

# The state policy epistemology related to religious moderation: A comparative study of Indonesia and Australia

Abdul Rahim Yunus <sup>a,1,\*</sup>, Tasbih Hanafiah <sup>a,2</sup>

<sup>a</sup> Universitas Islam Negeri Alauddin Makassar, Makassar, Indonesia

<sup>b</sup> Afiliasi Kedua, Alamat, Kota and Kode Pos, Negara (9pt)

<sup>1</sup> ramsyauqiasyiqin@gmail.com \*; <sup>2</sup> tasbih@gmail.com

\* Korespondensi Penulis

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## ABSTRACT

*The concept of religious moderation as anti-theses of the spread of various phenomena of religious radicalism in different parts of the world must be developed based on the right epistemological concept. Conceptually, the four epistemological components consisting of source, structure, method and validity with empirical description in both countries namely Indonesia and Australia signal the need to build systemic synergies in each component initiated by the source as its initial foothold, then structure as a construct of its development, then the method as a paradigmatic, procedural and implementing framework, to the extent that the concept of religious moderation can contribute to the strengthening of religious moderation. The alignment of state policy epistemology frameworks related to religious moderation in Indonesia and Australia shows that in the four components of epistemology consisting of sources, structures, methods and validity. At the source, the epistemology of state policy regarding religious moderation in both countries lies in normative theology as well as normative juridical. On structures, the two have structural differences caused by the typology of the communities of the two different countries. In the method, the epistemology of state policy related to religious moderation in both countries lies on intervention and dialogue. While on the validity side, four theories of validity in this case correspondence theory, coherence theory, formative theory, and pragmatic theory can be found in both countries with different dimensions.*

Konsep moderasi beragama sebagai anti-inisan penyebaran berbagai fenomena radikalisme agama di berbagai belahan dunia harus dikembangkan berdasarkan konsep epistemologis yang tepat. Secara konseptual, keempat komponen epistemologis yang terdiri dari sumber, struktur, metode dan validitas dengan uraian empiris di kedua negara yaitu Indonesia dan Australia menandakan perlunya membangun sinergi sistemik di setiap komponen yang diinisiasi oleh sumber sebagai pijakan awalnya, kemudian struktur sebagai konstruksi pembangunannya, maka metode sebagai paradigmatic, prosedural dan kerangka pelaksanaan, sejauh konsep moderasi beragama dapat berkontribusi pada penguatan Penyelarasan kerangka kerja epistemologi kebijakan negara terkait moderasi beragama di Indonesia dan Australia menunjukkan bahwa dalam empat komponen epistemologi yang terdiri dari sumber, struktur, metode dan validitas. Pada sumbernya, epistemologi kebijakan negara mengenai moderasi beragama di kedua negara terletak pada teologi normatif serta yuridis normatif. Pada struktur, keduanya memiliki perbedaan struktural yang disebabkan oleh tipologi komunitas dari dua negara yang berbeda. Dalam metode tersebut, epistemologi kebijakan negara terkait moderasi beragama di kedua negara terletak pada intervensi dan dialog. Sementara dari sisi validitas, empat teori validitas dalam hal ini teori korespondensi, teori koherensi, teori formatif, dan teori pragmatis dapat ditemukan di kedua negara dengan dimensi yang berbeda.

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## 1. Introduction

Religious moderation is a massive growing discourse along with increasing radicalism in different parts of the world. The international network of terrorism as one of the empirical forms of radicalism has been a common threat by various nations around the world. In this context, the state with all its authority must actively develop the concept of religious moderation as an effort to minimize the phenomenon of radicalism. The Qur'an as the magnum opus of Islamic teachings has hinted that plurality in religion does not necessarily lead to a skeptical-radicalist stance as defined in the QS. al-Hujurat/49:13. In the verse it is a picture that plurality is a container to open one another to each other through the dialogue process.

The above conditions certainly cannot be realized if the phenomenon of religious radicalism is still developing with some features such as, 1) to make Islam as the final ideology in organizing the individual life and also politics of the state, 2) values the adopted Islam adopts its source, which in this case is in the Middle East, as it is without considering social and political developments when the Qur'an and Hadith present on the face of the earth, with the local reality of contemporary, 3) more attention Focused on the text of the Qur'an and hadith, hence the purification is very careful to accept any non-Islamic culture (Middle Eastern culture) including careful to accept local traditions for fear of mixing Islam with bid'ah, 4) Reject ideology Non-Middle East including Western ideology, such as democracy, secularism and liberalism, 5) all the stipulated regulations must refer to the Qur'an and Hadist, 6) and the group's movements are often opposed to the wider community including Government. Therefore, sometimes physical and ideological friction occurs with other groups, including the government (Rubaidi, 2008). In this context, the state must be present with policies that are able to dampen the phenomena of the radicalism. A very sad thing then was when Lembaga Kajian Islam dan Perdamaian (LaKIP) conducted a study aimed at junior and senior high school students in Jabodetabek. The study showed that 49 percent of students agreed with radicalism for religion. On several public college campuses, the tendency of students to support acts of radicalism is also very high. The above view shows that school community members in particular have not been able to appreciate the values of Islamic moderation or their understanding of Islamic moderation is still low (Muqoyyidin, 1970).

Abd. Rahim Yunus sees that a plurality of religious consciousness becomes one of the epistemology frameworks of the religious moderation by understanding that, 1) coexistence between different religions can be accepted by all religions without the question of the difference is good in belief or doctrinal practice. This attitude is certainly the strengthening of religious moderation material in order to create a tolerant attitude in religion, 2) the plurality of religious consciousness can be built well by conducting socialization to the roots of the grass. Therefore, it is necessary to build awareness for cross-religious dialogue ranging from elite to populist (Yunus, 2016).

State policy epistemology related to religious moderation that awakened to the source, structure, method and validity of two of Indonesia and Australia are interesting to be examined. The two countries have a plurality of sustainability that is similar to the state policy, which certainly has its own characteristic of encouraging religious moderation for its residents. As a constructive reflection in strengthening religious moderation in both countries through the identification of the state policy epistemology related to religious moderation in Indonesia, the state policy epistemology related to religious moderation in Australia, as well as is the alignment of epistemology frameworks related to religious moderation in Indonesia and Australia, researchers raise the comparison of Indonesia and Australia"

Based on the background above, researchers can formulate some formulation of problem statements as follows: How is the state policy epistemology related to religious moderation in Indonesia?; How is the state policy epistemology related to religious moderation in Australia?; and How is the alignment of state policy epistemology frameworks related to religious moderation in Indonesia and Australia?

## 2. Method

This research is classified as descriptive qualitative research using a sociological, juridical, and theological approach. It was conducted in a period of 6 months, from March to August 2020, which is located in two states, in this case Indonesia and Australia. There were 21 informants taken by

purposive sampling in which 11 informants from Indonesia and 10 informants from Australia. The type of data collection used was direct research on the object under study using the triangulation method of data collection methods consisting of interview, observation, documentation and reference exploring. The collected data was then processed through several stages to conclude it into an appropriate analysis. The stages of data processing that researchers did were editing as the process of re-examining the data obtained to see the completeness, clarity, suitability, and relevance to other data with the aim that all data can be used to answer the research problem formulation that has been made (Sugiyono, 2008), classifying as the process of reducing data that is available by arranging and classifying the data obtained into a certain pattern or certain problems to facilitate the discussion (Moleong, 2017), analyzing as the process of summarizing data in a form that is easily understood and easily interpreted so that the relationship between research problems can be studied and tested (Kasiram, 2008), and concluding as the process of taking conclusions from the data obtained after analysis to obtain answers to the reader for the anxiety of what is presented in the background of the problem.

### 3. Result and Discussion

#### 3.1. The State Policy Epistemology Related to Religious Moderation in Indonesia

Epistemology of state policy related to religious moderation in Indonesia is interesting to be reviewed through four components of epistemology which in this case are the source, structure, method, and validity. In terms of sources, the epistemology of the country's policy can be understood from how the religion exists. Theoretically religion has two patterns, namely the first "religion as a pattern for action" (pattern or model for behavior) and the second "religion as a pattern of action" (pattern or model of behavior). As a "pattern for action", religion contains a set of guidelines that serve as a backup for doing things; while as a pattern of action, religion is a form of action performed by man in his relationship with the world around him. The main source of all religious teachings comes from God. As a revelation of God, the Qur'an, Zabur, Torah, Gospel, Vedic, and other Scriptures of all religions, are original teachings that contain original, absolute, and universal values. Therefore, the value system of all religions has something in common with each other because it comes from the same source and applies throughout the saman (shalihun likulli era wa eat). Therefore, the system of value akhlakul karimah (noble behavior) in the form of: honesty, justice, humanity, compassion, persaudaran, peace, is the vision and mission of pseudo religion. On the basis of the sublime value of local wisdom and the moral ity of al-karimah religion, then although different but has the adhesive power to live harmoniously and harmoniously in the four pillars of national life for the Nation of Indonesia, namely: Pancasila, The Constitution of 1945, the Unitary State of the Republic of Indonesia (NKRI), and Bhinneka Tunggal Ika.

Indonesian citizens, both as a nation and as adherents of religion are all required to respect religious adherents who are different from their religion. Only with mutual respect, the people of different religions, living together and peaceful with each other can be done. As a nation, living together and peacefully in the exercise of their respective religions is framed by the freedom of every citizen to exercise his or her religion. Religious freedom in this country has a strong foundation both ideologically and constitutionally. the foundation of Pancasila's ideology and philosophy, as well as the constitutional foundation of the 1945 Constitution. Article 28E, paragraph (1) of the 1945 Constitution reads: "Every person is free to convert and worship according to his religion. Furthermore Article 29 paragraph (2) reads: "The state guarantees the independence of each population to embrace its own religion and to worship according to its religion and its beliefs." The Law on Human Rights No. 39, 1999, Article 22 paragraphs (1) and (2) also requires every citizen of this nation to be a nation that upholds religious plurality. Article (1) of this Law reads: "Every person is free to embrace his own religion and to worship according to his religion and his beliefs. Furthermore Article (2) reads: "The state of liberty of every person embraces his own religion and worships according to his religion and his beliefs." Law No. 12, of 2005, on the Ratification of the International Convention on Civil and Political Rights, Article 18 also says the same. The article reads: "Everyone has the right to freedom of thought, belief, and religion. This right includes the freedom to embrace or accept a religion or belief in its own choice.

One part of the source of state policy regarding religious moderation is the value of local wisdom that almost all tribes can say has. In Bugis environment is known a local wisdom value namely

sipakatau, sipakalebbi, sipakainge. The value of local wisdom hints at the need for bugis communities to always prevent each other from being disingena, glorify each other, and remind each other.

*“In the view of Syarifuddin Latif, the value of local wisdom contained in sipakatau, sipakalebbi, sipakainge has a constructive relevance to the spirit of religious moderation”.* (Respondents 1)

The same was also said by Wangka Lahadji who is a Poso community figure in Central Sulawesi, suggesting that the value of local wisdom known as Sintuwu Maroso can be interpreted by uniting firmly.

*“This value became a cultural foundation in realizing the lives of more moderate religious people in areas long shaken by this conflict”.* (Respondents 2)

In the context of Tana Toraja society, Evivana R. Datu points out that Tana Toraja people with a plurality of religions have always sought to realize tolerance among different religious peoples. To strengthen tolerance, people with different religions certainly have different theological-normative frameworks in understanding the meaning of tolerance based on their own religious perspectives. But in their position as tana toraja people, they are equally bound by local values such as those in the Tongkonan Philosophy as one of the metaphorical sites that intersing them with each other. Rumah Tongkonan became unifying from the differences that exist in the Toraja community because tongkonan house is a unifying symbol for tana toraja people.

*“Tongkonan House for Tana Toraja community is like a mother and rice barn commonly called Alang Sura, which binds them as a community with the same family source”.* (Respondents 3)

In relation to structure, religious moderation can be understood as a structure that builds state policy in religious moderation. In the context of Indonesia, the presence of the state as a policy-setter with its authority is at the very top of the pyramid of state policy structures in religious moderation. The presence of a country with its authority is believed to be able to bridge these parties in order to be unified in the frame of religious moderation. In its development, the various judicial-normative frameworks developed by the state must be supported by all components of the nation, one of which is the religions themselves. In Indonesia, each religion has a gathering container such as Islam which has the Indonesian Council of Scholars (MUI), Christianity which has a community of The Federation of Churches of Indonesia (PGI), Catholics who have a meeting place of the Indonesian Conference of Trustees (KWI), Hindus who have the Parisada Hindu Dharma Indonesia (PHDI) assembly container, the Buddha that has the Indonesian Buddhist Representation Society (Walubi), and Khonghucu which has the assembly container of the Khonghucu Indonesia Religious Assembly (Matakin). Through the forum of religious assembly, state policy in religious moderation can be socialized by each religion in their respective communities in addition to then through FKUB, in its position as a forum for cross-religious communication, can build agreements related to such efforts.

The interesting thing to look further at in relation to the dynamics that enced the country's policy structure related to religious moderation in Indonesia is the birth of tri concepts of harmony that are based on, a) the internal harmony of religious people, b) harmony between religious people, c) as well as harmony between religious people and the government. Addressing the concept of tri harmony, A. Sugirman suggested that religious moderation is an inclusive attitude in understanding differences in various dimensions both in the internal lokus of religious people, among religious people, as well as religious and governmental people.

*“Without synergy over the three parts of the concept of harmony, religious moderation will be difficult to achieve”.* (Respondents 4)

In terms of methods, approaches as paradigmatic frameworks, methods as procedural frameworks, while techniques as the operational framework of state policy in religious moderation should be understood as a dialogue process, whether active or passive, between highly compound religious communities.

*“In addressing this, Luc Reychler, as quoted, the Constituent Team of the Ministry of Religion of the Republic of Indonesia, presented a theory of peace architecture that mentioned, in the management of religious difference, there are a number of conditions namely, a) the absence of effective and harmonious communication channels that allow for discussion, clarification, and correction of the dissemination of information or rumors that have the potential to cause tension between social groups, b) the work of problem solving institutions, whether formal such as courts*

*or informal institutions such as customs and religious institutions, c) the absence of pro-peace figures who have effective influence, resources and strategies in preventing the mobilization of times by pro-conflict figures, d) socio-political structures that support the realization of justice in society, e) and a fair socio-political structure for the enduring of social integration". (Respondents 5)*

*Muhammad Rusydi suggested that the state policy method in religious moderation needs to be done with intervention which in this case is an emphasis on Indonesian citizens in terms of the application of religious moderation. The state has the authority to intervene to minimize conflict between religious people by establishing rules governing the proportional distribution of obligations and rights. Furthermore, he suggested that the dialogue between religious people needs to continue not only to have dialogue when there is a conflict but should be used as a routine activity that can build agreements between each other in order to understand each other which in turn becomes a foothold in religious moderation. (Respondents 6)*

*Nurhayati suggested that the state policy method related to religious moderation should be based on internalizing immunized values with attitudes, words, and deeds. Humans basically have a framework of values that ens include them such as the values that exist in religion, the values that exist in the family environment, the values that exist in the social environment of society, and the like. These values need to be reunited with each other to further internalize into individual values or community values. (Respondents 7)*

In relation to the validity of state policies related to religious moderation in Indonesia, validity theories such as correspondence, coherence, pragmatic, and formative can be found in various dimensions such as how sources, structures, to methods are able to have axiological implications in realizing the lives of more moderate religious communities.

### **3.2. The State Policy Epistemology Related to Religious Moderation in Australia**

Australia is a country where religion does not play a strategic role. This is proven by the absence of one religion of any kind as the official religion of the state. In this position, the state gives Australian citizens leeway to embrace a religion that it believes is part of religious freedom including not to embrace any religion. It is no surprise then that in Australia it is not considered deviant if one does not adhere to any religion or atheist. This is in contrast to Indonesia which has clearly confirmed in the first chapter of Pancasila that serves as the philosophy of the country namely "The One True God" so that a person who does not adhere to any religion or atheist will have administrative difficulties in his daily service that always ask for data related to the religion that is embraced. The phenomenon of people who do not adhere to religion or atheists in Australia is a practical implication of strengthening rationality in understanding various phenomena thus denying the dimension of religion that has a strong mystical character. It is described by Austin Bert that religion is such a private matter in one's life that even a country with the authority of power cannot coerce its citizens into embracing a particular religion. Religion, he continued, is a formal form of universal good values such as humanity, justice, love, and so on so that when these values can be implemented by a person without religion then it is legal only.

*"A man with the rational reasoning skills he possesses can understand which is good and which is bad for himself and those around him". (Respondents 8)*

What Austin Bert points out shows that strengthening the rational mindset in Australian public life has put religion in an isolated space to play a strategic role in social life.

In relation to the state policy source related to religious moderation, Catherine Aurelie points out that as a human being it is appropriate to understand and respect each party's choices in terms of religion. The most important thing then is how each side understands its existence as an agent of God to do virtue values both to fellow human beings and to the sustainability of the environmental ecosystem.

*"The great fire that struck Australia some time ago was a humanitarian disaster that could be understood as a human error in understanding the purpose of its creation to preserve environmental ecosystems including the burned forest". (Respondents 9)*

*"Indonesian citizen and married Australian that many Australians choose to be atheists but they still have a commitment to the practical description of his position as an agent of God in describing*

*the values of goodness that in Islamic terms are known as the concept of caliph. Many Australians, he continued, are not religious but they have a very strong commitment to punctuality, environmental hygiene, and more". (Respondents 10)*

In relation to the state policy structure related to religious moderation, the position of the state as the holder of government authority remains the top structure with constructive-judicial measures to accelerate the moderation of the religion. Addressing this, Jason Daren pointed out that the Australian government has concerns to maintain the stability of national life, one of which is by trying to maintain relations between religious people either directly or indirectly. This is because the Australian government knows full well that religious conflict is a very fatal issue if not anticipated in the first place. For Australians who choose not to become atheists can make the religion they believe to be the motivation to support various development programs launched by the government.

*"On the contrary, religion that he believes can also be used as motivation to carry out various actions that interfere with the stability of national life such as by avoiding terrorism by in the name of jihad, holy war, and the like". (Respondents 11)*

In relation to state policy methods related to religious moderation, state intervention with its authority becomes one of the methods used to create national stability that is more conducive without conflict between religious people. It is the same with the method of dialogue that characterizes rational society as it is in Australian society. This method of dialogue is described by Nurfajriningsih that the characteristics of a very rational Australian society have practical implications on other characters in themselves who in this case are very open to dialogue on various issues faced in daily life including the issue of religious moderation.

*"While there are Australians who tend to find it less ethical to talk about religious issues because they are considered a very private issue but when the issue of religion is associated with its social implications then dialogue is considered to be reasonable". (Respondents 12)*

The next method emphasized is the transformation of values in which Australians are known as highly disciplined communities in terms of commitment to universal values such as humanity, justice, love, and the like. The transformation of these universal values into one of the most effective methods of state policy related to religious moderation.

In relation to the validity of state policies related to religious moderation, the fading of spirituality values in Australian public life is interesting to look at as a part that contributes to the onset of various social issues such as criminal crimes, natural disasters, and so on. The fading of the values of spirituality, at the very least, suggests that moral messages that are faith in religions are also fading in Australian society, making practical implications for social imbalances. This phenomenon is illustrated by Mohammed Fuad that there is an increase in the fading of belief in religions in some Australians. One of the causes of the phenomenon is the increasing conflict between religious people so that Australians known for their high rational typology begin to be apathetic in understanding the function of religion as a rahmatan lil' alamin. Even what happens then is that religion becomes a source of conflict in human life.

*"It is no surprise then that there are Australians who dare to believe that by abandoning their religion they are increasingly inclusive in accepting the reality of difference in their social environment". (Respondents 13)*

### **3.3. The Alignment of State Policy Epistemology Frameworks Related to Religious Moderation in Indonesia and Australia**

The epistemology of state policy in relation to religious moderation in Indonesia and in Australia is a historical social phenomenon when it comes to normative state policy. Constructive relations between religion and country are two combinations of normative values and their respective characteristics. Religion with its theological normative values while the state with its normative juridical values. Addressing this, Azhar Arsyad suggested that religion and state are two entities that cannot be separated from each other. The two strengthened each other so that it is not surprising that the country with its policies always seeks to strengthen the religion and dimension of humanity through its policies.

*“In its implementation, all countries have the same vision to maintain the stability of national and state life so it is not surprising that the policies set in relation to religious life always have an epistemological tangent to each other”.* (Respondents 14)

In terms of sources, the state's policy on religious moderation shows that the two countries both use the normative theological dimensions that are faith in religions as the source. Indonesia, for example, which recognizes six agam as an official religion, in this case Islam, Protestants, Catholics, Hindus, Buddhists and Confucians have normative theological values that are faith in every religion related to religious moderation.

*“It is described by Niluh Anik Safitri that all religions have the same vision to realize peace on the face of the earth which one of the strategies is to mainstream religious moderation”.* (Respondents 15)

The same can be found in Australian society which although the state does not designate a single religion as the official religion of the state but the attention of the state in an effort to elaborate the concept of faith in the religions that exist in Australia remains accommodated. This, at the very least, is done by socialising to the leaders of the religions in Australia regarding government policies that come into contact with the lives of religious people.

*“It was pointed out by Jason Daren that the involvement of religious leaders in Australia regarding the determination of state policies concerning the lives of religious people has always been misformed through public testing to see the Australian public's response to the country's policies set and will be implemented”.* (Respondents 16)

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*“The involvement of religious leaders in Australia regarding the determination of state policies concerning the lives of religious people has always been misformed through public testing to see the Australian public's response to the country's policies set and will be implemented”.* (Respondents 17)

Meanwhile, the source of the country's policy on religious moderation in Australia in the form of social commitment can be understood as one of the values that has been faith in the social system of Australian society by referring to universal values such as justice, humanity, love, peace, and others.

In terms of the state policy structure related to religious moderation, it appears that the tri-harmony of religious people awakened to the internal harmony of religious people, harmony between religious people, and harmony between religious people and the government becomes the policy structure of the country related to religious moderation in Indonesia. Meanwhile, Australia is strengthening its religious community base, both on an internal and external scale, as the country's policy structure on religious moderation. In this context, the bases of the religious community in Australia are used as a platform to accommodate the various aspirations that develop related to the social life of religious people both internally, among religious people, and between religious people and governments. What then distinguishes between the country's policy structure regarding religious moderation that exists in Indonesia and in Australia is when the structure in Indonesia is top down then in Australia the policy structure is more bottom up. Consequently, Indonesia strongly emphasized the need for an emphasis on the formal legality aspect while Australia then put more emphasis on the cultural side of its society which has a high awareness of the need for religious moderation.

*“Australians culturally have a high level of concern regarding the need to maintain relations between religious people although there is no denying that islamophobic expressions or attitudes have been found lately as more acts of terrorism are linked to the Muslim community”.* (Respondents 18)

In terms of state policy methods related to religious moderation, whether Indonesia or Australia, state intervention in the form of legislation, government regulations, and the like, is a method that can be found in both countries even though the intensity is different from each other. When Australia for example only mentions the concept of religious life in some laws, government regulations, and such

with a very limited number, then Indonesia is very focused on mainstreaming the moderation of the religion. No wonder then when Indonesia has established some legislation, government regulations, and such related to the issue of religious moderation, religious tolerance, harmony between religious people, and others, the government also always opportune to raise the concept of religious moderation as a central theme in some activities carried out both by the central government, local government, and others. Unlike in Australia, the issue of religious moderation is not as big as what is in Indonesia. It is understood by Mohammed Fuad that what is known as the concept of religious moderation in most Australians is better understood as religious tolerance. Although these two terms look similar but there are differences underlying both.

*“Moderation is the middle ground between the two extreme poles of the left (liberal) or extreme right (conservative) while religious tolerance is better understood as a mutual respect among religious people either within a certain internal sphere or between different religions”.* (Respondents 19)

In addition to the interventions that can be found in both countries as a method of state policy regarding religious moderation, dialogue is also a method that can be found in both. The opening of religious forums such as the Indonesian Moslem Community of Victoria (IMCV), Catholic Indonesian Community (CIC), Indonesia Buddhist Association (IBS Bodhi Kusuma), and others has opened up opportunities for intense dialogue among different religions. These religious organizations are religious organizations that are the gathering place of Indonesians living in Australia. On a macro scale, the presence of religious forums in Australia is not only limited to Indonesians living in Australia but also Australians in general with different religious beliefs. What is unique then is that those who have not adhered to any religion or belief in this case those who choose to be atheists also still have the attention to participate in dialogue activities related to religious issues in relation to various phenomena of social life such as national security, environmental sustainability, food security, and so on. This is the function of dialogue that pauses the state policy method related to religious moderation that is used to step into the next method that is synonymous with Australian society which is the transformation of values. In an effort to accelerate the transformation of the value in question, Nurfajriningsih noted that the Australian government issued a policy called Visa Religious Work that was valid for two years. Through the Religious Work Visa, religious institutions such as mosques, churches, and others can bring servants of the people from outside who have the ability to reinforce religious values to their believers. One of the important requirements that should be had by those who want to obtain a Religious Work Visa is those with moderate religious views while those who are detected as radical, both left and right, cannot obtain the Religious Work Visa.

*“It is worth noting that the radical concept for most Australians is better understood by extreme right or conservative attitudes while those on the extreme left are considered far from radicalism and extremism”.* (Respondents 20)

In relation to the validity of state policy related to religious moderation in Indonesia and in Australia, it appears that the two countries have an epistemological connection in terms of validity, especially in aspects of correspondence theory, coherence theory, formative theory, and pragmatic theory. For the theory of correspondence as a validity theory that emphasizes the need for conformity between what are expressed and empirical facts, the two countries undoubtedly have the need for a practical description of the country's policy on religious moderation with some constructive efforts to support it. This is illustrated by Ilham Lahay that the values of religious moderation that are faithful with views of life, words, attitudes, patterns of social interaction, and others in every citizen must be realized by the state by continuing to encourage the mainstreaming of religious moderation. In empirinsya fact, the Government of Indonesia through the Ministry of Religion as a locomotive of the concept of religious moderation has made many constructive efforts to support the effort.

*“Simply put, the validity of state policy related to religious moderation can be measured if the outlook of life, words, attitudes, patterns of social interaction, and others in every very plural Indonesian citizen has been colored by the spirit of inclusivity in understanding the very plural reality of religion either on an internal scale of religious people or among religious people”.* (Respondents 21)

The same phenomenon can be found in the lives of religious people in Australia where the attitude of a country regarding religious life that does not give its citizens the widest freedom to embrace any religion or vice versa by not choosing any religion by being an atheist, the validity of the state policy

regarding religious moderation can be seen from the realization of religious life as stated in the Australian Constitution Article 116 which can be one of the references where in the sound it is mentioned that the Australian constitution prohibits the federal government from making laws religious teachings, impose religious teachings, or prohibit the implementation of religious teachings. In the theory of coherence that states that the truth of something lies from a logical relationship with multiple concepts that have the same scope. In the context of Indonesia, for example, Article 29 Paragraph (2) of the Constitution of the Republic of Indonesia year 1945 which states, "the state guarantees the independence of each population to embrace its own religion and worship according to its religion and its beliefs" can be an example of the validity of state policy related to religious moderation where the spirit contained in the constitution's mandate does not conflict with various other normative juridical frameworks. The same can also be seen from its normative theological framework. Religions in Indonesia such as Islam, Protestants, Catholics, Hindus, Buddhists and Confucians also agreed on the need to emphasize a moderate attitude in religion as a capital to realize a peaceful religious life. It is revealed by Maria Paruru that every religion basically has the same passion for spreading love to others. This is the basic spirit brought by the world's religions.

*"The birth of social conflict in some areas on behalf of religion is essentially an implication of the distance between religion and inappropriate religious attitudes". (Respondents 22)*

What Maria Paruru put forward basically hints that the basic spirit brought by religions to spread universal values such as humanity, love, justice, peace, and others needs to be strengthened as the basis of religious moderation. The validity of state policy regarding religious moderation in the perspective of coherence can be measured by referring to the ability of state policy in uniting these universal values that were previously only believed to be the internal identity of religious people into the collective identity of religious people both in Indonesia and Australia in particular and in the world in general.

In general, the tangent of state policy related to religious moderation in Indonesia and in Australia which includes its sources, structures, methods, and validity can be spelled out in the form of the following Table 1.

**Table 1.** Religious moderation in Indonesia and in Australia

<b>Epistemology of State Policy Related to Religious Moderation</b>	<b>Indonesia</b>	<b>Australia</b>
Source	Normative Theology Normative Juridical Local Wisdom	Normative Theology Normative Juridical Social Commitment
Structure	Tri Harmony of Religious People awakened to Internal Harmony of Religious People, Harmony between Religious People, and Harmony Between Religious People and Government whose nature top down	Strengthening the Religious Community Base, both on an internal and external scale that is bottom up
Method	Intervention Dialogue Value Internalization	Intervention Dialogue Value Transformation
Validity	Correspondence Theory, Coherence Theory, Performative Theory, and Pragmatic Theory	Correspondence Theory, Coherence Theory, Performative Theory, and Pragmatic Theory

#### 4. Conclusion

Based on the description stipulated earlier, researchers can provide conclusions in response to the formula of a previously defined problem which in this case are the state policy epistemology related to religious moderation in Indonesia shows how the four components of epistemology consist of sources, structures, methods and validity. The source consists of normative theology, normative juridical, as well as local wisdom, the structure consisting of tri harmony of religious people awakened to internal harmony of religious people, harmony between religious people, and harmony between religious people and government whose nature top down, method consists of intervention, dialogue, and, value internalization, and validity consisting of correspondence theory, coherence theory,

formative theory, and pragmatic theory; the state policy epistemology related to religious moderation in Australia shows that how the four components of epistemology consist of sources, structures, methods and validity. The source consists of normative theology, normative juridical, as well as social commitment, the structure consists of strengthening the religious community base, both on an internal and external scale that is bottom up, method consists of intervention, dialogue, and, value transformation, and validity consisting of correspondence theory, coherence theory, formative theory, and pragmatic theory; and the alignment of state policy epistemology frameworks related to religious moderation in Indonesia and Australia shows that in the four components of epistemology consisting of sources, structures, methods and validity. At the source, the epistemology of state policy regarding religious moderation in both countries lies in normative theology as well as normative juridical. On structures, the two have structural differences caused by the typology of the communities of the two different countries. In the method, the epistemology of state policy related to religious moderation in both countries lies intervention and dialogue. While on the validity side, four theories of validity in this case correspondence theory, coherence theory, formative theory, and pragmatic theory can be found in both countries with different dimensions.

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