Conference Paper

Conflict Management in Indonesia Through Religious Moderation

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Abstract.

The nature of humans as social beings needs other people, but in their interactions, disputes and disagreements often occur, leading to conflict. Indonesian society, which is plural, with various tribes, customs, religions, and cultures side by side, has the potential to cause conflict. The community increasingly needs awareness and understanding of cultural diversity, especially religion; in this case, the religious moderation movement needs to be increased. This research aims to discuss conflict management in Indonesia through religious moderation. The method used in this research is descriptive qualitative, using a literature study to obtain data. The theoretical approach used in this study uses Thomas and Kilmann's conflict management style theory. The results of this study showed that, first, religious moderation is an understanding of the nature of religious teachings that uphold human dignity and advance public welfare based on the principles of justice, balance, and adherence to the constitution as a national agreement. Second, conflict management through religious moderations can play a significant role in reducing conflicts, such as the cases of Ahok and FPI, by offering insight on how to interpret texts and understand good texts while at the same time offering negative sentiments toward destructive groups who view the religion of the texts rigidly so that it can reduce the turmoil of religious expression on the interpretation of the text.

Keywords: conflict, religious moderation, conflict management

1. INTRODUCTION

The diversity of ethnicity, races, and religions, as well as differences in language and life values that occur in Indonesia, often give rise to various conflicts (Hadi, 2020). Conflicts in society stemming from intergroup violence that explodes sporadically in various regions in Indonesia show how vulnerable the sense of togetherness built within the Indonesian Nation-State is, how thick intergroup prejudice is and how common mutual understanding between groups is (Akhmadi, 2019). Groups that are not vulnerable to this conflict are religious groups.

The tendency of religious people to try to justify the teachings of their respective religions, even though some do not understand the noble values contained in the religion they defend (Pohan, 2017). The spirit of command can sometimes belittle others who disagree with them, even if they belong to the same religion. Beliefs about truth are based on God as the only source of truth. However, this belief will turn into imposing the concept of movement on other people with different beliefs and the same understanding as them (DiPaolo, 2020).

To minimize interreligious conflicts, it is necessary to do conflict management. Conflict management does not mean eliminating differences but managing differences with positive energy. Conflict management is a process-oriented approach that directs forms of communication, including behavior, from actors and outsiders (Habibal, 2019). According to Susan Lutfi, conflict management is considered a term of conflict management, in which conceptually management and conflict management have the same meaning and point of view, namely, managing, managing, organizing, and controlling with the aim of reducing conflict productively. This understanding explains how to keep conflict away from all forms of violence while creating a balance in conflict (Salim, 2022).

Conflict management is identifying and dealing with conflict wisely, reasonably, and efficiently with three forms of conflict management methods: conflict stimulation, conflict reduction/emphasis, and conflict resolution (Sudarmanto et al., 2021). Conflict management requires effective communication, problem-solving, and negotiation focusing on the organization's interests. Conflict can actually be a good (functional) potential that can boost productivity if the conflict is managed correctly. However, conflict is usually perceived as something negative (functional) and can disrupt and reduce productivity (Sudarmanto et al., 2021).

Contemporary conflict and peace studies on conflict aim to prevent conflict in the form of violence, either directly, structurally, or indirectly. Rubenstein stated that conflict management aims to moderate or "civilize" the consequences of conflict without providing root-cause solutions (Loshitzky, 2021). Hugh Miall states that conflict management is the proper intervention to achieve a stable political settlement, especially by influential actors with great power and resources as a basis for creating pressure on conflicting parties to persuade them to resolve their conflicts (Salim, 2022).

In the context of religious fundamentalism, to avoid disharmony, it is necessary to cultivate a moderate religious way, an inclusive way of practicing Islam, or an open religious attitude, which is called religious moderation. Moderation means being moderate, the opposite of extreme, or exaggerating in dealing with differences and diversity. The word moderate in Arabic is known as al-wasathiyah as recorded in QS.al-Baqarah [2]:

143. The word al-Wasath means the best and most perfect. Hadith also states that the best problem is the one in the middle (Shihab, 2019).

In viewing and solving a problem, moderate Islam tries to take a compromise approach and is in the middle of addressing a difference, both religious and sect differences, moderate Islam promotes tolerance, mutual respect, while still believing in the truth of the beliefs of each religion and sect, so that all can accept decisions with a cool head, without having to get involved in anarchic actions. Thus, religious moderation is a middle way amidst the diversity of religions in Indonesia. Moderation is an archipelago culture that goes hand in hand and does not mutually exclude religion and local wisdom. Not contradicting each other but looking for solutions tolerantly.

Religious conflicts that are rife in Indonesia are a side effect of the diversity of Indonesian society, accompanied by an attitude of exclusivity and fanaticism that is not matched by an attitude of tolerance. This paper will explain conflict management in Indonesia with Thomas and Kilmann's theory and religious moderation as a religious perspective that must be owned by religious people who live in a pluralistic society.

2. LITERATURE REVIEW

To differentiate from other research, the writer will present several related studies. Here is the review: *First,* "Socializing Religious Moderation and Peace in the Indonesian Landscape" in research discussing the idea of religious moderation being used for peace in Indonesia. This research is a literature study (library research) through reference sources on the concepts of religious moderation and peace circulating in Indonesia's new tradition of literacy. The conclusion of this study is that religious moderation is to find a middle ground between the two extremes of religion and to do so peacefully. Whereas the other side has a fundamentalist character in understanding religion to the point of pronouncing heresy or even infidel if it does not suit it (Setia & Rahman, 2022).

Second, "Islamıc Moderatıon As A Resolution Of Different Conflicts Of Relıgıon." Several human tragedies and conflicts have occurred in Indonesia. The causes are political factors, economic disparities, cultural disparities, and ethnic and religious sentiments. This research is a literature study with qualitative research methods and a descriptive approach. The conclusion of the research shows that current national problems such as economic disparities, cultural disparities, ethnic and religious sentiments as well as threats of conflict can only be resolved through cooperation with the principle of mutual understanding among religious communities. Thus, religious moderation can

undoubtedly be used as a social energy to solve the current problems of the Indonesian nation (Yanti & Witro, 2020).

*Third, *"Religious Moderation in Indonesian Muslims".In this study aims to determine the factors that influence religious moderation. Examining religiosity and demographic variables plays an important role in shaping religious moderation. The conclusion of the research shows that religiosity has a positive effect on religious moderation, meaning that religious intellectuality, ideology, public practice, private practice, and religious experience support a person to be moderately religious and can prevent intolerance and radicalism. In addition, socioeconomic factors or gender and income influence religious moderation (Subchi et al., 2022).

*Fourth, *"The Urgency of Religious Moderation in Preventing Radicalism in Indonesia," this paper aims to contribute thoughts on realizing religious moderation to prevent radicalism. This study uses a qualitative method with content analysis techniques, namely, reviewing and analyzing a number of literature (Library Research) related to the subject matter. The conclusion is that the vision of understanding and the importance of religious moderation will be created to prevent radicalism and build peace in Indonesia and the world. Religious moderation is the most appropriate value and practice to realize the benefits of the Indonesian earth. The mental attitude is moderate, fair, balanced and strengthens local wisdom values to be the key to managing Indonesia's diversity. Moderation is no stranger to Muslims, even to its original character, because Islam is moderate and is an inherent identity in the mission of prophecy (Arifinsyah et al., 2020).

Fifth,"Moderation of Religion in the Era of Society 5.0 and Multicultural Society: Studies Based on Legal, Religious, and Social Reviews". This research discusses one of the national priority projects, religious moderation (MB), which the government is strengthening. Society needs to understand that religious individuals can save Indonesia by practicing religious moderation. It's only natural that this nation is even threatened with dissolution due to socio-political disputes with different theological interpretations because the way of life does not want anarchic chaos. This study uses legal, theological, and social understandings to characterize moderation in religion in the period of society 5.0 and multicultural society. Data collection was carried out by observation, interviews, and distribution of questionnaires in qualitative research using a phenomenal approach and descriptive methodology. Based on the research findings, it is clear that religious moderation covers four different contexts: (1) the nature of religious moderation, which serves as a foundation for understanding religion in the wider community; (2) local context; (3) national context; and (4) local humanitarian context in global humanitarian context (Sulaiman et al., 2022).

3. RESEARCH QUESTIONS

In this study, to make it easier to analyze, the researchers formulated the problem as follows: first, what is the concept of religious moderation? second, how is conflict management through religious moderation in the ahok-FPI case?

4. METHOD

The research method is a scientific way to obtain data with a specific purpose. The term scientific method denotes the notion that research activities are based on scientific characteristics, namely, rational, empirical, and systematic. Rationale in the research is that the research is done in a way that makes sense, not the result of mediation. Empirical, namely, research activities can be observed by the five human senses so that other people can observe and know the methods used. Systematics is a process used in research using specific logical steps.

This research is a type of library research, namely, research whose object of study use library data in the form of books as a data source. This research was conducted by reading, studying, and analyzing various existing literature, in the form of Al-Qur'an, hadith books, and research results.

While the method used in this research is qualitative research, which is used to explore, understand, and analyze ethnic conflict (JW, 2012). This qualitative research uses a phenomenological approach in many cases to explain the concept of phenomena based on individual experiences in natural situations (Kurniawan & Puspitaningtyas, 2016). Qualitative research is also called systematic research, which is used to research or research an object in a natural setting without manipulation and without testing hypotheses. This qualitative research method is often called the "naturalistic research method" because the research is conducted in natural conditions (natural settings); it is also called the ethnographic method because initially this method was more widely used for research in the field of cultural anthropology; and is also called a qualitative method because the data collected and analysis is more qualitative in nature.

5. RESULTS AND DISCUSSION

5.1. Conflict in Indonesia

When viewed from the socio-cultural and geographical aspects, Indonesian pluralism can be divided into two major dimensions. First, vertical pluralism is reflected in the structure of society, which has different layers and social strata between the upper and lower layers. Second, horizontal pluralism is reflected in social units based on differences in ethnicity, religion, customs, and regionalism (geographical location).

The reality of this pluralism is a great potential for the Indonesian nation and a potential for conflict in social fragility because it is very prone to conflicts of various interests between different groups. Various incidents emerged and arose because of conflicts that brought the issue of SARA (Ethnicity, religion, race, and Inter-Group) so that it quickly spread into tense and disturbing social conflicts. Religion is often a sensitive issue in a pluralistic society. In a study by the Research and Development Agency of the Ministry of Religion of the Republic of Indonesia, it was stated that various social conflict events that occurred at first were not religious conflicts but many social factors that were often linked to and then brought about by religion. as a factor of legitimacy as well as to cover up the real root of the conflict. Therefore, religious issues become sensitive to self-defense from other groups. In various incidents, when there was an attack on a particular religion or religious group, the people who attacked usually argued that they were attacking to defend their religion.

The sensitivity of a pluralistic society to the label of religion, which can be a causative factor and the root of conflict in society, occurs because of the following things. First, there are absolute truth claims; absolute truth claims must be directed at oneself or internally to the adherents of the religion itself, not to be used in judging other religions. Second, blind obedience, namely, by setting aside common sense and a critical attitude in understanding religious teachings. Third, an end justifies everything in achieving the goal (the end justifies the means). Usually, this is inflamed when dealing with conflicts between religious adherents. These factors make the social conflicts that occur seem more permanent and difficult to resolve because they hold deep grudges,

The results of research from the Research and Development Center of the Ministry of Religion of the Republic of Indonesia view that the root causes of social conflict in Indonesia are motivated by three things. (1) A crisis in various fields occurred several years ago. Apart from causing a loss of trust in the government apparatus, the bureaucracy, and the military, which has shown a lack of sympathy from some members of the public over the years, it has also created a high degree of mutual suspicion among various groups in society. (2) Due to the globalization of information, religious

understanding is also developing, which increasingly creates exclusivity and sensitivity to group interests. (3) There are socio-economic and political disparities.

Whatever the root of the problem, in a social conflict, in essence, it still harms all parties, especially the grassroots, so what is needed is the revitalization and a process of transforming values by prioritizing the following matters. (1) Understanding functional religion and changing the approach from a mystery approach to a rational and functional approach so that the nuances of religion are integrated with life, including the transformation of religious values, interpretation, and actualization according to the development of society so that religion remains useful and functions in life. (2) The noble values of the nation, awareness of pluralism, and the need for an inclusive attitude in religion are fundamental values that must be developed systematically through humanist education and learning.

5.2. Conflict Management Thomas and Kilmann

Conflict management is carried out so that conflicts do not recur. Based on Hugh Miall, conflict management is the right intervention to achieve a stable political settlement. Rahma and Lestari in Salim stated that management requires conflicting parties to develop conflict strategies and implement them to get the desired resolution (Salim & Ruslan, 2021).

Conflict management theory explains that conflict does not have to be resolved by solving problems but can be a lesson on how to manage conflict to reduce the escalation of violence, meaning that conflict management is a strategic practice for each party, both parties in conflict and parties in conflict. Conflicting parties. Parties and mediators (N, 2011). Conflict management aims to control, manage, organize, and regulate by productively reducing conflict. This understanding explains how to distance conflict from all forms of violence to create balance in conflict (N, 2009). Conflict management is defined as protecting conflict areas from conflicts and disputes in the form of violence, which means efforts to resolve conflicts through conflict resolution processes with power and authority (W, 2016).

Conflict management, developed by Kenneth W. Thomas and Ralph H. Kilmann, looks at how a person takes an attitude/behavior towards the conflicts in which he is involved. Because no two individuals are precisely the same in terms of desire or vice versa, conflict is a natural thing that can happen when we interact with other people (Thomas-Kilmann Models, 2016). The Thomas-Kilmann model is designed to look at people's behavior from two sides when a conflict occurs. The first is assertiveness (Vertical):

which measures how much a person puts his own interests first when a conflict occurs. Second is Cooperativeness (Horizontal): it measures how much a person prioritizes the interests of others in conflict situations that occur (Rusdiana, 2019).
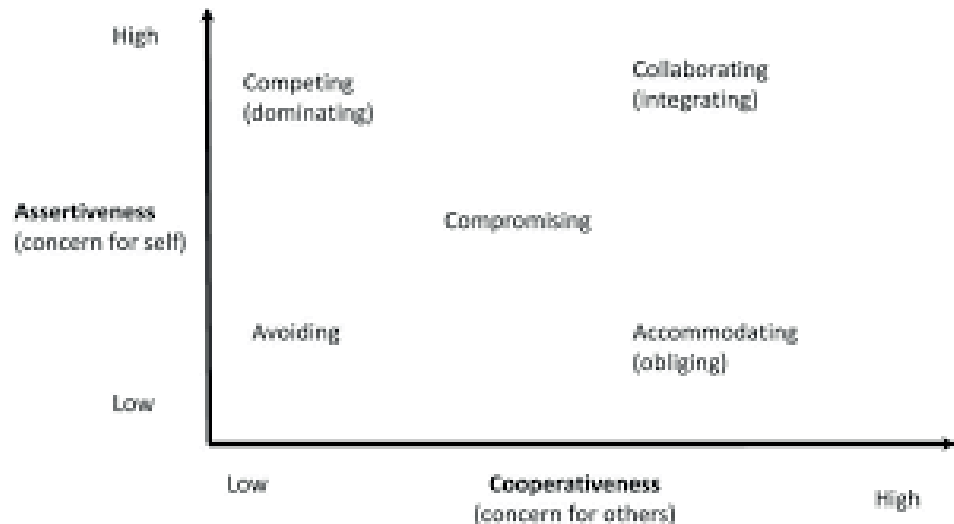

Figure 1

There are five components in the Thomas-Kilmann conflict management style namely (Gamin et al ., 2014):

1. Competition, namely, the style of dispute characterized by aggressive self-serving actions, suppressing other parties, and uncooperative behavior. This style is effective when decisions need to be made quickly.

2. Accommodation occurs when one party sacrifices its own interests and prioritizes the other party's interests. This style is effective when a party realizes it has few opportunities to achieve its interests or when there is a belief that satisfying its self/group interests will damage its relations with other groups. An accommodative approach is obtained from conflicting parties because one party has released or put aside the interests of its group and prioritized the interests of other parties. This is a win-lose approach because one party has given its will to another party or has surrendered it to another party to get a complete will (Salim & Ruslan, 2021).

3. Avoidance style occurs when one party denies the existence of a dispute, changes the topic that causes the dispute to another topic that is not the cause, and avoids discussing the dispute. This style is especially effective when there is a danger of physical violence, there is no opportunity to achieve a goal, or the situation is so complicated that it is impossible to solve.

4. The collaborative style is characterized by active listening to the parties' interests, focused attention, mutually satisfying communication, and empathy. This style is effective when a balance of power (power balance) and sufficient time and energy are available to create an integrated dispute resolution.

5. The style of compromise (compromising) occurs when each party acts together to take a middle way, for example, by giving to each other, and in this action, it needs to be clarified who wins and who loses. This style is effective when the parties refuse to cooperate simultaneously, a way out is needed and when the end goal is not the critical part. In this style, usually, true satisfaction still needs to be achieved.

5.3. Religious Moderation

In a multicultural Indonesian society, an exclusive religious attitude that only unilaterally recognizes truth and safety can cause friction between religious communities (Arifinsyah et al., 2020). Religious conflicts that often occur in Indonesia are generally triggered by exclusive religious attitudes and contestation between religious groups in obtaining community support that is not based on tolerance because each uses its power to win, thus triggering conflict.

Social conflicts and social disharmony triggers that occurred in the past came from the extreme left (communism) and the extreme right (Islamism) (Abou El Zalaf, 2022). However, nowadays, threats to disharmony and the state sometimes come from global-ization and Islamism, which Yudi calls two fundamentalisms: the market and religion. In religious fundamentalism, to avoid disharmony, it is necessary to cultivate a moderate religious way, an inclusive way of practicing Islam, or an open religious attitude, which is called religious moderation. Moderation means being moderate, the opposite of extreme, or exaggerating in dealing with differences and diversity.

Moderate is an adjective for moderation, which means not exaggerating or being (Chofifah, 2022). The word moderation comes from the Latin moderation, which means moderation is not excessive and not lacking alias balanced(Stollznow, 2020); in the Big Indonesian Dictionary (KBBI), moderation is defined as reducing violence or avoiding extremes. So when the word moderation is juxtaposed with the word religion to become moderation in religion, the term means to refer to the attitude of reducing violence or avoiding extremes in breakfast as well as religious attitudes and practices.

The word moderate in Arabic is known as al-wasathiyah as recorded in QS.al-Baqarah [2]: 143. The word al-Wasath means the most perfect. In the hadith, it is also stated that the best problem is the one in the middle. This word means tidal (fair) and tawazun

(balanced). People who apply the principle of wasathiyah can be called a referee; the word referee has even been absorbed into Indonesian with three meanings, namely. First, referee means an intermediary or intermediary, for example, in business trade. In another meaning, the second meaning of the two referees is the peacemaker between the disputing parties, and the third meaning of the referee means the leader in a match, such as a football referee, badminton referee, or referee in other sports (Nafi'a & Gumiandari, 2022).

So if it is formulated, religious moderation is a perspective on religious attitudes and practices in social life by realizing the essence of religious teachings that protect human dignity and dignity and build public benefit based on the principles of justice, balance, and adherence to the constitution as a national agreement.

In viewing and solving a problem, moderate Islam tries to take a compromise approach and is in the middle; in addressing a difference, both religious and sect differences, moderate Islam promotes tolerance and mutual respect, while still believing in the truth of people's beliefs. Each religion and sect so can accept decisions with a cool head without having to get involved in anarchic actions. Thus, religious moderation is a middle way amidst the diversity of religions in Indonesia. Moderation is an archipelago culture that goes hand in hand and does not mutually exclude religion and local wisdom. Not contradicting each other but looking for solutions tolerantly (Pectas, 2021).

The current understanding of religious texts tends to polarize religious adherents into two extreme poles. One pillar deifies the text too much without regard to reasoning ability. Scripture texts are understood and then practiced without understanding the context. Some people refer to this pole as a conservative group. The other extreme pole, on the other hand, which is often called the liberal group, deifies the reason too much to ignore the text itself.

So being too liberal in understanding the values of religious teachings is just as extreme. Moderation in Islamic thought is prioritizing tolerance for differences. Openness to accept diversity (inclusivism). Both various sects and various religions. Differences do not hinder cooperation with humanitarian principles. Believing in the most authentic religion of Islam does not mean that you have to insult other people's religions. So that there will be brotherhood and unity between religions, as happened in Medina under the command of Rasulullah SAW.

Moderation must be understood and developed as a shared commitment to maintaining a perfect balance, where every member of society, regardless of ethnicity, ethnicity, culture, religion, and political preferences, listens to and learns from one another to practice skills. To manage and overcome the differences between them.

To achieve moderation, inclusivity must be avoided. According to Shihab, the concept of inclusive Islam is not limited to acknowledging society's plurality. However, it must also be actualized through active involvement in this reality. The attitude of inclusivism understood in Islamic thought is to provide a space for a diversity of Islamic thought, understandings, and perceptions.

In this understanding, truth is not only found in one group but also other groups, including religious groups. This understanding departs from the belief that basically all religions carry the teachings of salvation. The difference between one religion under a prophet from generation to generation is only the Shari'a. So it is clear that religious moderation is closely related to maintaining togetherness through a 'tolerant' attitude. This ancestral heritage teaches us to understand each other who are different from us.

The call to always prioritize moderation and take the middle way through words and actions is not only the concern of civil servants such as religious counselors or members of the Ministry of Religion, but all Indonesian citizens and all of humanity so that it does not lead to events such as the shooting at the mosque New Zealand that killed 50 worshipers at Friday prayers. 'on.

Various conflicts and tensions between people of diverse religions, ethnicities, ideologies, and so on have spawned international resolutions through the United Nations, which designated 2019 as "The International Year of Moderation" (Ummah, 2022). This provision is clearly very relevant to the commitment of the Ministry of Religion to continue to encourage religious moderation.

Religion is a view of life and a middle way with a fair solution in dealing with life and social problems; religion is a balanced perspective and guide between the affairs of the world and the hereafter reason and heart, ratios and norms, ideals and facts, individuals and society. For the purpose of religion being sent down to this world so that it becomes a way of life, religion is sent down to earth to answer various world problems, both on a micro and macro scale, family (private) and state (public).

5.4. Analysis of Religious Conflict in Indonesia (FPI-Ahok)

Currently, riots that occur between religious communities are still occurring. However, this is not because of purely religious issues but rather social, economic, and political problems in the name of religion. Our own country, Indonesia, has also recorded many interreligious riots. Let's say, the worst was the riot in Ambon a few years ago.

The problem is, in historical records, various events of tension between religious communities have become part of the history of the journey of religion and people.

Because it often happens or because of the habit of defining yourself. Each considers himself the possessor of absolute truth.

Lately, there has been a lot of violence in the name of religion, ranging from sweeping actions, bomb terror, destruction of places of worship, expulsion of members of the Ahmadiyya, and other Islamic splinter groups, as well as other actions in the name of religion, one of which is the Defending Islam Action which occurred at the end of in 2016. Usually, the perpetrators of acts of fanaticism, radicalism, and terrorism include texts of religious discourse as the basis for their actions, such as texts of da'wah orders, religious jihad, purification of Islamic law, and so on(Sauki, 2020). The civilization of Islamic society is indeed a civilization of texts. This has been shown in their life in the world from all sides that originate from the texts, both in worshiping, Allah, politics, socializing, and so on. Primary texts are the Al-Qur'an and Hadith, while the secondary texts are texts of religious discourse resulting from the study of authoritative scholars on the primary text, which is now often called the Yellow Book.

This reality began to be carried out by Muslim communities because of their desire and hope to achieve a degree of piety and safety and to improve the quality of religion. Meanwhile, most of them felt they could not understand the primary text directly, so in practice, they delegated their mandate to authoritative scholars, who could be mufassir, muhaddit, ustadz, and so on. They followed the fatwas that had been contained in the discourse. Text. diverse religions(Sauki, 2020). They believe the contents of the secondary text as the truth; even unconsciously, they are often identified with the truth of God. At times like these, there is overlap in the placement of primary and secondary texts. The secondary texts that the scholars compiled as human beings with human nature inherent in them were placed parallel and equal to God's divine texts. They make secondary texts, namely, religious discourse texts, as a measure of truth in religious practices, both for themselves and for other parties.

At the end of 2016, Indonesia was marked by major religious actions, namely, the Action to Defend Islam (ABI) movement on 14 October 2016, 4 November, and 2 December, two of which were known as "411" and "212". Movement. This action was sparked by a statement by the Governor of DKI Jakarta, Basuki Tjahaya Purnama (Ahok), on Seribu Island on 27 September 2016, which was considered a "desecration of the Koran."'A',' insult the clergy," and even"humiliation of the world's Muslims." This movement demanded that Ahok be tried and imprisoned immediately.

Since the beginning, even since the election that won Joko Widodo-Ahok, the Islamic Defenders Front (FPI) has been in opposition and has carried out a resistance movement. When Ahok became Governor, FPI appointed a shadow governor, KH.

Fakhrurrozi Ishaq. Ahok is known for his uncompromising leadership style and out-spoken style of speech. His policies are widely considered controversial. One of his statements was a plan to disband the FPI, an inflaming a movement claiming to be the "nahi Munkar" movement. Anti-non-Muslim and anti-Chinese sentiments play out in various forums and media. Ahok fired bullets when this Chinese non-Muslim figure commented about being "lied on by using al-Maidah 51".

From there, the excitement of the ABI movement began. The Islamist movement then mobilized itself, maximized its network, and used social media and "cyber soldiers" with the framing "desecration of the Koran"."and humiliation of the clergy and Muslims" (Ibrahim & Warsono, 2017). Anti-non-Muslim and anti-Chinese sentiments are integrated with the political agenda of the DKI Jakarta Pilkada. In such conditions, "religious opinions and attitudes" emerged, which were later popularized as a "fatwa" issued by the MUI declaring Ahok had committed "desecration of the Koran"."and humiliation of the clergy and Muslims".

The Ahok-Rizieq enmity then found its momentum to be universalized as Ahok-Muslim hostility, and even Christianity (religious missions) and China (business, even in some instances of Chinese communism) versus Muslim hostility. All of this was then able to convince many Muslims to participate in the ABI 1, 2, and 3 (Islamic Defense Action).

Religion has tremendous power; in the name of religion, humans are united and brothers, and for the sake of religion, humans fight and fight. It is possible to find a common ground among religious communities. In Southeast Asia, especially in Indonesia, we can finally live together and walk side by side according to our respective beliefs.

Why have recent acts of violence both in the domestic and public spheres been committed by perpetrators on behalf of or, more precisely, bringing religion as the identity of the perpetrators? This is where the difficulty lies. Many things can happen when the noble teachings of religion (doctrinal-normative aspect) enter the realm of behavior (historical-empirical struggle aspect)—one thing to note. Religious behavior (religious behavior) is shrouded in a thick fog of the level of understanding of a person or group of religious doctrines and dogmas, they believe in the views of a person or group towards the existence of a person or group of adherents. Other religions, models of religious education, and teaching methods (which are literalist, spiritualist, dogmatic, hermeneutical, historical, and sociological (Sauki, 2020).

It is unpleasant to associate a religion, especially Islam, with acts or violent behavior committed by some of its adherents. There is no religion in this world that encourages its adherents to commit acts of violence (violence). However, the reality in everyday life, especially in international relations, speaks differently. Behaviors and acts of violence

committed in various countries often involve religion. Hinduism in India, Buddhism in Thailand, Catholicism, Protestantism in Ireland, Judaism in Israel, Islam in Palestine, Afghanistan, the Philippines, India, and others.

Indonesia, with its pluralism, has the potential for societal and cultural diversity, but on the other hand, it also creates social conflict; one of the conflicts that occurred in Indonesia was the religious conflict that occurred in 2016 between Muslims, in this case, the FPI, and the Governor of Jakarta who was serving at that time, namely Ahok. The feud gave birth to anti-non-Muslim and anti-Chinese sentiments, which integrated into the political agenda of the DKI Jakarta Pilkada.

In resolving conflicts in Indonesia, which has a multicultural and religious society system, good conflict management is needed so that the conflict does not occur again. Based on Hugh Miall, conflict management is the proper intervention to achieve a stable political settlement (Salim, 2022).

Therefore, the conflict management model put forward by Thomas and Kilmannlooking at people's behavior from two sides when a conflict occurs, namely, assertiveness and cooperativeness, with its five components: competition, avoidance, accommodation, cooperation, and compromise. In addition to good conflict management, religious moderation values are needed as a medium for managing conflict as well as part of conflict reconciliation.

Religious moderation plays an important role in creating harmony between communities by taking the middle way or not exaggerating religion; this is done by increasing community tolerance. Conflicts based on differences in the truth claims of religious interpretation, of course, the destructive power will be even more devastating because religion is very much related to the deepest and furthest emotions in the soul of every human being; therefore, religious moderation is essential in Indonesia. Religious moderation is a way of viewing religious attitudes and practices in shared life by realizing the essence of religious teachings that protect human dignity and build the public good based on the principles of justice, balance, and compliance with the constitution as a national agreement (Ministry of Religion of the Republic of Indonesia, 2019)

That way, dealing with the problem of religious sentiment brought to the political realm, which involves the interpretation of texts, requires conflict management through religious moderation. Religious moderation as an instrument of reducing conflict can be accommodative to schools with tolerant views and vice versa, contradictory to intolerant groups. By doing conflict management, moderation will play an essential role in reducing conflict, as in the case of Ahok and FPI, who politicized verses of the Koran that were used for political purposes. So religious moderation provides insight into interpreting

and understanding good texts. So that it can reduce the turmoil of religious expression on the interpretation of the text. On the other hand,

6. CONCLUSION

From the above research results, it can be concluded that religious moderation is an understanding of the nature of religious teachings that uphold human dignity and advance public welfare based on the principles of justice, balance, and adherence to the constitution as a national agreement. Second, conflict management through religious moderation can play a significant role in reducing conflicts, such as the cases of Ahok and FPI, by offering insight on how to interpret texts and understand good texts while at the same time offering negative sentiments towards destructive groups who view the religion of the texts rigidly so that it can reduce the turmoil of religious expression on the interpretation of the text.

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