



Implementing Religious Moderation in Social Interactions of Tobelo Society: A Qualitative Analysis

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Abstract

Religious moderation is a balanced, non-extreme approach to religion that respects differences. This concept encourages religious adherents to have a deep understanding of their own faith while respecting the beliefs of others. In practice, religious moderation means following religious teachings without imposing them on others, avoiding extremist or radical attitudes, and fostering harmony among fellow citizens. This study aims to analyze how religious moderation is implemented in Tobelo. The study employs a qualitative research method using a group case study approach, which describes the mechanisms of a process or relationship and provides a comprehensive overview in both verbal and numerical forms. Data collection techniques in this study include observation and interviews. The results of the study indicate that the people of Tobelo view moderation as a middle path that allows them to remain steadfast in their own beliefs while maintaining harmonious relationships with adherents of other religions. The implementation of religious moderation in Tobelo is evident in various aspects of daily life. In a social context, the people of Tobelo actively engage in interfaith interactions through community service activities, traditional ceremonies, and celebrations of major religious holidays that are often attended by people of different faiths.

INTRODUCTION

Indonesia is a country with a very high level of diversity, in terms of ethnicity, culture, language, and religion. This diversity is both a source of richness and a challenge for the Indonesian people in maintaining unity and cohesion (Nugraha et al., 2025; Zamzami et al., 2025). In the religious context, Indonesia recognizes six official religions: Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. Ministry of Religion of the Republic of Indonesia, 2019. Religious diversity in Indonesia demands mutual respect and tolerance among religious communities. However, in practice, conflicts and tensions stemming from religious differences frequently arise.

Extreme religious views, whether radical or liberal in nature, can threaten the harmony of religious life in Indonesia (Maisari, 2025; Nasution, 2022). In this context, religious moderation becomes crucial as a middle ground in religious practice. Religious moderation teaches a balanced approach to understanding and

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practicing religious teachings, avoiding extremes on either the right or the left. The Indonesian government, through the Ministry of Religious Affairs, has made religious moderation a priority program to strengthen tolerance and interfaith harmony (Muntoha, 2024; Nasihuddin, 2024).

Currently and in the future, the Religious Moderation Movement initiated by the Ministry of Religious Affairs is gaining momentum (Fatmah, 2024). Framing religious moderation is crucial for maintaining peaceful religious coexistence in Indonesia's religiously diverse society (Hatami & Palkih, 2024; Solihin & Hakim, 2024). It can be seen that all officially recognized religions in Indonesia also embrace the teachings of religious moderation. In Islam, for example, moderation refers to a moderate perspective and attitude in practicing religious teachings, specifically avoiding extremism and violence, and tending toward a middle path (Nurdin, 2021). This concept emphasizes that balance in religious practice, tolerance for differences, and prioritizing unity and peace in Islam are based on the core principle of moderation, namely: first, *wasathīyyah* (the middle path), which means taking a balanced stance and avoiding extremism, whether on the right or the left. Second: *tasamuh* (tolerance), which means valuing and respecting the differences in beliefs and understandings of other religious communities. Third: *muswab* (equality), which means granting the same rights and obligations to everyone regardless of differences. Fourth: *adalat* (justice), which means being fair to oneself and others. And fifth: Dynamism, which means being open to criticism and change for the better, and not being rigid or static (Akhmadi, 2019).

In the Christian tradition, religious moderation is an approach to reconciling differing interpretations of Christian teachings among believers. One way to strengthen religious moderation is to encourage frequent interaction between different religions and between different denominations within religious communities (Fahri & Zainuri, 2019).

Muslims today face two challenges: First, the tendency of some Muslims to adopt an extreme and rigid stance in interpreting the teachings contained in the Quran and Hadith, and to attempt to impose these teachings on Muslim society, even resorting to violence in some cases; Second, another extreme tendency to adopt a lax approach to religion and to succumb to negative behaviors and ways of thinking derived from other cultures and civilizations. In this endeavor, they use religious texts (the Quran and Hadith) and the works of classical scholars (*turats*) as a foundation and framework for thought, but interpret them literally and detached from their historical context. The people living in Tobelo hold different religious beliefs namely Islam and Christianity following the conflict that occurred in 1999–2000, centered in Tobelo itself. Since then, the people of Tobelo have lived in harmony across religious lines, supporting one another and fostering peace to this day.

METHODS

This study employs a qualitative research method using a case study approach. Research methodology is the discipline that explores research methods. Qualitative research aims to understand phenomena such as the experiences, perceptions, motivations, and actions of research subjects in a holistic manner, through verbal descriptions within specific natural contexts, utilizing various scientific methods (Abidin & Fatawi, 2024; Busral et al., 2025; Engkizar et al., 2021, 2023; Jenuri et al., 2024; Kassymova et al., 2025; Masykuri et al., 2020; Okenova et

al., 2025; Pratama & Harahap, 2024; Sabiruddin et al., 2024; Tahir & Heriamsal, 2025).

A case study is a type of research designed to provide a comprehensive picture of a social context or to explore and clarify a social phenomenon or reality. This method involves describing a number of variables related to the research problem and the units under study within the context of the phenomenon being examined.

The purpose of this study is to produce an accurate description of a group, illustrate the mechanisms of a process or relationship, provide a comprehensive overview in both verbal and numerical form, present basic information about a relationship, establish a set of categories, and classify the research subjects. This method also explains a series of stages or processes, as well as serves to document contradictory information regarding the research subjects. The data collection techniques used in this study include observation and interviews. The author sampled the community of Tobelo Subdistrict, North Halmahera Regency. This study was conducted from October 10 to November 15, 2025.

RESULT AND DISCUSSION

Religious moderation derives from the word “*moderation*,” which in Arabic is called “*wasathiyah*,” meaning the middle or the middle ground. In a religious context, moderation refers to a balanced religious attitude neither excessive on one side nor too lax on the other (M. Quraish Shihab, 2024). According to the Ministry of Religious Affairs of the Republic of Indonesia, religious moderation is a perspective, attitude, and behavior that always takes a middle ground, always acts fairly, and avoids extremism in religious practice (Junaedi, 2019; Muaz & Ruswandi, 2022). Religious moderation does not mean reducing or changing religious teachings, but rather a way of understanding and practicing religious teachings wisely, in accordance with the context of time and place (Abdullah & Botma, 2023; Arikarani et al., 2024; Iffan et al., 2020; Maslan, 2023; Muaz & Ruswandi, 2022; Sutrisno, 2019; Zakaria et al., 2024).

Religious moderation can also be understood as an attitude that acknowledges and respects differences, both within a religion and between religions (Arifand et al., 2023; Susanti, 2022). A moderate attitude toward religion rejects extremism, radicalism, and excessive liberalism in interpreting religious teachings (Hanan & Rahmat, 2023; Naufal et al., 2025; Yunita, 2022).

Moderation in Islam means prioritizing tolerance in the face of differences and openness to religious diversity. Religious moderation represents a middle path in Indonesia’s religious landscape. Moderation is a cultural tradition of the Indonesian archipelago that coexists harmoniously with other religions and local wisdom, without excluding them. It does not involve conflict and always resolves matters with tolerance (Muhaemin & Yunus, 2023).

Religious moderation, as defined by Lukman Hakim of the Ministry of Religious Affairs in his book *Religious Moderation*, refers to confidence in the substance (essence) of one’s religious teachings, while remaining open to sharing truths regarding religious interpretation (Junaedi, 2019). In this sense, religious moderation indicates acceptance, openness, and synergy among different religious groups (Arikarani et al., 2024).

Religious moderation stands in contrast to religious extremism and radicalism. As explained by Yusuf al-Qardhawi, religious moderation is also known

as *wasatiyyah* or *at-tawazun*, which refers to the effort to maintain a balance between two opposing sides, such as spiritualism and materialism, idealism and reality, individualism and socialism, and so on (Nadhrach & Hernawan, 2023).

The Tobelo Community's Understanding of Religious Moderation

Numerous studies on religious moderation have been conducted in various regions, particularly in Java. However, in North Maluku, specifically in the Tobelo region, no research on religious moderation has ever been conducted; thus, this study can be considered the first to address religious moderation in Tobelo, requiring the researcher to work diligently in collecting field data and presenting it accurately to reflect actual conditions on the ground. The people of Tobelo have long lived in harmony and coexistence among different religious communities; they respect and value one another. The majority of Tobelo's residents work as farmers and fishermen. Recently, there has been a surge in mining operations in Tobelo; however, interfaith tolerance remains stable and well-preserved.

The term "religious moderation" isn't very well-known in Tobelo. This is due to the lack of figures advocating for religious moderation in the city. Nevertheless, the people of Tobelo have been practicing religious moderation in their daily lives, as they are already familiar with the concept of interfaith tolerance. The concept of religious moderation is not much different from the concept of tolerance. It is therefore not surprising that the people of Tobelo have been practicing religious moderation long before it was officially promoted by the Ministry of Religious Affairs.

According to the Tobelo community's understanding, the concept of religious moderation is the same as the concept of tolerance they have long practiced. Consequently, they no longer find the concept of religious moderation foreign. The Tobelo community has long been accustomed to living in harmony among people of different faiths, so their understanding of religious moderation is beyond doubt. The difference between religious moderation and tolerance lies only in the arrangement of letters forming the words, but in essence, they are the same for the Tobelo community (Abdullah & Botma, 2023).

The Tobelo Community's Practice of Religious Moderation

Tobelo, as the capital of North Halmahera Regency in North Maluku Province, possesses a unique character in terms of religious diversity. The Tobelo community comprises adherents of various religions, including Islam, Protestant Christianity, Catholicism, and local beliefs. The long history of interfaith conflict that occurred in the North Maluku region in the early 1990s and 2000s served as a valuable lesson for the people of Tobelo in applying religious moderation in their daily lives. The implementation of religious moderation in Tobelo is not merely a concept but a tangible practice deeply rooted in the local community's culture and traditions.

One concrete example of religious moderation in Tobelo is the local cultural approach known as "*hibua lamo*," or the "big house." This concept reflects the philosophy of life among the people of Tobelo, who view all residents as one big family, regardless of religious or ethnic differences. In practice, people from various religious backgrounds work together in various social activities, ranging from the construction of places of worship, major religious holidays, to traditional ceremonies. Interfaith dialogue is also routinely conducted through informal forums such as village gatherings, youth meetings, and joint sports activities involving all segments of society.

The local government of North Halmahera Regency also plays an active role in strengthening religious moderation through various programs and policies. The Tobelo Forum for Interfaith Harmony (FKUB) serves as an official platform that facilitates regular dialogue and communication among religious leaders. In addition, the local government organizes activities such as multicultural festivals, seminars on religious tolerance, and training on religious moderation for community leaders and youth. This approach is not merely reactive when potential conflicts arise, but also proactive in fostering collective awareness of the importance of maintaining harmony from an early age through both formal and non-formal education.

Religious and traditional leaders in Tobelo play a central role in maintaining social harmony. Religious leaders from various denominations meet regularly to discuss sensitive issues that could potentially lead to conflict. They also actively deliver sermons or lectures emphasizing the values of peace, tolerance, and mutual respect. At the grassroots level, traditional leaders act as mediators in resolving minor conflicts that may arise within the community. This approach rooted in local wisdom has proven effective because it is more readily accepted and understood by the community compared to rigid, formal approaches.

Challenges in implementing religious moderation in Tobelo remain, particularly with the influx of external influences through social media and exclusive interpretations of religious teachings. However, the strong social foundation and historical experience of the Tobelo community serve as vital assets for continuing to strengthen religious moderation. Moving forward, more systematic cooperation is needed between the government, religious leaders, traditional leaders, educational institutions, and civil society to ensure that the values of religious moderation can be passed on to the younger generation. Documenting best practices of religious moderation in Tobelo is also important so that they can serve as a model for other regions in Indonesia with similar diversity.

CONCLUSION

The Tobelo community generally views religious moderation as a balanced, non-extremist approach to faith that respects diversity. For them, moderation does not mean renouncing religious beliefs, but rather instilling religious values in a peaceful, tolerant manner that respects differences. The community views moderation as a middle path that allows them to remain steadfast in their own beliefs while maintaining harmonious relationships with adherents of other religions. This concept aligns with the values of local wisdom that have long been rooted in the social life of the Tobelo community.

Although the implementation of religious moderation in Tobelo has yielded positive results, challenges remain, particularly regarding external influences such as the spread of intolerant religious ideologies through social media and the potential for the politicization of religious identity. However, a strong social foundation comprising interfaith kinship ties, historical experience in managing diversity, and a shared commitment to maintaining peace serves as valuable social capital. Moving forward, efforts to strengthen religious moderation in Tobelo must continue through ongoing education, inclusive economic empowerment, and the reinforcement of the roles of religious and traditional leaders in maintaining social harmony. In this way, Tobelo can continue to serve as a model region that successfully implements religious moderation within a pluralistic society.

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Author contribution

Nurhayati Masani: data curation, writing-original draft preparation, conceptualization, methodology, **Icksan Asry Fabanjo:** visualization, editing, analysis.

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