



Exploring the concept of cultural divinity in supporting religious moderation in Indonesia

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Abstract

As a diverse nation, Indonesia often experiences clashes regarding diversity in life. The culturally embedded concept of divinity is believed to be a driving force in supporting religious moderation in Indonesia. This concept is crucial in religious pluralism in Indonesia, a country with diverse cultural and religious backgrounds. This study adopts a qualitative approach through a literature review referencing national and international journals indexed in Scopus. The research findings indicate that maintaining harmony among religious communities and religious moderation serves as a strong foundation. Culturally embedded divinity refers to understanding cultural and religious diversity, a noble heritage of the Indonesian nation. Through this understanding, it is hoped that society can appreciate differences and strengthen tolerance among religious communities. This article also explores the implementation of culturally embedded divinity in public policies, efforts to enhance interfaith dialogue in Indonesia, and the public perception of moderate attitudes. The research trend on religious moderation in Indonesia is still very low. Thus, it is concluded that a profound understanding of this concept can strengthen the foundation of religious harmony and unity amidst Indonesia's diversity.

Keywords: Culturally Embedded Divinity, Indonesia, Religious Moderation.

Introduction

Diversity is an inevitability, a gift from Almighty God that humanity cannot reject (Hendri & Firdaus, 2021). Indonesia, with its variety of ethnic groups, nations, races, religions, and cultures, aspires to live in peace and harmony. The plurality within the Indonesian nation is framed within the context of the Unitary State of the Republic of Indonesia (NKRI), based on Pancasila and the 1945 Constitution. Therefore, Indonesia has tremendous potential to build a civilisation. This national civilisation is grounded in knowledge of national insight and positive local cultural values, which will increasingly make diversity a fundamental asset to strengthen the nation's unity and cohesion. Culture embodies values passed down and practised with societal social changes. Culture is inseparable from aspects of religiosity, where the inherent values serve as evidence of society's interaction with cultural existence. The presence of culture



and its noble values is a means to build religiosity and spirituality, paving the way towards a cultured and civilised society (Anggraeni et al., 2019; Anggraeni et al., 2020).

Religion and culture are two distinct entities, yet they are inseparable. They share a relationship that can foster both harmony and conflict (Bauto, 2016; Riady, 2021). Diversity or multiculturalism is not merely an understanding or an attitude of appreciating variety; it goes beyond that as a conscious approach to nurturing harmony, ethical expression of opinions toward others (groups), upholding humanitarian principles, and more (Islamy, 2022b, 2022a; Pradanna et al., 2023; Pradanna & Abdulkarim, 2023). In Indonesia, the concept of divinity is understood through official religions' prism and is reflected in various aspects of everyday life influenced by local culture. Beliefs, traditions, and customs shape the public's understanding of closeness to the divine. Essentially, the nature of religion depends on its followers. Religion possesses two opposing forces, much like two sides of a coin. On one side, religion can serve as a unifying force (centripetal) capable of dissolving primordial bonds such as kinship, ethnicity, and nationality. On the other hand, it can act as a divisive force (centrifugal), capable of disrupting harmony (Junaedi, 2019). Therefore, exploring the concept of divinity within the context of local culture is an essential step in understanding how religious and cultural values interact.

Religious intolerance in Indonesia has increased, with a rising number of violent attacks against religious minorities between 2010 and 2012, as reported by the Setara Institute for Democracy and Peace. In 2015, violent incidents reached 236, up from 177 the previous year. Research also shows that most of these violent incidents were perpetrated by local governments, highlighting the critical role of government in perpetuating religious intolerance. Similarly, in 2020, there were 180 recorded incidents of violations and 424 actions of violation, while in 2021, there were 171 incidents and 318 actions. This data indicates that religious intolerance remains a pressing issue that requires attention and resolution, emphasising the need for the central government to act against local governments that fail to protect religious freedom (Rachman & Aziza, 2019).

Religious moderation is essential for maintaining harmony and peace within a society of diverse religions and beliefs. A proper understanding of religious values, tolerance, respect for differences, and the ability to engage in open dialogue is at the core of religious moderation (Mubarok & Muslihah, 2022; Muhibat et al., 2014). However, efforts to realise religious moderation often face various challenges, ranging from interfaith conflicts to religious radicalisation. Religious moderation is discussed, articulated, embodied, and promoted as a framework for managing the multicultural life of Indonesian society (Abdullah et al., 2023; Ahn, 2012; Supriati & Umar, 2018). The need for a moderate religious narrative is not only a personal or institutional requirement but also a global necessity, particularly in the digital era's rapid information technology developments and global capitalism (Hefni, 2020).

Lukman Hakim calls for religious moderation to become the mainstream approach in the religious life of Indonesian society (Kementerian Agama, 2021). The reason is apparent and appropriate: practising moderate religion has long been a characteristic of religious communities in Indonesia and is more suited to our diverse cultural society. Moderately practising religion is a model that has been long-established and remains necessary in today's era (Baidhawiy, 2005; Saraswati & Manalu, 2023; Sutrisno, 2019). Therefore, exploring how a culturally influenced concept of divinity can strengthen religious moderation becomes relevant in addressing Indonesia's social and religious dynamics. Challenges in achieving balanced religious moderation continue to arise, including debates surrounding the understanding of divinity and how it can be integrated with local cultural values.

On the other hand, Indonesia, as a country with a diverse cultural background, has a heritage of local wisdom that helps shape society's views on religion and spirituality. To understand and support efforts for religious moderation, it is essential to explore a culturally infused concept of divinity, as it strengthens the realisation of religious moderation in the

nation (Yaakub & Othman, 2017). As a country with diverse beliefs and cultures, a deep understanding of divinity and its impact on moderate religious attitudes is essential. A profound knowledge of divinity within a religion can help promote mutual respect and tolerance among religious communities. This can be a foundation for building an inclusive society that respects differences. Additionally, a deep understanding of the concept of divinity can also serve as a basis for fostering moderate religious attitudes, which, in turn, can help prevent radicalism and extremism (Mubarok & Muslihah, 2022; Mukhibat et al., 2024; Purniadi Putra et al., 2024; Wainarisi et al., 2023).

One strong foundation for strengthening religious moderation is the concept of culturally influenced divinity. This concept combines the values of spirituality and local wisdom inherent in Indonesian culture with the teachings of the religions embraced by its people. By delving deeper into the concept of culturally infused divinity, society can understand that religions do not contradict each other but complement and enrich one another. A study by the Centre for Strategic and International Studies (CSIS), which retrospectively spans 2014-2019, reveals the alarming fact that in the future, issues of religious conflict and patterns of radicalism could become a major setback for democracy in Indonesia (Khisbiyah et al., 2023; Muhibat, 2014). From this finding, many people consider Pancasila the common platform for various religions and cultures in Indonesia. Pancasila has proven, throughout history, to be a meeting point for the many differences between religions and cultures in Indonesia (Pattipeilohy, 2018; Sudarmo et al., 2021).

This research offers a new perspective on civic education by exploring the concept of cultural divinity as an innovative approach to supporting religious moderation in Indonesia. This concept integrates local cultural values with universal spirituality principles that are relevant to the context of Indonesia's diversity. By connecting cultural and religious elements, this research provides an alternative educational approach that focuses on tolerance and instils awareness of the values of diversity through appreciation of local culture. This approach expands the horizon of civic education, which has tended to be normative, towards a more reflective and contextual approach.

This research significantly contributes to the development of civic education theory and practice, particularly in the context of multiculturalism and religious diversity in Indonesia. By exploring the concept of cultural divinity, this research fills a gap in the literature that has not explicitly linked the role of local culture with religious moderation efforts. In addition, this research offers a framework that can be implemented in the civic education curriculum to foster social harmony and prevent radicalism in the community. Its practical contribution lies in developing a learning model that can be applied at various levels of education to strengthen the integration of cultural and religious values in building the character of moderate and inclusive citizens.

Method

The research methods should elaborate on the method utilised to address the issues, including the analysis method. Research methods consist of data topology, data collection methods, data analysis, and data visualisation. It should contain enough details, allowing the reader to evaluate the appropriateness of methods and the reliability and validity of findings. The research method used is a qualitative approach with a literature study. A qualitative approach is typically used to generate descriptive data in written or spoken words from observed individuals or behaviours, further strengthened by primary and secondary data sources (Creswell, 2018; Tashakkori & Creswell, 2007). This study aims to obtain a comprehensive and systematic description of the research focus. An analytical approach is applied, and the collected data will be analysed. This research uses a literature study of national journals and Scopus software to filter articles relevant to the research topic.

The researcher then separates the data presentation, which includes publication sources, publication impact factors, keywords used, research networks, and researcher productivity, to obtain this description (Khan et al., 2022; Zupic & Čater, 2015). The Scopus database is utilised to gather information in this study through articles on research trends related to religious moderation in Indonesia. As one of the world's top scientific document databases, Scopus is considered to contain a substantial number of research results and scientific works by Indonesian academics, practitioners, and researchers with a good reputation in educational science. Data collection was conducted on the Scopus website using the keywords "moderation", "religious", and "Indonesia".

Results and Discussion

The author should explain the research results (what was discovered) in detail. The research result and discussion section contains the results of the research findings and their ensuing discussions. The findings acquired from the results of the conducted research should be written with the supplementary support of adequate data. The research results and findings should be able to resolve or provide explanations for the question stated in the introduction. They should also contain the author's analysis of the findings by connecting the empirical data with the theory used. A single motto binds the diversity of the Indonesian nation, *Bhinneka Tunggal Ika*, which serves as a significant factor in strengthening the unity and integrity of Indonesian society as a whole (Atmaja et al., 2020; Fitriyah et al., 2022; Hardiyanti & Nugroho, 2024; Japar et al., 2019; Kim, 2023).

Furthermore, understanding differences in religious life by adopting a moderate stance is essential. "moderation" is commonly used to express a position or state of being in the middle (Yaakub & Othman, 2017). Moderation is derived from the Latin word "moderation," which means neither lacking nor excessive. About religion, moderation is understood in Arabic as "*wasat*" or "*wasatiyah*," while its practitioners are referred to as "*wasit*." The term "*wasit*" carries several meanings: mediator, intermediary, and arbitrator (Helmy et al., 2021; Suwarjin, 2023).

Religious moderation is generally understood as the tolerance of one religious group towards different beliefs while simultaneously restraining liberalism (Bisri et al., 2024; Masykur et al., 2024). Therefore, religious moderation, particularly among Indonesian Muslims, is defined using the ideas and policies of religious moderation set forth by the Indonesian Ministry of Religious Affairs. The Ministry outlines the characteristics of individuals who practice religious moderation as those who demonstrate interfaith tolerance, national commitment, and accommodation of local culture (Subchi et al., 2022; Sumbulah et al., 2022).

From this terminology, the meaning of moderation can be understood as a commendable understanding built on sound teachings, maintaining a middle ground neither lacking nor excessive in thought, action, and behaviour, thus preventing individuals from becoming extreme in their responses to all matters. In the context of religion, moderation, as understood by adherents of Islam, is referred to as "*Islam wasatiyah*" or moderate Islam, which represents a middle path that is far from violence, promotes peace and tolerance, upholds noble values, embraces change and renewal for the common good, and accepts various fatwas based on geographical, social, and cultural conditions (Abu-Nimer & Kadayifci-Orellana, 2021; Alam, 2020; Ebrahimi et al., 2022; Elius et al., 2019; Helmy et al., 2021; Suwarjin, 2023).

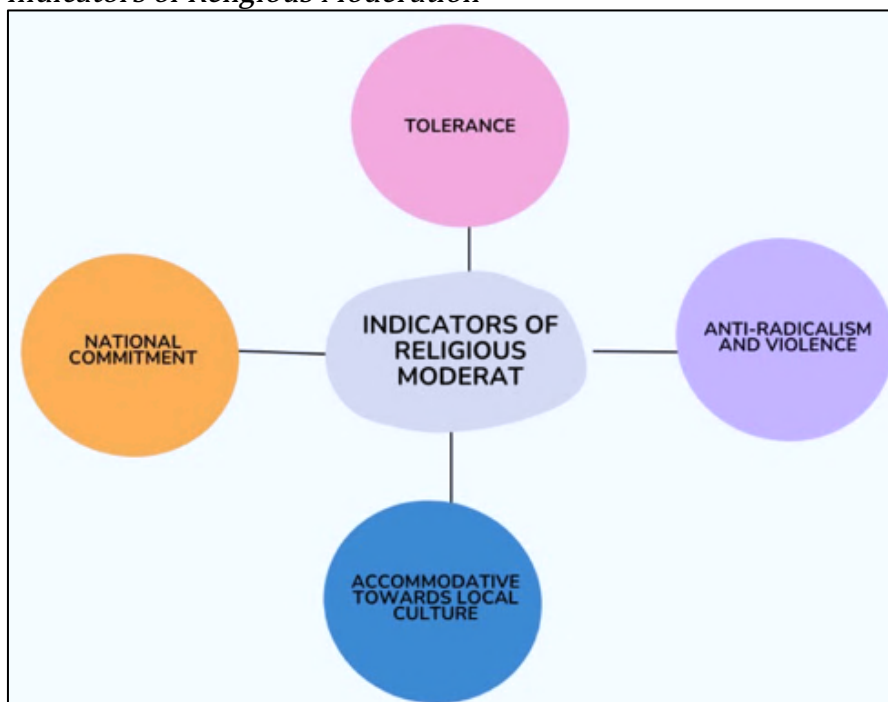
Religious moderation is a perspective in which an individual practices their faith moderately, understanding and implementing religious teachings without extremism, whether from the far right or the far left (Elius et al., 2019; Nurdin, 2021). However, in practice, moderation is often a highly complex and multidimensional process (Cahyono et al., 2024; Rafzan et al., 2024; Subchi et al., 2022). The research conducted by Setiawan et al. (2020) on the importance of religiosity in influencing attitudes toward interfaith relations in Indonesia. Key findings emphasise that religious practices, such as participation in ceremonies, religious

beliefs, and particularistic views like intratextual fundamentalism and religiocentrism, help reduce interfaith conflicts, particularly violence among adherents of different religions. This indicates that individuals who prioritise their religious identity tend to be more tolerant and less prone to violence against other religious groups (Jusubaidi et al., 2024; Salim et al., 2024; Supriyadi et al., 2024).

Furthermore, research by Saputera (2021), conducted in Gorontalo, a region predominantly habited by Muslims, reveals that there are truly plural and multicultural areas. For instance, in the village of Banuroja, which migrants from outside Gorontalo have populated, there is significant ethnic and cultural diversity, with nine ethnic groups represented: Minahasa, Gorontalo, Bali, Bugis, Sasak, Sunda, Batak, Betawi, and Javanese. This ethnic diversity correlates with various religious adherents in the village, including Islam, Christianity, Hinduism, and even Buddhism. The diverse ethnic and religious composition in Banuroja serves as an example to assess the extent to which values of religious moderation can be effectively implemented in Gorontalo.

The religious moderation principle, representing a middle path and the ideal attitude toward diversity, becomes increasingly relevant in the face of escalating religious conflict. Additionally, moderate and inclusive education is considered a significant factor in deradicalisation (LaRue, 2012). Several principles of religious moderation related to the concept of Islam *wasatiyah* include *tawassuth* (taking the middle path), *tawazun* (balance), *I'tidal* (upright and firm), *tasamuh* (tolerance), *musawah* (equality), and *syura* (consultation) (Mowlana, 2013; Muhtar, 2023; Sakat et al., 2015; Salleh et al., 2015; Subaidi, 2020; Suwarjin, 2023). All of these principles should be implemented in community life to uphold the values of tolerance and promote a moderate religious attitude. Alongside these principles, the Ministry of Religious Affairs of the Republic of Indonesia has outlined indicators of religious moderation that can be implemented in life as a reflection of the values of Pancasila as the nation's worldview.

Figure 1.
Indicators of Religious Moderation



Source: Aziz et al. (2019).

Religious moderation can be understood through four leading interrelated indicators (Aziz et al., 2019; Aziz, 2018). *First*, national commitment is an important indicator for assessing how much a person's or group's religious perspectives and expressions align with

national ideology, especially accepting Pancasila as the basis of state life. *Second*, tolerance is shown through respecting and not interfering with other people's beliefs, expressions and opinions, even though they differ from personal beliefs. *Third*, anti-radicalism and violence are essential in the context of religious moderation as a response to a narrow understanding of religion that tends to use violent means to change social and political order. *Finally*, the accommodation of local culture shows a wise religious attitude by respecting local traditions and culture and integrating religious values with local wisdom, which enriches social harmony in community life.

Religious moderation, expected to serve as a middle ground in religious life, faces various challenges and obstacles. This aligns with the research conducted by Saputera (2021), which focused on the Gorontalo area using a qualitative approach that involved interviewing several important figures and the public. The research findings indicated that the level of understanding among the community regarding the meaning and moderate attitude can be categorised as still very low, with most people not having a good sense of what a moderate attitude entails. Below is a table showing the level of knowledge of moderation:

Table 1.

Level of Public Understanding of Moderation

No	Type of Question	Total	Percentage (%)
1.	Understanding the meaning of moderation and the importance of having a moderate attitude in religion.	47	15,82
2.	Not knowing and understanding the meaning of moderation and the importance of having a moderate attitude in religious life.	250	84,17
	Total	297	100

Source: Saputera (2021).

Table 1 shows that the understanding of the meaning of moderation and moderate attitudes in religious life among 297 respondents indicates that 47 people are aware of it, while 250 people are not. This fact highlights the importance of educating and instilling moderate behaviour in the surrounding community to achieve religious moderation. The research conducted has not yet explored methods of educating how religious moderation can be taught to the community. However, religious moderation is a key element for a harmonious religious life that respects and upholds the values of tolerance.

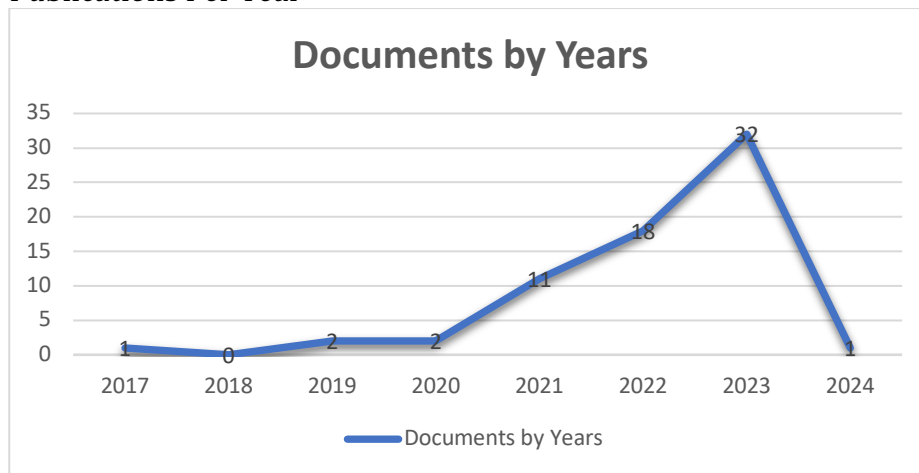
In addition to the community's understanding of moderate attitudes, this understanding must be implemented in the multicultural life of the Indonesian nation. Based on an identification of the Scopus database from 2017 to 2024, the trend of research discussing religious moderation in Indonesia can be observed, with only 64 documents indicating that few academics are still researching this topic.

Based on Figure 2, it can be explained that the trend of research discussing religious moderation, particularly in Indonesia, is still minimal, with only 67 documents from 2017 to 2024. Beginning in 2017, only one study addressing religious moderation was published in a Scopus-indexed journal. Subsequently, in 2018, there were no journals or studies covering this topic. There was an increase in 2019 and 2020, with two articles published each year discussing religious moderation indexed in Scopus. The graph shows a significant rise in research activity,

with 11 studies in 2021, 18 in 2022, and 32 in 2023. As of February 2024, there is still one article addressing religious moderation.

Figure 2.

Publications Per Year



Source: Processed from scopus.com database

The fundamental concept of religion cannot be separated from the society's culture that adheres to that religion (Darginaviciene & Sliogeriene, 2019; Finkel et al., 2012; Houmanfar & Ward, 2012; Moddelmog-Anweiler & Mach, 2022; Oakman, 2005; Scheer, 2022). The *first* basic concept is the emotional feeling that triggers humans to possess religious traits. Subsequently, humans develop a system of beliefs alongside their perceptions of divine attributes. As an implementation of this belief system, humans produce various rituals. These rituals are not static, as each has different orientations. *Finally*, to perform these rituals, humans require others to form groups that become adherents of the religion (Koentjaraningrat, 2000; Nyhagen, 2018; Oakman, 2005). Pancasila itself reflects a strong relationship between religion and belief, which has grown and developed since the nation's early formation through harmonisation with various belief systems. The close relationship between religion and the state in Indonesia operates synergistically without a sharp separation between the two, making Indonesia known as a national state influenced by religious values (Alimuddin et al., 2021).

The statement of the One Supreme God symbolises a shared consensus that Pancasila has historically encompassed various concepts about divinity, which are ultimately integrated into the One Supreme God. Thus, diversity is perceived as a norm among the archipelago's inhabitants. Willingness also implies an awareness that God is present in the historical development of the Indonesian nation. This notion of divinity is rooted in various traditions and beliefs, called communal theism. Soekarno later clarified this term as "cultural theism," which signifies the process of worshipping God with an emphasis on tolerance, solidarity, and openness. The statement of One God reflects the consensus that Pancasila integrates various concepts of divinity within the framework of diversity that is the norm in Indonesia. This concept, known as communal theism or 'cultural theism' according to Soekarno, emphasises tolerance, solidarity and openness in worship. These values become the basis of piety that is embodied in a civilised manner by every religion in Indonesia by respecting each other, caring for each other, and maintaining togetherness (Latif, 2008, 2011).

Pancasila, as a model of intercultural hermeneutics, attempts to bridge understanding between various cultures and beliefs, including the concept of cultural theism (Pattipeilohy, 2018). Through an intercultural approach, Pancasila promotes acceptance of diverse models of religious interpretation and belief and efforts to find common ground in communication language, which can strengthen harmony among religious communities and preserve cultural diversity. The concept of cultural theism expressed by Soekarno refers to a form of political expression and social behaviour rather than the principle of the One Supreme God. In the context of cultural theism, it embodies a simple meaning of tolerance in religious beliefs. It is

not about religion being dominated by cultural practices deemed deviant from pure religious teachings. On the contrary, culture and religion should progress hand in hand and support one another in the journey of the Indonesian nation (Alhudawi, 2023; Suartama et al., 2020; Usman et al., 2021).

The formulation of the first principle, "The One Supreme God," reflects the roots of religious values embedded in Indonesian society long before modern religions entered this region. The formulation of the first principle, "The One Supreme God," indeed reflects the religious values that have existed in Indonesian society since long before modern religions were introduced to this area. If we examine the understanding of local religions, we will find principles regarding the existence of the One God, considered so sacred that mentioning His name is taboo. For example, in the Marapu belief on Sumba, God is called "The One Whose Name Must Not Be Spoken" (*Pande Peka Tamu, Pande Nyura Ngara*). Bung Karno himself, in his speech on June 17, 1954, stated that "God (what I mean here are religious values) has been in the hearts of the Indonesian people for decades, centuries, and even thousands of years" (Yewangoe, 2020).

The established concept of Pancasila spirituality is a cooperative spirituality (Latif, 2017b, 2017a). Soekarno clarifies that "cultural spirituality" involves worshipping God while emphasising tolerance, solidarity, and openness. Sukarno asserts that these values are practised in religions, including Islam, Christianity, and others, through civil and respectful interactions (Adian, 2017; Alimuddin et al., 2021). Yudi Latif states that Pancasila serves as an overlapping consensus for managing diversity in Indonesia, referring to something within the theological framework of each religion, anchored in the fundamental principles of Pancasila. As an overlapping consensus, the concept of spirituality within Pancasila is an effort to find common ground in the spirit of cooperation, providing a strong moral foundation for political life based on the morality of spirituality (Darmadi, 2009; Downey & Kelly, 1978; Sabiq, 2022). The spirituality within the Pancasila framework resembles the conception of "civil religion," which can encompass universal moral values from various religions while being distinguishable from any one religion. It pretends to make spiritual moral values the foundation for managing public life within a multicultural and multi-religious society (Latif, 2011).

It is essential to understand that the first principle of Pancasila does not intend to emphasise belief in a specific God from a particular religion. Instead, it reflects the doctrine of "The One and Only God," believed to be inherent in the core of every religion and local belief tradition in Indonesia. Within the worldview of each religion and belief in Indonesia, there is a belief in the existence of something Transcendent, Numinous, Divine, and Supernatural, although interpreted in different ways. The first principle of Pancasila does not refer to belief in a specific God from religion. Still, it reflects the doctrine of "The One and Only God," believed to be present in the core of every religion and local belief tradition in Indonesia. Each religion and belief in Indonesia believes in the existence of something Transcendent, Numinous, Divine, and Supernatural, even though interpretations may vary (Samekto et al., 2019). The intercultural aspect of Pancasila is reflected in the desired spiritual values of Pancasila, which are positive spiritual values derived from the prophetic values of inclusive religions, which liberate, honour justice, and promote brotherhood (Latif, 2011, 2017a).

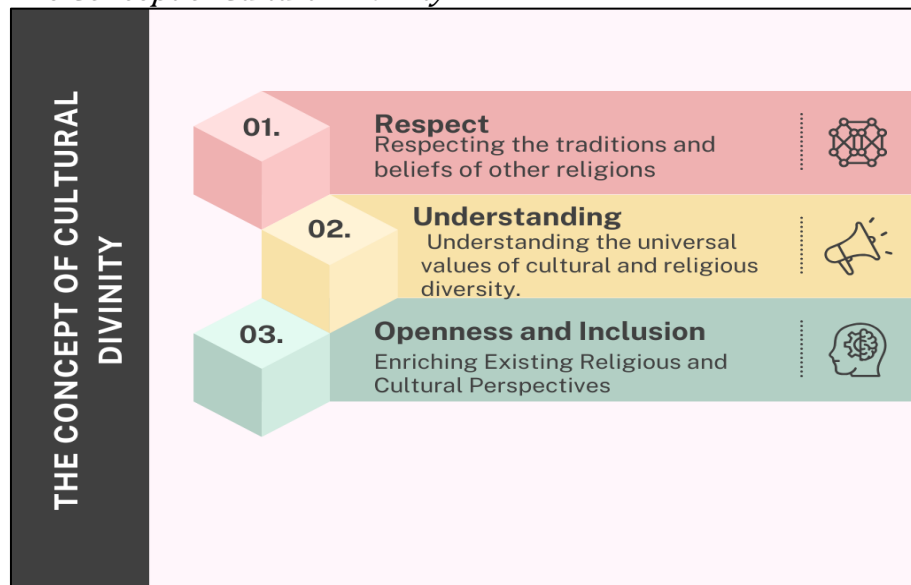
This broad and tolerant spirituality fosters cooperation in fulfilling religions' ethical and social dimensions within national and state life. The One and Only God is no longer merely a foundation for mutual respect among religions but instead becomes the foundation leading towards truth, justice, goodness, honesty, and brotherhood. The syncretic concept of spirituality in Pancasila is the best solution regarding the potential role of public religion (Latif, 2011). Even during Indonesia's formative years, political forces had differing views regarding the relationship between state and religion and were divided into Islamic and nationalist groups. However, there was no rejection of such a spiritual concept. Thus, each representative of these political forces substantively chose a common ground, once again representing an

overlapping consensus in recognising and valuing the importance of a spiritual foundation in public life. Based on this reality, the principle of The One and Only God establishes that Indonesia is neither a state separated from religion, nor a state merged with religion. It is commonly stated that "Indonesia is not a 'secular state' nor a 'religious state.'" Spirituality in line with humanity, unity, justice, and consensus represents the best solution for diversity. Within Pancasila exists a symbiosis (without exclusion or overpowering), along with a critical attitude towards both religious fundamentalism and secular fundamentalism. From here, Pancasila, with its cultural spirituality that is open and tolerant, represents a healthy intercultural hermeneutics (Latif, 2008, 2011).

Soekarno's notion of cultural spirituality is a way to implement the understanding of the One and Only God in a pluralistic society. The moral virtues that need to be emphasised are noble character, tolerance, mutual respect, and the elimination of religious egoism (Dwintari & Murdiono, 2023; Kusnadi, 2023; Rejekiningsih & Hakimi, 2023; Ruyadi et al., 2023). Tolerance and mutual respect can be achieved through education, whether informal within the family, non-formal within society, or formal in schools. The meaning of cultural spirituality, as viewed through Drijarkara's Pancasila ethics, further elucidates the concept of integral humanism in the second principle. The second principle of Pancasila serves as a guideline for implementing the idea of The One and Only God in a pluralistic society (Mukhibat et al., 2024). Sukarno positions the essence of humanity as the starting point of philosophical thought, culminating in spirituality because of fulfilling humanity. The relevance of Soekarno's cultural spirituality can expand and deepen the study of Pancasila ethics by developing interaction ethics that invite individuals to think critically and actively solve concrete societal issues such as intolerance. Soekarno's cultural spirituality can contribute to the development of Pancasila ethics and the cultivation of religiosity in Indonesia, as it emphasises respect for human rights to embrace religion according to one's beliefs freely (Agustinus. Dewantara, 2017; Fakurulloh, 2022; Utari et al., 2023; Wandani & Dewi, 2021).

Usman (2021) emphasises that "cultural" religious practice highlights the importance of observing local values and traditions. Religion and local traditions are not contradictory but can unite in religious practice. For example, events such as "*selamatan*" and "*grebek*" are religious rituals adopted within the context of local traditions. Similarly, the activity of "*halal bihalal*" conducted by Muslims during Eid al-Fitr is an effort to maintain local values such as kinship and unity in Indonesia.

Figure 3.
The Concept of Cultural Divinity



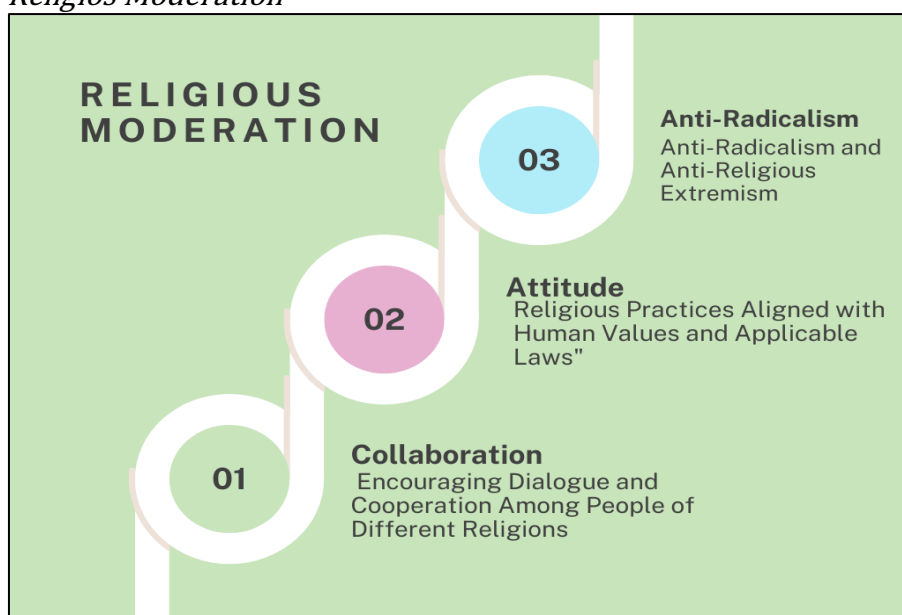
Source: processed by the researcher, 2024.

The concept of cultural divinity, according to Soekarno, means that every adherent of a religion should not be selfish by becoming a narrow-minded fanatic, viewing other religions or their adherents as inferior to their religion and to themselves, or imposing their views on those of different beliefs (K. H. Dewantara, 1977; Rahayuningsih, 2022). Cultural divinity has the essence of allowing adherents of various religions the freedom to worship their respective Gods and not limiting each other's space in religious practices. Additionally, the essence of cultural divinity also signifies that every adherent of a religion practices and observes their faith in a civil manner, which means showing respect between one adherent and another (Wahid, 1991).

One of the strong foundations for strengthening religious moderation is the concept of cultural divinity. This concept combines spiritual values and local wisdom inherent in Indonesian culture with the teachings of the religions practised by the community. By delving deeper into cultural divinity, society can understand that religions do not conflict with one another but complement and enrich each other. The concept of religious moderation promoted by cultural divinity is illustrated in Figure 4.

Figure 4.

Religios Moderation



Source: Processed by the researcher, 2024.

It is important to internalise the value of mutual respect among adherents of different religions in religious practices. Practising one's faith with a spirit of respect for other believers is an obligation. We must hold firmly to our religious convictions without belittling others' faiths. By practising religion in this way, a peaceful and harmonious atmosphere among religious communities can be created, which in turn will lead to peace and happiness in national life (Usman, 2021). By adhering to the principle of mutual respect in our religious practices as a duty, we affirm our beliefs without needing to demean other religions. As a result, a peaceful and harmonious environment will emerge among believers, ultimately fostering peace and happiness in our collective national life.

Internalising the value of mutual respect among adherents of different religions in religious practices is essential. Practising one's faith with a spirit of respect for other believers is an obligation. We must hold firmly to our religious convictions without belittling others' faiths. By practising religion in this way, a peaceful and harmonious atmosphere among religious communities can be created, leading to peace and happiness in national life (Usman, 2021).

Conclusion

The concept of *"Ketuhanan yang Berkebudayaan"* is not merely theoretical but an essential practical foundation for advancing religious moderation in Indonesia. By understanding universal values and the diversity of cultures and religions, society can cultivate attitudes that respect differences and strengthen tolerance among religious communities. Religious moderation, woven from a deep understanding of the concept of cultural divinity, is an end goal and a continuous process that requires ongoing effort. By implementing this concept in public policy and enhancing interfaith dialogue, Indonesia has the potential to strengthen religious harmony and build a solid foundation for unity amid the diversity that characterises this nation. Furthermore, all parties need support to implement this concept effectively, and efforts to explore and deepen the understanding of cultural divinity must be continually promoted as an integral part of the effort to maintain harmony and diversity in the homeland.

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Authors' contributions

AS, TW, and HI were responsible for the conceptualisation of the study. Supervision was carried out by TW and HI methodology, data analysis, and interpretation were conducted by A. S and H.I. Investigation, data curation, and drafting of the original manuscript were undertaken by A. Writing review and editing were collaboratively performed by A.S., T.W., and H.I. All authors equally contributed to the analysis and refinement of the paper and have read and approved the final manuscript.

Competing interests

The authors have declared no competing interests.

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