
From exclusivism to tolerance: Religious moderation and the prevention of religious blasphemy in Indonesia

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Abstract

Religious blasphemy remains a significant issue that may threaten social harmony and stability in Indonesia's multicultural society. This study aims to analyze the role of religious moderation as a strategy for preventing religious blasphemy in Indonesia. The research employed a library research method using books, scholarly articles, and relevant documents, which were analyzed through a descriptive qualitative approach. The findings indicate that religious moderation plays a crucial role in preventing religious blasphemy by strengthening the values of balance, tolerance, justice, equality, and respect for religious diversity. A moderate religious attitude encourages individuals to maintain strong convictions in their own faith while refraining from degrading or rejecting other religions. The study also reveals that exclusivism, excessive truth claims, and a lack of appreciation for diversity are key factors contributing to religious blasphemy. This research contributes to the conceptual understanding of religious moderation as a preventive instrument for fostering a harmonious, peaceful, and tolerant society in Indonesia.

Keywords: Religious Blasphemy; Religious Moderation; Tolerance; Inclusivity

Abstrak

Penistaan agama masih menjadi persoalan yang berpotensi mengganggu kerukunan dan stabilitas sosial di Indonesia yang multikultural. Penelitian ini bertujuan menganalisis peran moderasi beragama sebagai strategi pencegahan penistaan agama di Indonesia. Penelitian menggunakan metode *library research* dengan sumber data berupa buku, artikel ilmiah, dan dokumen relevan yang dianalisis secara deskriptif-kualitatif. Hasil penelitian menunjukkan bahwa moderasi beragama memiliki peran penting dalam mencegah penistaan agama melalui penguatan nilai keseimbangan, toleransi, keadilan, kesetaraan, dan penghormatan terhadap perbedaan keyakinan. Sikap moderat mendorong individu untuk tetap meyakini ajaran agamanya tanpa merendahkan atau menolak keberadaan agama lain. Temuan ini juga menunjukkan bahwa eksklusivisme, klaim kebenaran yang berlebihan, dan rendahnya penghargaan terhadap keberagaman merupakan faktor yang dapat memicu penistaan agama. Penelitian ini berkontribusi dalam memperkuat landasan konseptual mengenai pentingnya moderasi beragama sebagai instrumen preventif untuk membangun kehidupan masyarakat yang harmonis, damai, dan toleran di Indonesia.

.Kata Kunci: Penistaan Agama; Moderasi Beragama; Toleransi; Inklusif

Introduction

Indonesia is one of the most religiously diverse countries in the world. The state officially recognizes six religions, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (CNN Indonesia, 2023). While this diversity represents a valuable social and cultural asset, it also presents challenges for maintaining social harmony. Differences in religious beliefs and practices may generate tensions and conflicts, particularly when accompanied by intolerance, exclusivism, or claims of absolute truth. One manifestation of such tensions is religious blasphemy, which continues to be a recurring issue in Indonesia.

Cases of religious blasphemy have occurred across different religious communities and have attracted considerable public attention. Judicial records indicate that there were approximately 60 Supreme Court decisions related to religious blasphemy cases between 2011 and 2021 (Mahadi, 2021). During this period, the number of cases generally increased, reaching its highest point in 2020 with twenty documented incidents before declining to five cases in 2021 (Mahadi, 2021). In 2022, four cases of religious blasphemy were recorded, while from January to October 2023 several prominent cases involved Lina Mukherjee, Panji Gumilang, and TikToker Deli (Fahmi, 2023; Raharjo, 2023; Wisely, 2023). These incidents demonstrate that religious blasphemy remains a significant social issue capable of disrupting social cohesion and interreligious relations.

Religious blasphemy is often associated with exclusivist attitudes, intolerance, and the inability to appreciate religious differences. Individuals or groups who perceive their own beliefs as the sole source of truth may be more likely to reject, condemn, or disrespect other religious traditions. Such attitudes can foster hostility and increase the likelihood of statements or actions that are perceived as insulting religious beliefs. Consequently, efforts to prevent religious blasphemy require not only legal mechanisms but also sociocultural approaches capable of promoting mutual understanding and respect among religious communities.

One approach that has received increasing attention in Indonesia is religious moderation. Religious moderation refers to a balanced approach to religious understanding and practice, emphasizing commitment to one's own faith while simultaneously respecting the beliefs and rights of others (Saifuddin, 2019). Through this balanced perspective, individuals are encouraged to avoid both religious extremism and excessive liberalism, thereby fostering peaceful coexistence within a pluralistic society. In this regard, religious moderation is viewed as a strategic framework for strengthening tolerance and reducing potential sources of religious conflict.

The diversity found in Indonesian society should be understood as a blessing that enriches national life. However, not all individuals embrace this perspective. Some

remain trapped in extremist ideologies or rigid truth claims that reject differences and diversity. Such attitudes often emerge from an inability to accept alternative viewpoints and religious interpretations. In contrast, individuals who adopt moderate religious perspectives tend to view diversity as a positive reality that deserves appreciation and gratitude (Darmayanti & Maudin, 2021). Therefore, strengthening religious moderation is essential for cultivating a more inclusive and harmonious society.

Previous studies have extensively discussed religious moderation from various perspectives. Some scholars have examined its theological and sociological foundations as a middle path for promoting harmony in plural societies (Nisa et al., 2021). Other studies have focused on religious blasphemy from legal and criminal law perspectives, particularly concerning its implications for freedom of religion and legal enforcement (Fahrudin & Ajie, 2023). Research has also explored the role of religious education in developing moderate attitudes among young people (Kadir, 2024), while other scholars have highlighted the contributions of religious leaders and interfaith organizations in fostering tolerance and social cohesion (Gea et al., 2022; Hasanah et al., 2023; Nuryani & Taufiq, 2019).

Although these studies have provided valuable insights, they tend to examine religious moderation and religious blasphemy separately. Limited attention has been given to understanding how the principles of religious moderation can function as a preventive framework against religious blasphemy in Indonesia. Furthermore, there remains a lack of comprehensive discussion regarding the specific mechanisms through which moderation values can reduce exclusivist attitudes, strengthen respect for religious diversity, and ultimately prevent acts of religious blasphemy. This gap highlights the need for further scholarly investigation into the relationship between religious moderation and the prevention of religious blasphemy.

Religious moderation is also frequently misunderstood by some segments of society. Many assume that moderation implies weak religious commitment, indifference toward religious teachings, or excessive liberalism. Such misconceptions often generate resistance toward moderation initiatives and lead some individuals to perceive moderate believers as neglecting religious principles (Saifuddin, 2019). In reality, religious moderation does not require individuals to compromise their religious convictions. Rather, it encourages believers to maintain a strong commitment to their own faith while recognizing and respecting the rights of others to hold different beliefs and interpretations (Saifuddin, 2019). Adherents of every religion generally regard their faith as true; however, such conviction does not justify disrespect toward other religious traditions. Since no religion fundamentally promotes injustice or excessive behavior, religious moderation can serve as a common

foundation for fostering peaceful coexistence among diverse religious communities (Pelu & Nur, 2022).

Moreover, religious moderation contributes to the creation of balanced and harmonious relationships within families, communities, and broader society (Hasani, 2023). In a multicultural nation such as Indonesia, strengthening public understanding of religious moderation is therefore essential for preserving social harmony and preventing religious tensions. Accordingly, this study aims to analyze the implementation of religious moderation as a strategy for preventing religious blasphemy in Indonesia. This study contributes to the existing literature by developing a conceptual understanding of how the principles of religious moderation can function as preventive mechanisms against religious blasphemy and support harmonious interreligious relations in a pluralistic society.

Method

This study employed a library research approach, which focuses on examining and synthesizing existing literature rather than collecting primary data directly from the field (Lexy, 2002). Library research was considered appropriate because the objective of this study was to develop a conceptual understanding of how religious moderation can function as a preventive framework against religious blasphemy in Indonesia. Through this approach, the study explored theoretical perspectives, empirical findings, and scholarly discussions related to religious moderation, religious tolerance, and religious blasphemy.

The data sources consisted of books, scholarly journal articles, government publications, and other relevant academic documents discussing religious moderation and religious blasphemy in Indonesia. Literature was collected through online academic databases and digital repositories, including Google Scholar and other accessible scientific sources. The selection of literature was based on its relevance to the research topic, credibility of the source, and its contribution to understanding the relationship between religious moderation and the prevention of religious blasphemy. To ensure comprehensive coverage of the topic, the researcher reviewed literature addressing the concepts, principles, implementation, and social implications of religious moderation, as well as studies concerning religious conflicts and blasphemy cases in Indonesia.

This study was categorized as qualitative research because it sought to interpret and explain social phenomena through textual and conceptual analysis rather than statistical measurement (Sugiyono, 2019). The unit of analysis consisted of concepts, theories, research findings, and documented cases related to religious moderation and religious blasphemy. Particular attention was given to identifying how the principles of religious moderation can contribute to fostering tolerance, reducing exclusivist

attitudes, and preventing actions that may lead to religious blasphemy.

The collected data were analyzed using descriptive qualitative analysis. The analysis process involved four stages: data collection, data reduction, data categorization, and interpretation of findings (Sugiyono, 2019). First, relevant literature was identified and collected from various academic sources. Second, the collected data were reviewed and reduced by selecting information directly related to the research objectives. Third, the selected data were categorized into several themes, including the concept of religious moderation, the causes and impacts of religious blasphemy, and the implementation of moderation values in society. Finally, the categorized data were interpreted to construct a comprehensive understanding of the role of religious moderation in preventing religious blasphemy in Indonesia.

Through this methodological framework, the study aimed to provide a systematic and in-depth analysis of the relationship between religious moderation and the prevention of religious blasphemy. The findings are expected to contribute to the development of academic discourse on religious harmony and provide a conceptual basis for strengthening moderation values in Indonesia's multicultural society.

Results and Discussion

Definition of Religious Blasphemy

Religious blasphemy refers to actions, expressions, or behaviors that insult, demean, or desecrate a religion, its teachings, religious figures, symbols, or places of worship (Hatta et al., 2021). In the Indonesian context, religious blasphemy is not only regarded as a violation of religious values but also as a social issue that may threaten interreligious harmony and public order. Consequently, discussions concerning religious blasphemy often involve legal, social, and religious dimensions simultaneously.

According to Nawawi Arief, criminal acts related to religion can be classified into three categories: offenses according to religion, offenses against religion, and offenses related to religious life (Syarif, 2023). Offenses according to religion refer to actions considered sinful or morally reprehensible based on religious teachings. Meanwhile, offenses against religion and offenses related to religious life involve acts directed toward a religion, its symbols, doctrines, institutions, or adherents (Rustamaji & Aulia, 2018). This classification demonstrates that religious blasphemy extends beyond individual expressions and may affect broader social relations among religious communities.

Indonesia guarantees freedom of religion as a fundamental constitutional right. The right to embrace and practice a religion is protected under Articles 28E, 28I, and 29 of the 1945 Constitution of the Republic of Indonesia (Hatta et al., 2021). Nevertheless, freedom of religion is not absolute. The implementation of religious freedom must also

consider the rights of others and the maintenance of social harmony. This principle is reflected in Article 29 paragraph (2), which emphasizes the state's responsibility to ensure religious freedom while preserving peaceful coexistence among citizens (Jufri, 2016). In addition, Article 156(a) of the Indonesian Criminal Code stipulates that any person who intentionally commits acts of hostility, abuse, or desecration against a religion recognized in Indonesia may be subject to a maximum imprisonment of five years (Utoyo, 2012).

The existence of legal regulations concerning religious blasphemy reflects the seriousness of the issue within Indonesian society. Over the years, several high-profile cases have attracted widespread public attention and generated intense social debate. One of the most prominent cases involved Basuki Tjahaja Purnama (Ahok), the former Governor of Jakarta, whose remarks regarding Surah Al-Maidah verse 51 were widely perceived by certain groups as constituting religious blasphemy. The case triggered massive public demonstrations and became one of the most significant religious controversies in contemporary Indonesian history. Despite the large-scale mobilization of protesters, the demonstrations were generally conducted in a peaceful and orderly manner (Hatta et al., 2021; Ramdan, 2018).

Religious blasphemy cases often generate consequences that extend far beyond legal proceedings. Such incidents can create divisions among religious communities, intensify social tensions, encourage hostility, and stimulate the spread of hate speech (Nora, 2021). Historical experiences in Indonesia illustrate how allegations of religious blasphemy can provoke strong public reactions and polarize society. For example, the Djawi Hiswara case generated prolonged debates in the print media, while the Arswendo case triggered demonstrations that included attacks on the editorial office of the publication involved and the symbolic burning of an effigy representing the alleged offender (Mantri, 2022). These examples indicate that religious blasphemy frequently develops into a broader social conflict affecting intergroup relations.

Beyond its legal implications, religious blasphemy should also be understood as a social phenomenon rooted in attitudes of intolerance, exclusivism, and the inability to appreciate religious diversity. Individuals or groups who perceive their own beliefs as the sole source of truth may be more likely to reject alternative religious perspectives and regard differences as threats rather than realities of a pluralistic society. Such attitudes can contribute to the emergence of statements, actions, or behaviors that are perceived as insulting or degrading other religious traditions. Therefore, religious blasphemy is not merely a legal issue but also a reflection of deeper social and cultural challenges related to managing diversity.

The recurring occurrence of religious blasphemy cases suggests that legal sanctions alone may not be sufficient to prevent similar incidents from emerging in the future. While legal mechanisms play an important role in maintaining public order,

preventive approaches are equally necessary to address the underlying causes of religious tensions. Educational, cultural, and social strategies that encourage mutual understanding and respect among religious communities are therefore essential. In this context, religious moderation offers a relevant framework for fostering tolerance, reducing exclusivist attitudes, and promoting harmonious relations among followers of different religions. Consequently, understanding the nature and causes of religious blasphemy is an important first step toward examining how religious moderation can function as a preventive mechanism within Indonesia's multicultural society.

The Concept of Religious Moderation

Religious moderation has emerged as an important concept in contemporary discussions concerning religious diversity, social harmony, and conflict prevention. Linguistically, the term moderation originates from the Latin word *moderatio*, which refers to balance, self-restraint, and avoidance of excess. Similarly, the English term *moderation* conveys the idea of maintaining a middle position, while the Arabic term *wasathiyah* literally means "the middle way" or "the middle ground" (Saifuddin, 2019). From a terminological perspective, religious moderation refers to a balanced, fair, and non-extreme approach to understanding, practicing, and expressing religious beliefs. It encourages individuals to uphold their religious commitments while simultaneously respecting the rights and beliefs of others (Saifuddin, 2019).

The concept of religious moderation is often contrasted with attitudes characterized by extremism, radicalism, or excessive rigidity. Terms such as *tatharruf*, radicalism, and extremism represent perspectives that tend to reject balance, exaggerate religious differences, and respond disproportionately to alternative viewpoints (Jamaluddin, 2022). In contrast, religious moderation promotes fairness, openness, and the ability to navigate differences without abandoning one's religious convictions. Therefore, moderation should not be interpreted as weakening religious commitment, but rather as exercising religious commitment in a balanced and responsible manner.

According to Zahdi and Iqrima (2021), religious moderation can be identified through specific attitudes, perspectives, and behaviors that reflect balance and justice in religious life. Individuals who embrace moderation demonstrate an ability to distinguish between differences and deviations, engage constructively with diverse viewpoints, and avoid hostile reactions toward people of different beliefs. Consequently, religious moderation functions not only as a theological concept but also as a practical framework for managing diversity in multicultural societies.

As a framework for social harmony, religious moderation encompasses several fundamental principles that guide individual and collective behavior. One of the most important principles is *tawazun* (balance), which refers to maintaining equilibrium between religious understanding and practice, as well as balancing spiritual and worldly dimensions of life. According to Quraish Shihab, balance constitutes the

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foundation of justice, making it a central component of religious moderation (Fahri & Zainuri, 2019). Another principle is *i'tidal* (justice and proportionality), which emphasizes placing everything in its appropriate context and fulfilling rights and obligations fairly. Similarly, *tawasuth* (the middle path) encourages believers to avoid excessive or deficient interpretations of religious teachings.

Religious moderation also emphasizes *tasamuh* (tolerance), namely the willingness to respect and appreciate differences in beliefs, traditions, and social practices (Muhammad et al., 2023). Tolerance enables individuals to coexist peacefully despite theological differences and prevents the emergence of hostility toward religious diversity. In addition, the principle of *syura* (consultation) promotes dialogue and deliberation as mechanisms for resolving disagreements, while *musawah* (equality) encourages equal treatment regardless of religious background, ethnicity, or social status. These principles collectively contribute to the development of inclusive and harmonious social relationships.

Furthermore, religious moderation incorporates principles that encourage adaptability and constructive social transformation. *Tathawwur wa ibtikar* (dynamism and innovation) reflects openness to positive change and beneficial developments, whereas *islah* (reform and preservation) advocates maintaining valuable traditions while embracing constructive innovations. Another important principle is *aulawiyah* (prioritization), which emphasizes the ability to distinguish between primary and secondary matters and to prioritize actions that generate greater social benefit (Fahri & Zainuri, 2019). Together, these principles illustrate that religious moderation extends beyond theological discourse and serves as a practical guide for addressing social challenges in diverse societies.

Collectively, the nine principles of religious moderation demonstrate that moderation is fundamentally concerned with balancing religious commitment and social responsibility. Rather than encouraging relativism or weakening faith, religious moderation seeks to cultivate attitudes of justice, tolerance, equality, dialogue, and respect for diversity. These values are particularly relevant in multicultural societies where individuals from different religious backgrounds interact on a daily basis. In such contexts, moderation functions as a mechanism for reducing prejudice, minimizing social tensions, and strengthening peaceful coexistence.

Religious moderation is not exclusive to Islam. Similar values can be found in other religious traditions, as no religion fundamentally teaches injustice, hatred, or excessive behavior toward others (Pelu & Nur, 2022). Consequently, religious moderation can serve as a shared ethical foundation that transcends religious boundaries and promotes mutual understanding among different faith communities. Through the implementation of moderation values, individuals are encouraged to maintain strong religious identities while simultaneously recognizing the dignity and rights of others.

The relevance of religious moderation becomes particularly evident within the Indonesian context, where religious, ethnic, and cultural diversity constitute essential characteristics of national life. In such a pluralistic society, harmonious coexistence depends not only on legal regulations but also on the willingness of citizens to respect differences and engage constructively with diversity. Religious moderation contributes to the creation of balanced relationships within families, communities, and broader social environments, thereby strengthening social cohesion and preventing conflicts rooted in religious differences (Hasani, 2023).

From the perspective of this study, the principles of religious moderation provide a relevant conceptual framework for understanding how religious blasphemy can be prevented. Many cases of religious blasphemy originate from exclusivist attitudes, intolerance, excessive truth claims, and the inability to appreciate religious diversity. In contrast, the values embodied in *tawazun*, *tasamuh*, *musawah*, and *syura* encourage respect, dialogue, equality, and mutual understanding among religious communities. Therefore, religious moderation not only promotes social harmony but also functions as a preventive mechanism against the attitudes and behaviors that often underlie acts of religious blasphemy. In Indonesia's multicultural society, the implementation of religious moderation is thus essential for fostering peaceful coexistence and reducing the potential for religious conflict and blasphemy.

Implementing Religious Moderation to Prevent Religious Blasphemy

Religious moderation has increasingly been recognized as a strategic approach for bridging the gap between extremist and liberal tendencies in religious life. At its core, religious moderation promotes a balanced relationship between commitment to one's own religious teachings and respect for the beliefs of others. Such a perspective enables individuals and communities to uphold their religious identities while simultaneously acknowledging diversity as an inevitable reality within a pluralistic society. Consequently, religious moderation encourages mutual respect, peaceful coexistence, and constructive engagement among people of different faiths. Moreover, religious moderation is not exclusive to a single religion but represents a universal principle shared across religious traditions, as no religion fundamentally advocates injustice, hatred, or excessive behavior toward others (Pelu & Nur, 2022).

In Indonesia, religious moderation is commonly articulated through three interconnected pillars: moderation in thought, moderation in movement, and moderation in action. These pillars provide a practical framework for preventing attitudes and behaviors that may lead to religious blasphemy. The first pillar, moderation in thought, refers to the ability to interpret religious teachings by balancing textual understanding with contextual realities. This approach avoids both rigid literalism and excessive liberalism by encouraging dialogue between religious texts and contemporary social conditions (Saifuddin, 2019). Through moderate

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thinking, individuals become more capable of appreciating religious diversity and less likely to perceive differences as threats. Consequently, moderation in thought can reduce exclusivist attitudes and excessive truth claims, which often constitute the underlying causes of religious blasphemy.

The second pillar is moderation in movement. This pillar emphasizes that religious activities, preaching, and social movements should be conducted through ethical, peaceful, and constructive means. Religious movements should encourage goodness and discourage wrongdoing without resorting to hostility, coercion, discrimination, or hate speech (Saifuddin, 2019). In this regard, moderation in movement serves as an important mechanism for preventing the spread of intolerance and antagonistic attitudes toward people of different religious backgrounds. By promoting ethical engagement and respectful communication, this pillar contributes to reducing social tensions that may escalate into acts of religious blasphemy.

The third pillar is moderation in action, which is reflected in everyday religious practices and social interactions. This dimension emphasizes the harmonious relationship between religion and local culture, recognizing that religious values and cultural traditions can interact constructively through dialogue and mutual adaptation (Fathoni, 2019). Moderation in action encourages individuals to demonstrate respect, tolerance, and inclusivity in their daily lives. Such attitudes strengthen social cohesion and reduce the likelihood of discriminatory behaviors, social exclusion, and conflicts rooted in religious differences. Therefore, moderation in action plays a crucial role in fostering a peaceful social environment where religious blasphemy is less likely to occur.

The relationship between religious moderation and the prevention of religious blasphemy can be understood through the underlying causes of blasphemous behavior. As discussed previously, many cases of religious blasphemy emerge from exclusivism, intolerance, excessive truth claims, prejudice, and an unwillingness to respect differences. Religious moderation addresses these root causes by promoting values such as balance (*tawazun*), justice (*i'tidal*), moderation (*tawasuth*), tolerance (*tasamuh*), consultation (*syura*), equality (*musawah*), innovation (*tathawwur wa ibtikar*), reform (*islah*), and prioritization (*aulawiyah*). Through the internalization of these values, individuals are encouraged to develop attitudes that support mutual understanding and peaceful coexistence.

Table 1. The Relationship between Religious Moderation Principles and the Prevention of Religious Blasphemy

Causes of Religious Blasphemy	Principles of Religious Moderation	Preventive Function
Exclusivism and excessive truth claims	Tawazun (Balance)	Encourages balanced understanding of religious teachings and diversity
Intolerance toward religious differences	Tasamuh (Tolerance)	Promotes respect and appreciation for different beliefs
Radical and extreme attitudes	Tawasuth (Moderation)	Prevents excessive and rigid interpretations of religion
Discrimination against other groups	Musawah (Equality)	Encourages equal treatment regardless of religious background
Conflict and misunderstanding	Syura (Consultation)	Promotes dialogue, deliberation, and peaceful conflict resolution
Social injustice and hostility	I'tidal (Justice)	Encourages fairness and proportionality in social relations
Resistance to social change	Tathawwur wa Ibtikar (Innovation)	Encourages openness toward positive developments and diversity
Social fragmentation	Islah (Reform)	Strengthens social harmony through constructive improvements
Misplaced priorities in religious life	Aulawiyah (Prioritization)	Encourages focus on common good and social harmony

Source: Developed by the author from the synthesis of Saifuddin (2019), Fahri and Zainuri (2019), Muhammad et al. (2023), and the findings of this study.

As shown in Table 1, the principles of religious moderation directly address many of the social and psychological factors that contribute to religious blasphemy. Rather than relying solely on legal sanctions, religious moderation offers a preventive framework that targets the root causes of intolerance and conflict. Through the cultivation of balance, tolerance, dialogue, equality, and justice, moderation encourages individuals to respect religious diversity while remaining committed to their own beliefs.

The preventive potential of religious moderation is further supported by empirical findings from previous studies. Hayati (2022) found that the implementation of religious moderation positively contributes to the development of humanistic attitudes and reduces conflicts among students from different religious and ethnic backgrounds. Similarly, Habibi (2022) demonstrated that religious moderation successfully prevented radicalism and intolerance in Kampung Kristen Bojonegoro through the integration of moderation values into community life. Beyond social harmony, religious moderation has also been shown to strengthen democratic processes by reducing identity politics and promoting inclusivity during local elections (Abqa, 2020). Furthermore, moderation values have proven effective in

addressing extremist and radical ideologies that threaten social cohesion (Cristiana, 2021; Rahayu, 2023).

Collectively, these findings indicate that religious moderation consistently contributes to reducing intolerance, strengthening social cohesion, fostering inclusive attitudes, and preventing extremism. Since religious blasphemy frequently originates from intolerance, exclusivism, and hostility toward religious differences, the implementation of religious moderation can function as an effective preventive strategy. In the Indonesian context, where religious diversity constitutes a fundamental characteristic of society, strengthening religious moderation is therefore not merely an option but a necessity for fostering harmony, preserving social stability, and preventing religious blasphemy.

Conclusion

This study demonstrates that religious moderation serves as an important preventive framework for addressing religious blasphemy in Indonesia. The findings indicate that many cases of religious blasphemy originate from exclusivist attitudes, excessive truth claims, intolerance, and the inability to appreciate religious diversity. In response to these challenges, religious moderation offers a balanced approach that combines commitment to one's own faith with respect for the beliefs and rights of others. Through the principles of *tawazun*, *i'tidal*, *tawasuth*, *tasamuh*, *syura*, *musawah*, *tathawwur wa ibtikar*, *islah*, and *aulawiyah*, religious moderation addresses the underlying social and psychological factors that often contribute to religious blasphemy.

The main contribution of this study lies in proposing a conceptual framework that links the principles of religious moderation with the prevention of religious blasphemy. As illustrated in Table 1, each principle of religious moderation performs a specific preventive function by reducing exclusivism, intolerance, discrimination, social conflict, and extremist attitudes. These findings reinforce the argument that efforts to prevent religious blasphemy should not rely solely on legal sanctions but should also incorporate educational, cultural, and social strategies that strengthen moderation values within society.

The findings have practical implications for policymakers, educational institutions, religious organizations, and community leaders in promoting religious harmony in Indonesia. Strengthening religious moderation through education, interfaith dialogue, and community-based programs may contribute to reducing tensions and preventing acts of religious blasphemy in multicultural settings. Future studies are encouraged to conduct empirical investigations into the implementation of religious moderation across different social contexts and to examine its effectiveness in preventing religious blasphemy through qualitative, quantitative, or mixed-method approaches.

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