interests through religious justification is the most dangerous mechanism (Indeks Kerukunan Umat Beragama 2024 Naik Jadi 76,47, t.t.). Narratives of violence are often couched in sacred religious language, thus providing divine legitimacy for intolerant acts. A study by the Center for the Study of Religion and Democracy (2022) showed that 65% of radical content on social media uses decontextualized holy verses to justify discriminatory acts (M. Ali, 2020). Addressing this ambivalence requires a deconstructive and reconstructive approach to theology of moderation. Deconstruction is carried out through hermeneutic criticism of exclusive and literal readings of religious texts (Murdiono, 2024). Reconstruction is needed by building an alternative narrative that emphasizes the values of inclusivity and pluralism which actually also have strong roots in religious traditions (Amri, 2021).

A philosophical hermeneutic approach is crucial for reading sacred texts contextually and relevantly to the spirit of the times. The religious literacy program initiated by the Ministry of Religious Affairs needs to be strengthened with an approach that is not only normative but also critical. Training for young religious leaders must incorporate a multicultural and hermeneutical perspective that opens inclusive horizons. Government policy through the Religious Moderation Program has shown significant progress, but more systematic efforts are still needed (Marjani, 2023). Data from the Ministry of Religious Affairs' Research and Development Agency (2022) shows that regions implementing intensive religious moderation programs have seen a 40% reduction in religious conflict in the past two years. This success needs to be expanded by involving more civil society elements and religious organizations (Kemenag, t.t.-e). Nevertheless, religion still holds great potential to be an agent of peace. In the Islamic tradition, the concept of *wasatiyyah* (Quran, Al-Baqarah, 1:143) teaches balance and justice. In the Christian tradition, the teaching of *agape* (1 Corinthians 13:4–7) emphasizes universal, boundless love. Meanwhile, in the Jewish tradition, the principles of *shalom* (Isaiah 32:17) and *tikkun olam* outline the importance of repairing the world with justice and compassion. These theological values offer a solid foundation for building harmony and addressing interfaith tensions (M. D. Y. Ali, 2011). However, reality shows a gap between normative religious teachings and socio-religious practices. Religious moderation, promoted by the government since 2019 as a national priority program, often remains at the slogan level, without strong penetration into the roots of social problems. For example, religious moderation training programs primarily target civil servants or limited groups, while penetration at the grassroots level, including local communities and the digital space of the younger generation, remains suboptimal (Ministry of Religious Affairs, 2019). This gap underscores the importance of reconstructing a theology of moderation that is not only normative but also contextual (Cohen, 2020).

Religious ambivalence becomes even more complex when linked to global issues. The Islamophobic narratives growing in the West and the transnational radicalism entering Indonesia through online media are external factors reinforcing exclusive attitudes among some religious groups. This aligns with Berger's view (Ritzer, 2014). In the era of globalization, religion no longer stands autonomously but is instead influenced by interactions across cultural, economic, and political boundaries. In the Indonesian context, this global influence expands the space for both extremism and interfaith dialogue. Therefore, moderate theology needs to deconstruct narratives of violence while simultaneously reconstructing narratives of peace. Deconstruction is necessary so that the religious legitimacy of violence can be challenged theologically and philosophically, thereby eliminating the justification for intolerant acts. Reconstruction, on the other hand, demands strengthening the values of love, justice, and balance as the foundation

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of communal life. Through a comparative hermeneutic approach, interpretations that were once exclusive can be redirected to become inclusive, so that religion emerges as a source of inspiration for peace, not conflict(Safitri, 2025).

Thus, religious ambivalence in Indonesia must be understood as both a sociological reality and a theological challenge. Religion is not only a spiritual instrument but also a socio-political instrument vulnerable to abuse. Religious moderation based on an Abrahamic perspective offers an opportunity to bridge this gap by providing a strong normative basis and relevant social practices. Only in this way can religion be constructively repositioned, from a potential for conflict to a force for peace, from exclusivism to inclusivism, and from a source of polarization to a foundation for national harmony. The role of the Interfaith Harmony Forum (FKUB) needs to be transformed from a merely ceremonial institution to an active agent in conflict prevention. The capacity of FKUB mediators needs to be enhanced through training in conflict resolution based on local and religious values. Collaboration with academics and peace practitioners can enrich the perspectives and methodologies used(Moosa, 2020). Ultimately, managing religious ambivalence requires a collective awareness that religion always has two inherent potentials. Inclusive religious education and substantive interfaith dialogue are key to optimizing the potential for peace and minimizing the potential for conflict. With a comprehensive and sustainable approach, religion can truly be a blessing for all of nature(D. M. Mayton, 2009).

C. Policy Implementation, Integration of Abrahamic Moderation Theology within the National Framework

The Religious Moderation Policy launched by the Indonesian Ministry of Religious Affairs in 2019 (Kemenag, n.d.-e) represents a strategic breakthrough to strengthen harmony and maintain the integrity of the diverse Indonesian nation. However, to achieve long-term effectiveness, this policy requires an approach that is not only administrative and sociological, but also goes deep into theological roots. This is where the integration of the Abrahamic Theology of Moderation perspective offers a credible and transformative framework. This approach emphasizes the universal values shared by the three Abrahamic religions—Judaism, Christianity, and Islam—such as justice, compassion, respect for human dignity, and the pursuit of knowledge, as a shared foundation for building moderation(Arifinsyah dkk., 2023). This integration strengthens national policy by providing a valid doctrinal foundation, which is acceptable to religious adherents, while also offering practical, applicable strategies.

1. Integrating the Educational Curriculum Instills Universal Values from an Early Age

One of the most strategic implementations is through the integration of the Abrahamic perspective in the Religious Education curriculum in schools and madrasas. Until now, religious education has often been taught in separate silos, which has the potential to trigger misperceptions about other beliefs. This integration does not mean merging the doctrines of faith, but inserting learning modules on the common ground of ethical values in the Abrahamic tradition. For example, material on the concept of "Love Your Neighbor" can be taught with a comparative perspective: citing the Book of Leviticus 19:18 in Judaism ("You shall love your neighbor as yourself"), the Gospel of Matthew 22:39 in Christianity ("You shall love your neighbor as yourself"), and the popular Hadith in Islam ("None of you is a believer until he loves for his brother what he loves for himself"). A good example is the "Cross-Cultural Religious Education" pilot project piloted in several high schools in Yogyakarta and East Java, where students not only study their own religion but also visit other places of worship and discuss the humanitarian values in their respective holy books (Ministry of Religious Affairs, n.d.-c). This approach is shaping a generation that theologically understands that moderation and respect for differences are intrinsic to their religious teachings.

2. Training for Religious Leaders: From Communal Figures to Agents of Moderation

Religious leaders such as preachers, pastors, and rabbis play a central role in influencing the perceptions and attitudes of their congregations. However, their capacity is often limited by their own religious knowledge. Training programs that equip them with a comparative Abrahamic theological perspective are key to deconstructing prejudice and enhancing their capacity to act as social glue (Abu-Nimer & Nelson, 2021). Such training can include textual study of shared narratives (such as the story of Abraham) in the Torah, Bible, and Quran, as well as discussions of contemporary challenges such as radicalism and disinformation. A concrete example of this is the program initiated by the Indonesian Conference on Religion and Peace (ICRP) and Duta Wacana Christian University, which regularly holds leadership training for young religious leaders from various backgrounds. Participants not only learn theory but also engage in hands-on conflict resolution simulations and the formulation of inclusive preaching/sermon messages(Suprpto, 2015). By becoming experts in their own religion and understanding other religions, these religious leaders can transform their pulpits into centers for spreading moderate values based on religious authority, not just government discourse.

3. Strengthening the Interfaith Harmony Forum (FKUB) from Administrative Mediator to Theology-Based Peacemaker

The FKUB (Family Forum for Religious Affairs) has traditionally functioned as an institution facilitating the licensing of houses of worship and mediating conflicts. However, its capacity is often limited by a bureaucratic and reactive approach. Integrating Abrahamic theology can transform the FKUB from a mere administrative institution into a conflict mediator based on shared, theologically recognized values. FKUB members from various faiths can be trained to use inclusive religious narratives to resolve tensions. A case study demonstrates the effectiveness of this approach in mitigating conflict in the Tambora District, West Jakarta, a notoriously heterogeneous community. When tensions arose over a community's religious activities, local FKUB members not

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only prioritized the Joint Ministerial Regulation (PBM) on the Establishment of Houses of Worship but also engaged in dialogue, citing the principles of neighborliness inherent in all Abrahamic traditions (Mutamimah, 2024). This builds awareness that maintaining environmental peace is not only a legal obligation for citizens but also a religious obligation. Thus, conflict resolution reaches a deeper and more sustainable level. (Ministry of Religion, n.d.-g).

The integration of Abrahamic Theology of Moderation into the Indonesian government's Religious Moderation policy is a visionary step that deserves support. This approach provides strong theological legitimacy that can convince religious adherents that moderation is the essence, not a betrayal, of their faith. Through three pillars of implementation—educational curriculum, training of religious leaders, and strengthening of the FKUB—universal Abrahamic values can be operationalized into concrete actions that strengthen social cohesion. In this way, Indonesia not only builds robust moderation at the grassroots level but also projects itself as a global leader in demonstrating how different religious traditions can live together harmoniously and enrich each other within a single nation-state.

IV. CONCLUSIONS

First, theological convergence within the Abrahamic traditions demonstrates that religious moderation has a valid foundation in Islam, Christianity, and Judaism. The concepts of *wasathiyyah* in Islam, *agape* in Christianity, and *tikkun olam* in Judaism all emphasize the values of balance, love, and justice as universal principles. This proves that moderation is not merely policy jargon, but rather an authentic part of the teachings of the divine religions, which can serve as a strong theological foundation for building a peaceful, inclusive, and just religious life. Second, religion in the Indonesian context exhibits ambivalence: it has the potential to be both a source of peace ethics and a trigger for conflict. Empirical data shows an increase in the harmony index, but intolerance persists in the form of rejection of houses of worship, hate speech, and social discrimination. This ambivalence is exacerbated by factors such as identity politics, economic inequality, and disinformation on social media, which often instrumentalize religion for pragmatic interests. Thus, the challenge of religious moderation is not only theological but also closely related to structural, political, and cultural factors. Third, the urgency of religious moderation in Indonesia demands a theological, philosophical, and practical reconstruction involving all Abrahamic religions. Practical implementation includes integrating the values of moderation into education, strengthening the capacity of religious leaders across traditions, and establishing substantive interfaith dialogue forums. By embracing moderation as a call of faith born from sacred texts, religious communities in Indonesia can collectively overcome intolerance, reduce exclusivism, and strengthen social cohesion in the face of the challenges of globalization and digitalization.

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