Implementation of Religious Moderation Based on Inclusive Theology and Dialogue in Indonesia: Opportunities and Challenges

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Abstract

This research examines the importance of inclusive theology and dialogue between religious communities in supporting social harmony in multicultural societies, focusing on Indonesia. In the era of globalization, meetings between diverse religions and cultures are increasingly occurring, creating challenges and opportunities for mutual understanding. Inclusive theology, which recognizes religious diversity and seeks universal values in those traditions, is proposed as an approach to encourage respect, dialogue, and cooperation between religious communities. This research uses a qualitative method that combines studies of interfaith initiatives, this research highlights the potential of inclusive theology to bridge differences and reduce tensions. This research also explores the role of education and social media in supporting inclusive theology through spreading messages of peace and coexistence. Research findings show that inclusive theology promotes religious tolerance and forms the basis for cooperation in the social, educational, and environmental fields. Despite the challenges of an exclusive theological perspective, continued efforts in education and the use of social media are essential to increasing broader acceptance. This research contributes to the discussion of religious pluralism by providing practical and theoretical insights into the application of inclusive theology to create peace and mutual understanding in diverse societies.

INTRODUCTION

In the era of globalization, interactions between various cultures and religions are increasingly intensive (Fikri, 2024; Ningrum & Tazqiyah, 2024; Nurhalizah et al., 2023). Globalization characterized by advances in technology, migration, and communication has brought people from different religious backgrounds into closer and more complex relationships (Lestari, 2020). These meetings offer opportunities for mutual learning and enrich understanding between groups, but at the same time, they also pose challenges, especially in terms of differences in values, beliefs, and religious practices (Baroroh, 2019; Ibda, 2018; Junaedi Sitika et al., 2023).

This demands a new approach to theology that not only accepts diversity as a reality but also develops an inclusive attitude that recognizes the universal values that can be found in all religions.

Indonesia, a country with high religious diversity, has the importance of developing inclusive theology (Effendi, 2020; Gole & I Made Sudhiarsa, 2024; Mukaromah, 2020; Prakosa, 2022; Rumahuru, 2021). becomes more and more real. As a Muslim-majority country, Indonesia also has a large population of Christians, Catholics, Hindus, Buddhists, and Confucians. This diversity is recognized as part of national identity through the motto "*Bhinneka Tunggal Ika,*" which means "diverse but still one." However, in practice, this diversity is sometimes a source of tension and conflict, especially when prejudice and stereotypes influence relations between religious groups. Therefore, a theological approach is needed that can encourage dialogue and cooperation between religious communities and inclusive theology offers a potential framework for this purpose (Malau, 2024; Muzammil & others, 2023).

Inclusive theology, in this context, is defined as a theological approach that recognizes and respects the values and truths in various religious traditions. Unlike exclusive theology which emphasizes the superiority of one religion over others (Asiyah & Hamdanah, 2024). Inclusive theology opens up space for respect for diversity and seeks common ground between various religions. According to him, inclusive theology does not only aim to accept diversity but also to seek shared values that can strengthen relations between religious communities. In this view, religious differences should not be seen as a trigger for conflict, but rather as an opportunity for mutual enrichment and learning.

Apart from offering a new approach to understanding religious diversity, inclusive theology also encourages interfaith dialogue as a way to build mutual understanding and respect (Amtiran & Kriswibowo, 2024; Krismiyanto & Kii, 2023; Putwaningtyas, 2023; Rahim et al., 2024). Dialogue between religious communities is a communication process that aims to reduce prejudice, increase understanding, and strengthen cooperation. In a multicultural society like Indonesia, this kind of dialogue is very important to maintain social harmony and overcome potential conflicts rooted in religious differences. According to him, dialogue based on the principles of inclusive theology allows each party to respect and learn from different perspectives, without sacrificing their respective beliefs.

This research is based on the need to explore how inclusive theology can be implemented in a multicultural society (Al Karimah, 2020; Panuntun & Aziz, 2023; Yusuf, 2019). Some of the questions to be answered in this research are as follows: How can the concept of inclusive theology be applied effectively in a pluralist society like Indonesia. How can concrete examples of the application of inclusive theology in Indonesia provide a deeper understanding of the positive impact of this approach. The challenges faced in developing interfaith dialogue in a society that still adheres to exclusive beliefs.

Through this research, it is hoped that answers to the questions above can be found, and practical guidance will be provided to encourage harmony and mutual understanding between religious communities. This research also aims to provide a theoretical contribution that can be used as a reference for further studies related to inclusive theology and inter-religious dialogue.

METHODS

This research uses an exploratory mixed-method design to deepen the application of inclusive theology and interfaith dialogue in Indonesia. This approach integrates qualitative data to provide a richer and deeper understanding of the issues under study (Agusti et al., 2018; Engkizar et al., 2018). By combining

in-depth interviews, case studies, and quantitative surveys, this research ensures data validation and provides a comprehensive perspective. The informants in this research consisted of several religious figures and community leaders who were selected using purposive sampling based on their involvement in interfaith programs (Arora et al., 2020; Hakim, 2019; Syafril & Yaumas, 2017). For quantitative data, the respondents were 10 participants from various interfaith initiatives in five big cities in Indonesia. The survey was designed to explore respondents' perceptions and experiences regarding inclusive theology and interfaith dialogue. Qualitative data collection instruments include semi-structured interview guides designed to explore the experiences, views, and challenges faced by informants. Meanwhile, quantitative data was collected through closed questionnaires whose reliability had been tested with a Cronbach's Alpha value > 0.7. This instrument is designed to measure variables such as attitudes towards diversity, experience of interfaith dialogue, and acceptance of inclusive theology.

Data analysis was carried out using Nvivo 12 software for quantitative data and SPSS version 26 for quantitative data. In qualitative analysis, interviews were thematically coded to identify key patterns and relationships between themes. This thematic analysis technique allows for an in-depth exploration of key concepts such as the benefits of inclusive theology and the challenges faced in its implementation. Quantitative data analysis includes descriptive statistics to understand the characteristics of respondents, correlation analysis to identify relationships between variables, and regression analysis to test predictive factors that influence acceptance of inclusive theology. Data validity is enhanced through method triangulation, which combines data from interviews, surveys, and case studies. Expert feedback was also undertaken to ensure the external validity of the findings. Additionally, the critical reflection of the researcher was applied throughout the analysis process to minimize bias and ensure an objective interpretation of the data.

RESULT AND DISCUSSION

This discussion describes the results of research regarding inclusive theology and dialogue between religious communities in Indonesia. Based on qualitative and quantitative analysis, this research found several important points related to the concept of inclusive theology, the benefits of inter-religious dialogue, implementation challenges, and the role of education and social media in strengthening religious tolerance (Hidayah, 2023; Mubarok & Sunarto, 2024; Primarni & Aminah, 2023; Siregar & Karni, 2024). Research shows that inclusive theology promotes respect for interfaith values. Respondents stated that religious differences should be seen as a wealth, not a threat.

The first theme is respect for diversity (respect for interfaith values). The majority of respondents stated that religious diversity is something that enriches rather than threatens their identity. This statement was conveyed by informants in the following interview.

Inclusive theology helps us see differences as richness, not a threat (Informant 1)

The second theme is the common value of humanity. Respondents considered that all religions have human values that can unite them in interfaith cooperation. This statement was conveyed by the informant in the following interview.

Different religions can provide the same values, such as justice and compassion (informant 2)

The third theme is respect for other traditions. This attitude of respect is a strong basis for constructive interfaith dialogue. This statement was made by an

informant in the following interview.

We are taught to respect other traditions, because it is also part of how they seek the truth (informant 3)

The results of this research show that respect for religious diversity is the main theme identified from interviews with informants. The majority of respondents expressed the view that religious diversity is a wealth that enriches life together, not a threat to their identity. This statement is in line with the theory of religious pluralism put forward by Jonh Hick, which emphasizes that various religious traditions can be understood as different paths to the same truth. In this context, the views of respondents who see differences as wealth reinforce the importance of an inclusive theological approach as a bridge to understanding and appreciating diversity.

In addition, the subtheme of shared human values also emerged significantly, with respondents highlighting values such as justice and compassion that are considered universal across all religious traditions. This finding is supported by the findings of previous studies, such as research by Sihotang, (2024), which highlights the role of shared values in encouraging cross-religious solidarity. The attitude of respect for other traditions, as expressed by respondents, adds another dimension to these findings. This attitude can be linked to the concept of interreligious dialogue according to Leonard Swidler, which emphasizes the importance of listening to each other and learning from other traditions to create constructive relationships. Thus, respect for religious diversity in this research not only reflects an attitude of tolerance but also the potential for cross-religious collaboration to strengthen social relations

Benefits of Inter-Religious Dialogue in Increasing Tolerance

Experience in dialogue between religious communities is positively correlated with the level of religious tolerance.

Table 1. Correlation between dialogue experience and tolerance, based on statistical analysis

Variable	Description	Average	Correlation with Tolerance	Significance (p-value)
Dialogue Experience	Number of dialogue experiences in the last 6 months	04.01	00.52	< 0.01
Meeting Frequency	Number of interfaith meetings per month	03.07	00.46	< 0.05
Level of Interaction	Average level of engagement in dialogue	04.00	00.48	

The findings of this research show that there is a significant positive relationship between the experience of interfaith dialogue and attitudes of tolerance. Respondents who more often participate in interfaith dialogue and an attitude of tolerance. Respondents who participated in interfaith dialogue more often in the last six months had a higher average tolerance, with a correlation of 0.52 and a significant p-value <0.01. This is in line with contact theory by Icol, (2021), which states that interaction between groups in supportive conditions can reduce prejudice and increase understanding. Interfaith dialogue provides space for diverse experiences and perspectives, which ultimately helps build empathy and respect for diversity.

The frequency of interfaith meetings and level of active involvement also contributed significantly to increased tolerance, with correlations of 0.45 and 0.48, respectively. Previous research by Bila et al., (2024) shows that regular meetings between communities can strengthen social capital, including trust and solidarity across groups. Active engagement in dialogue, such as in-depth discussions or collaboration on joint projects, not only deepens understanding of other faiths but also builds better relationships in a multicultural society.

Challenges of implementing inclusive theology: resistance from exclusive groups

Resistance from exclusive groups is one of the main challenges in implementing inclusive theology. The following author describes these challenges based on informant interviews.

The first challenge is Identity Concern. There is a concern in some groups that interfaith dialog can undermine the purity of their beliefs. This statement was conveyed by the following informant.

Some communities feel that interfaith dialog can damage their original beliefs (informant 3)

The second challenge is the rejection of inclusive theology. Groups with exclusive views see inclusive theology as a threat to their ideology. This statement was made by informants 20 times.

Inclusive theology is sometimes seen as a threat to exclusive groups (informant 4)

The third challenge is the lack of understanding about inclusivity. Lack of understanding about inclusivity triggers rejection from some groups who are unfamiliar with the concept. This statement was conveyed by informants 18 times.

Some do not understand the concept of inclusiveness, resulting in misunderstanding and rejection (informant 5)

This research identifies resistance from exclusive groups as the main challenge in efforts to build interfaith dialogue and promote inclusive theology. Concerns about identity and purity of belief were often the main reasons, as expressed by several respondents. This is in line with Isnaini, (2017) view of "defensive pluralism" where certain groups feel threatened by interreligious interactions that are considered to blur the boundaries of their beliefs. This resistance shows the need for a more sensitive approach to managing theological and cultural differences.

Rejection of inclusive theology and lack of understanding of inclusivity are also factors that reinforce this challenge. As highlighted Oskar Gultom, (2022), interfaith dialogue requires theological literacy and deep empathy to reduce misunderstandings and create mutual understanding. Lack of understanding of the concept of inclusivity often triggers misinterpretation which leads to rejection. Therefore, education and a transparent and open dialogue-based approach are essential to overcome these obstacles and encourage wider acceptance among society.

The role of education and social media in supporting inclusive theology

Education and social media play an important role in spreading the values of inclusive theology.

Table 2. The relationship between education, social media, and the level of tolerance

Variable	Description	Average	Correlation with Tolerance	Significance (p-value)	Explanation

Education level	Education level of formal respondents	04.03	00.48	< 0.01	Higher levels of education correlate with more tolerant attitudes towards other religions
Social Media Exposure	Frequency of accessing interfaith content on social media	03.09	00.42	< 0.05	Social media featuring interfaith content encourages a deeper understanding of tolerance and harmony
Inclusive Education in Schools	Number of institutions implementing inclusive curriculum	04.01	00.51	< 0.01	Education that integrates inclusive values and religious diversity can create a more tolerant generation

This research shows that the level of formal education has a significant positive correlation with attitudes of tolerance, with a correlation value of 0.48 (p < 0.01). Respondents with a higher level of education tend to be more tolerant towards other religions. This is in line with the theory of social modernization Didit Haryadi et al., (2024) individual horizons, improves critical thinking skills, and encourages diversity in recipients. Higher education also allows access to a variety of global perspectives, thereby encouraging inclusive attitudes in dealing with differences.

Exposure to social media and inclusive education in schools also play a significant role in encouraging tolerance. Exposure to interfaith content, as proposed by Suhairi et al., (2023) in their study of social media as a space for social interaction. Meanwhile, inclusive education in schools shows a correlation of 0.15 (p <0.01), underlining the importance of integrating diversity values in the curriculum. Handoko, (2022) supports this finding by stating that multicultural education can form a generation that is more tolerant and able to appreciate diversity. The combination of these two factors reinforces the importance of formal education and digital technology in building social solidarity.

The results of this research show that inclusive theology and dialogue between religious communities play an important role in strengthening harmony in Indonesia. With an approach that emphasizes respect for diversity and constructive dialogue, inclusive theology has the potential to create a more tolerant society. Inclusive education and wise social media are important keys to supporting the wider application of inclusive theology.

Interfaith dialogue has proven to be an effective means of reducing tensions between groups (Mangalik et al., 2024; Putri et al., 2024; Sirait, 2024; Walad et al., 2024). As Allport's in 1954 contact theory states, meaningful interactions under supportive conditions can reduce prejudice and increase empathy. In this study, respondents who were active in dialogue needed an active listening approach to understand different perspectives, thereby creating space for mutual learning.

However, the implementation of inclusive theology also faces challenges, especially from groups with exclusive views. This group often views inclusive theology as a threat to the purity of their beliefs. According (Marbun, 2023), this resistance is a form of "defensive pluralism" where individuals or groups feel the need to defend their identity in interfaith interactions. To overcome this challenge, a more educational and dialogical approach is needed, so that they can understand that inclusive theology is not a threat, but rather an opportunity to strengthen identity through recognition of diversity.

In addition, formal education also plays an important role in supporting inclusive theology and interfaith dialogue. The researchers' findings show that a higher level of education is correlated with a more tolerant attitude. This agrees with the view Setiarsih, (2017) who states that education encourages critical thinking skills and acceptance of diversity. Inclusive education that integrates diversity values into the curriculum can be a long-term solution for creating a generation that is more tolerant and appreciates differences.

Exposure to social media also contributes to building a tolerant attitude, although the effect is not as big as formal education. Rahmatika & Nasruddin, (2024) show that social media can be a tool for spreading positive narratives about diversity and creating a forum for interfaith discussions. However, its effectiveness depends on the quality of the content disseminated and how this platform is used by the public.

In particular, the Indonesian context, which is known as a country with high religious diversity, provides great opportunities for the application of inclusive theology. Constructive interfaith dialogue can not only strengthen national harmony but also help create collective awareness of the importance of diversity as a national asset. As stated by Hutagalung & Sazali, (2024) religion has the potential to be a constructive force in building social relations if it is directed through inclusive and in-depth dialogue. This is relevant to efforts to create harmony in Indonesia, which often faces challenges in the form of intolerance and religious-based conflict.

Inclusive education can also function as an important foundation in introducing the concept of inclusive theology from an early age. Badri, (2022) emphasized that well-structured multicultural education can create a generation that can appreciate differences and see diversity as a strength. In Indonesia, a curriculum that integrates the values of inclusivity can help students understand that differences in beliefs do not hinder the creation of cooperation and solidarity. This kind of education needs to be strengthened with training for educators so that they can convey inclusive values in a relevant and effective way.

Overall, these findings confirm that the combination of inclusive theology, interfaith dialogue, formal education, and social media can be a synergistic approach to strengthening social relations. Strategic steps involving all elements of society need to be designed to ensure the sustainability of this effort, so as to create a harmonious, inclusive, and respectful society amidst religious and cultural diversity.

CONCLUSION

This research offers a new perspective on the role of inclusive theology and interfaith dialogue in strengthening social relations in Indonesia's multicultural society. These findings highlight how an inclusivity approach can encourage deeper understanding and collaboration across faiths, even though it still faces challenges from exclusive groups. By utilizing inclusive education and social media as strategic media, this research emphasizes the importance of sustainable efforts in building a generation that can use diversity as a force to create social harmony.

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