

Navigating Common Good for Religious Moderation in Indonesia's Multicultural

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Abstract: As a nation with highly multicultural societies, Indonesia comprises various ethnic groups, customs, cultures, and religions. This often triggers societal conflicts between tribes, cultures, and beliefs. For this reason, a model or approach is needed to increase tolerance and respect. Therefore, the researchers carry the concept of the Common Good as a concept of universal religious moderation through a philosophical approach that integrates the idea of the common good in the context of universal religious moderation. This concept emphasizes the need for cooperation between various beliefs to achieve common goals in creating an inclusive and harmonious society by emphasizing universal moral principles in developing a framework for religious moderation. Specifically, this research aims to apply the concept of the common good as a universal religious moderation value in Indonesian society as a nation with a significant plurality. The method used in this research is qualitative library research using secondary data. The results formulate the concept of universal religious moderation by carrying the idea of the common good as a solution to the problems of diversity and plurality of religions, cultures, tribes, ethnicities, and groups in Indonesia as a nation with a high level of multicultural communities.

Keywords: Plurality, Religious Moderation, Common Good.

1. Introduction

In the context of religious and cultural plurality (Lukito, 2012), Indonesia is a country full of dynamics of intolerant issues. Indonesia has various major religions, such as Islam, Hinduism, Buddhism, Christianity, Catholicism, and Confucianism. Based on data from the Central Bureau of National Statistics, Islam is the religion embraced by most Indonesian people in general, reaching 87.2% are spread throughout the archipelago, while other religions embrace the other 12.8%. According to the data from the Directorate General of Population and Civil Registration (Dukcapil) of the Ministry of Home Affairs, Indonesia's population was 272.23 million in June 2021. Of these, as many as 236.53 million people (86.88%) are Muslims. This means that most of Indonesia's population is Muslim (katadata.co.id, 2024). As many as 20.4 million people (7.49%) of Indonesia's population embrace Christianity. Then, 8.42 million people (3.09%) of Indonesia's population are Catholic. From a theological point of view, the religious ummah shows that Indonesia is a country that upholds religious freedom. Understanding plurality and diversity in Indonesia is not new in practice or practice. The characteristic of diversity in primordial-elementary terms is simply a daily food for the Indonesian people in general (Rosyad, 2021). So, with such conditions, it is vulnerable to friction between religious and intercultural conflicts.

From Nurcholis's perspective, Madjid said that the Indonesian nation has not matured in accepting pluralism as the elemental breath of the Indonesian state. This condition becomes social friction that slightly hinders progress and prosperity together. Religious propaganda and the issue of intolerance are a series of state threats to realize justice and mutual benefit. Religious tolerance must give rise to an attitude of openness or inclusivism to avoid suspicion of other religions. Tolerance in the context of the common good emphasizes that despite differences in beliefs, cultures, or views, it is vital to uphold

cooperation, appreciation, and understanding of values that lead to common good and well-being. This involves respecting individual human rights, recognizing diversity, and building constructive dialogue without prejudice to moral principles that promote the common good (Madjid, 2009). According to Cak Nur is the recognition of the equality of all individuals before God almighty. Essential to this principle is the emphasis that no longer a view of superiority among religious adherents, cultural admirers, owners of races, or ethnic groups can cause tension in social relations, which should reflect the universal essence of humanity.

The concept of the common good broadly means promoting religious moderation universally. To be the middle way amid diversity and plurality of religions, ethnicities, and races must be based on the goal or in the concept of the common good. It can also be referred to as a common goal in the life of society and the state in diversity (Hermawan, 2012).

The common good approach as an innovative and valuable lens to critically understand and address the ethical of religions. The notion of the common good has been central to conceptions of society from diversity of religions. Its most basic meaning refers to the way the community and its institutions treat citizens based on their belief.

The common good refers to “the set of conditions that facilitate social living by which persons or groups are enabled to more fully and readily achieve their goals and perfection to achieve the goals which is respect and accepted other people In diversity religions”. It describes a specific “good” that is shared by and beneficial for all or by most members of the community in diversity.

Due to the divergence of interests between individuals, the role of the state or community is important for the promotion of citizens’ welfare. By playing its welfare-enhancing function as well as its regulatory role, the state ensures that human rights are respected and individuals are free to participate in the state’s affairs.

Bhinneka Tunggal Ika, the future Indonesian concept will bridging pluralistic culture and religions in navigating the tolerance concept that relate with Indonesian culture that has so many characteristics that impact to social life. Common Good will support the Bhinneka Tunggal Ika concept for diversity religion and culture in Indonesia.

Diversity in certain aspects often becomes a friction of personal and communal conflict in the nation and state. In this context, the common good becomes a principle or principle that underlies the values of moderation in religion that can be applied universally and embrace the diversity of beliefs. Common good is a philosophical concept that refers to the common good or collective interests that apply to all members of society or groups. This term refers to a common interest that exceeds personal or group interests and aims to promote common welfare in a community (Wahyudin, 2021a). The concept of the common good presupposes that to achieve a just and sustainable life, it is crucial to consider and act in the common interest that benefits all members of society. It involves a commitment to social justice, equality, freedom and the general welfare without compromising individual freedom. Cooperation in the common cause is indispensable in achieving unity in diversity.

This idea emphasizes the importance of collaboration, tolerance, solidarity, and collective responsibility to build a better society (Wahyudin, 2021b). Personal things that hit the common interest are sought to be minimized so that the gap between one human being and another or one community and another has no boundaries in the common good for a goal. In the public sphere, the common good becomes the primary goal of equitable and sustainable development.

Some religious moderation problems are universally complex and often require careful handling. Some of the main challenges faced in achieving universal religious

moderation include extremism and radicalization, insensitivity to differences, identity politics and power contestation, social media and negative propaganda, lack of education and awareness, the influence of social, economic, and political factors, imbalance of power and representation, and lack of leaders and stakeholders committed to a universally shared goal (Armstrong, 2001). Overcoming these challenges requires collaborative efforts from various parties, including governments, religious leaders, educational institutions, civil society organizations, and individuals to create an environment that is inclusive, respectful, and supportive of universal religious moderation. Some guidelines in the concept of universal common good will be elaborated further in the results and discussion section.

2. Method

This research used the literature study research method. The literature study method is an activity related to library data collection methods, reading, recording, and processing research materials (Muhammad, 2013). This literature study was conducted by collecting secondary data using journal articles and books from various references from several previous studies, which were then analyzed and synthesized to arrive at a conclusion. Literature study is also closely related to theoretical studies and other references related to values, culture, and norms that develop in the social situation under study; besides, literature study is critical in research. The analysis results are then used to answer the research objectives above (Sugiyono, 2013).

Regarding data, researchers obtained data through scientific journal articles and reputable books both internationally and nationally using Google Scholar, Garuda and Moraref Kemenag as sources of reference search engines. In searching for data, researchers used specific keywords such as shared good and religious moderation from 2018 to 2023. After that, the researchers sorted the data from relevant journal articles related to the concept of common good and religious moderation in Indonesia, which was then analyzed and put into the research results.

Approaches to the common good are not homogenous and, at times, can be antagonistic. David Hollenbach and Michael Novak, two important common good thinkers, clearly depart from each other. While Hollenbach defends an approach to the common good which is rooted in a communitarian notion of society based on the social nature of the human person, Novak develops a libertarian approach to the same notion based on his understanding of the human person as an individual endowed with the capacity for insight and choice, from which derives the principles which are the bases for human dignity. The contemporary debate on the common good navigates among liberal, communitarian and egalitarian views of a just society.

In this paper, we will refer to the common good as an analytical tool, a normative concept and a practical tool that may shape the search for a better understanding of the origin of and concrete solutions to diversity religion which will impact to the certain religion and achieve the goals is *Bhinneka Tunggal Ika*, the future Indonesian concept that relates for all the Province in Indonesia.

3. Literature Review

3.1. Dialogue Between Religion and State in Universal Religious Moderation

In the life of the nation and state, Indonesia has significant internal challenges and threats in managing the state system. In moving the axis of the movement of the life of the nation and state, it must refer to the goals or public interests, but it does not exclude religion as the breath of its movement. To avoid conflicts that carry religious elements and symbols, it must distinguish which matters are profane and sacred so that profane things do not clash

with the realm of religion, which is linearly related to human beliefs. Sacred things do not mean oppressing profane things, but both must go hand in hand with the concept of the common good as a role model for community diversity amin (Abdullah, 2018).

The public sphere became the spotlight of medieval thinkers, where religion was prioritized in implementing practices protected by constitutional law. In the context of a democratic state of law, the discussion about the role of religion in the public sphere becomes essential, especially when there is a diversity of individuals with various religious beliefs or who have no religious beliefs. In this situation, individuals who believe in metaphysical aspects interact with each other in a structured pattern; faced with plurality like this, the importance of critically reviewing the role of religion in the public sphere becomes very relevant and must be considered carefully. In the context of religion-belief diversity, ignoring the multicultural reality and religious diversity can lead to the emergence of tolerance attitudes that harm harmony. Narrow understanding and conservative values towards religion can reduce the mission of religion that embodies the grace *lil'alamin*. As a result of this understanding, it will make it difficult to open a space for dialogue about religion and difficult to unite people over universal socio-cultural developments (Muhammad, 2013).

Religious harmony is not relativizing existing religions by making them into one totality (religious syncretism) by merging existing religions as schools of the totality religion. Instead, harmony is a means of regulating external relations between non-religious people and bringing together religious groups in the social process. An effort to realize the social harmony of a multicultural and plural society can be resolved by finding similarities over a common goal. So that small gaps that are not substantial in the realm of belief can be solved. Islam makes the Qur'an a holy book and a guide to life that regulates differences and plurality to find similarities in the unity frame. This explains that differences are not a problem but an attitude of mutual tolerance, recognition, and respect for others (Abdullah, 2018). Islam, as the largest religion in Indonesia, makes the Qur'an a guide to life in diversity, but has the substance to know each other; Allah SWT says in the holy Qur'an:

O humankind, indeed, we have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. (QS. al-Hujurat [49] : 13).

God made humans from birth different, not without purpose and purpose, but to recognize each other. Knowing in mutual understanding, tolerance, openness, and upholding human values. The insight of surah al-Hujarat is in the word piety (Rusyd, 2018). Piety, in a comprehensive sense, is a universal kindness to all God's creatures on earth who must get love. In the word piety, there is a fundamental value owned by a group of people and all human beings. If drawn in the constructive realm of social order, then piety can mean universal kindness. Universal goodness can be encouraged by the concept of the common good. In a collective agreement that leads to the common good in the social order of society, the concept of common good becomes an offer solution. Multicultural realities emphasize the need for cooperation and collaboration between people and the excitement of mutual respect. This fact is supported by the understanding that every individual can interact and transact despite differences in cultural backgrounds. This is due to human traits that are inclusive, sociable, adaptable, and flexible and have the potential to share experiences. In this context, diversity implies the importance of equality and respect for one another in an increasingly complex and no longer homogeneous world (Dewantara, 2017).

Plurality and multiculturalism have become two of the dharma of the common good. In this common good, diverse views, values, cultures, and backgrounds of individuals and groups combine to create social harmony. These two concepts enrich society with richness and diverse understanding, fostering cooperation, respect, and tolerance among all elements of society. Through unity in the common good, plurality and multiculturalism are used as strengths to build inclusive and harmonious relationships for the common good (Suryan, 2017).

3.2. Implementation of Pancasila Values in the Common Good

Pancasila, the philosophical foundation of the Indonesian state, encapsulates five principles: belief in one God, humanity, unity, democracy, and social justice. Implementing these values in the common good involves fostering a society that respects diversity, promotes social harmony, upholds democratic principles, and ensures justice for all citizens. Here's how each principle can be translated into actions for the common good, *First*, Belief in one God (Ketuhanan Yang Maha Esa), While Indonesia recognizes multiple religions, the belief in one God underscores the importance of religious tolerance and respect. Implementing this value involves promoting interfaith dialogue, protecting religious freedom, and ensuring that policies and practices do not discriminate based on religion. The implementation of first Pancasila values can do in daily life. Every community is free to worship in accordance with their religion since piety is valued. This is corroborated by Article 28E, paragraph 1 of the 1945 constitution, which states, "Every Indonesian citizen is free to choose a religion and worship according to the religion he chooses." As for applying the first principles of Pancasila for Balinese people that celebrate Silent Day particularly by respecting each other with Muslim people in Bali and offering tolerance between friends even though they have different beliefs. As in the case of one of our friends who is offering prayers to our Muslim pals that tolerance with Hinduism people in Bali. Therefore, we should show our appreciation by remaining silent when our friends are praying to our Muslim friends or engaging in other acts of worship and we do not disturb our friends when do Tri Sandya for Hinduism. *Second*, Humanity (Kemanusiaan Yang Adil dan Beradab), Upholding humanity means valuing human life and dignity. It involves promoting social welfare programs, providing access to healthcare and education for all citizens, and advocating for human rights. Implementing this value also requires addressing issues such as poverty, inequality, and discrimination. *Third*, Unity (Persatuan Indonesia), Unity emphasizes the importance of national integration and solidarity. Implementing this value involves fostering a sense of belonging and shared identity among diverse communities, promoting national pride and patriotism, and addressing regional disparities to ensure equitable development across the country.

Fourth, Democracy (Kerakyatan Yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan/Perwakilan), Democracy is about ensuring the participation of citizens in decision-making processes and protecting their rights and freedoms. Implementing this value involves strengthening democratic institutions, promoting civic engagement and political participation, and upholding the rule of law and principles of good governance. Social justice (Keadilan Sosial bagi Seluruh Rakyat Indonesia), Social justice aims to create a fair and equitable society where every individual has access to opportunities and resources. Implementing this value involves reducing poverty and inequality, ensuring equal access to education, healthcare, and employment, and addressing systemic injustices such as corruption and discrimination.

In practice, implementing Pancasila values in the common good requires collaboration between government, civil society, and the private sector. It involves

formulating and implementing policies that reflect these principles, promoting education and awareness about Pancasila among citizens, and fostering a culture of tolerance, empathy, and solidarity. By integrating Pancasila values into governance and societal norms, Indonesia can strive towards a more just, harmonious, and prosperous society for all its citizens.

4. Discussion

First and foremost, the concept of the Common good is the foundation that underlies moderation in the realm of religion by emphasizing common interests that overcome individual or group interests. This foundation is not just an agreement on actions and attitudes that can interfere with common interests but also the basis for agreement in every aspect of life, including behavior, speech, and deeds (Dewantara, 2017). The goal is to maintain harmony and create an environment that supports the collective good or mutual harmony. Common good as a principle also shows the importance of understanding and bridging differences in religious views in a diverse society. This requires tolerance of differences and calls for prioritizing the common good over differences in beliefs. In this context, the common good becomes a meeting point that unites various religious perspectives, promotes equality, and affirms universal values that embrace diversity and uphold the value of tolerance (Options, 1997).

The foundation of the common good, which transcends personal or group interests, also challenges individuals to think more broadly and consider the impact of every action and decision. It emphasizes the importance of acting for the common good, even if it requires personal sacrifice. Thus, the common good is not just a moral aspect but also a framework that shapes values in inter-individual and inter-faith relationships. This concept inspires moderation in religion as an effort to create peace, harmony, and mutual understanding among people of different faiths in a holistic manner, thus making the common good an essential foundation for achieving universal religious moderation (Mudzhar, 2024).

Secondly, balancing collective interest and religious freedom is crucial in creating harmony in a society of diverse beliefs. Although there is potential for conflict at first sight, this balance ensures that the collective interest and individual freedom to practice their beliefs can go hand in hand without conflict. This principle of balance emphasizes the importance of maintaining harmony between the collective interest as a society and individual religious freedom rights. This not only means giving complete freedom to individuals to practice their beliefs but also requires that such beliefs do not interfere with the collective interest or the rights of other individuals. In this context, the balance between the common good and religious freedom refers to a framework that facilitates exercising religious freedom while considering the public interest. This suggests that individual rights are protected without compromising the common good in building a just and balanced society (Maria, 2023). This balance also emphasizes the need for dialogue, respect for differences, and peaceful conflict resolution. Involving all parties, individuals, and society helps maintain a balance that supports the diversity of beliefs without compromising the common good. Moreover, under this principle, religious freedom is not an excuse to go against the common good. Instead, this balance promotes the responsible use of religious freedom without harming the collective interest or causing social disharmony.

Third, inclusiveness and openness to diversity of beliefs are essential in building a harmonious society and peaceful coexistence (az-Zuhaili, 2012). This concept refers to an open and accepting attitude towards various religious beliefs and practices in a society. Inclusiveness in the context of diversity of beliefs refers to the courage to accept and respect

the presence and rights of individuals with different beliefs. It is not only about tolerance but also about promoting recognition of the right of every individual to practice their beliefs without discrimination or persecution. Openness to diverse beliefs describes an attitude open to understanding and learning about the beliefs of others. It involves learning, dialogue, and understanding the differences in beliefs, strengthening relationships between individual and reducing inter-belief conflict.

An inclusive attitude and openness to diverse beliefs strengthen the basis for building a social framework that protects the rights of individuals regardless of religion or belief. It creates an environment that supports mutual understanding and tolerance and encourages inter-faith collaboration for broader common goals. Inclusiveness and openness to diverse beliefs are actions and attitudes that permeate all levels of society (Shihab, 2005). It requires a willingness to listen, understand, and appreciate diverse beliefs as part of a richly diverse shared life. By encouraging inclusiveness and openness to diverse beliefs, society can experience growth and enhance social cohesion. It is about respecting differences and embracing them as a strength that enriches a community's social and cultural networks. Thus, inclusiveness and openness to diverse beliefs are the first steps to building a more inclusive, just and harmonious society where everyone feels valued and accepted.

Fourth, respect for other perspectives on the concept of the common good is critical in building an inclusive and equitable society. This principle emphasizes the importance of understanding, appreciating, and accommodating the various viewpoints and beliefs that exist in society. Respect for other perspectives in the context of the common suitable means recognizing differences and promoting cooperation and harmony among various beliefs. This requires an open attitude and a willingness to learn from different points of view to achieve the common good without compromising the fundamental values held by each individual or group. This principle emphasizes that every perspective, belief, or view has value and a meaningful contribution to building an inclusive society. It shows the importance of listening and understanding the reasons behind others' views, which in turn helps to create a more open space for dialogue (Astuti, 2018).

Respect for other perspectives in the common good also demands an increased capacity to empathize, respect and respond constructively to differences of opinion. This allows people to grow in diversity by enriching and broadening their understanding. The importance of respect for other perspectives in the common good lies in bridging differences and building understanding between different parties. By embracing a diversity of views, this principle creates the foundation for a society that is more solid, respectful, and able to balance the common good and individual freedom. By respecting other perspectives within the concept of the common good, society can shape an environment that supports collaborative growth, increases appreciation for diversity and strengthens solidarity in achieving broader common goals (Aini, 2022).

Fifth, equality and justice are essential for a moderate common good. Moderate common good views equality as the underlying principle of the rights and obligations of every individual in society and respects the diversity that exists. Equality here is not only limited to equality in the eyes of the law but also includes equal opportunities in accessing resources, education, employment, and public services. Justice in a moderate common good aim to uphold laws and policies that are fair to all, regardless of background, religion, or social status. This involves equitable distribution of resources and fair treatment of individuals, thus creating an inclusive and equitable environment for the whole society. The principles of equality and justice in a moderate common good also include the protection of fundamental human rights. These include the rights to freedom of speech, religion, and association and the rights to justice, health and security. In addition, equality and justice

also serve as tools to strengthen cooperation and solidarity among communities (Saumantri, 2023). By ensuring that every individual is treated fairly, the moderate common good creates a strong foundation for building harmonious and respectful relationships. In addition, equality and justice in a moderate common good emphasize the importance of minimizing social and economic disparities. This creates an environment where everyone has an equal opportunity to thrive and contribute positively to society. Equality and justice in a moderate common good are principles that put the common good at the centre, while still paying attention to the rights of individuals. This is the foundation for a just society and an essential step in achieving sustainable and inclusive common goals (Sugitanata, n.d.).

Sixth, religious moderation bridged by the common good affirms the rejection of extremism and intolerance in all its forms. Religious moderation linked to the common good promotes a middle stance that views religious beliefs as the foundation for peace, tolerance, and harmony in diverse societies. This principle asserts that moderation in religious beliefs is a solution that contradicts extremism, which creates conflict and disharmony in society. By bridging the understanding of beliefs and prioritizing the common good, the common good asserts that extremism is incompatible with achieving an inclusive common good. Religious moderation based on the common good is a defense against intolerance. In this context, the common good emphasizes the importance of respecting differences, dialoguing constructively, and accepting diversity of beliefs as an inseparable part of social diversity. This principle of moderation places the common good as the main goal in creating a safe, peaceful and inclusive environment. By rejecting extremism and intolerance, the common good underscores the importance of building solidarity among religious groups to realize a harmonious societal balance (Rahmadi, 2023).

Seventh, the common good encourages the adoption of universal ethical values that are inclusive in scope and reinforce diversity in religious views. This principle emphasizes the importance of universally acceptable moral values, not limited to one religious faith but encompassing basic principles relevant to all humanity. The concept of the common good supports adopting inclusive ethical values, promoting principles such as justice, peace, mutual respect, and equal rights among people of diverse religious beliefs. These universal ethical values serve as a foundation that embraces diversity of beliefs while maintaining unity in achieving inclusive common goals. The Common good also emphasizes applying ethical values that reflect local and universal wisdom in religious contexts. This allows people to understand fundamental values that are mutually reinforcing without denigrating or ignoring the specific principles found in each faith (Rici, 2022). It further asserts that applying universal ethical values supports a moral framework acceptable to all individuals, groups, or communities, regardless of religious background or beliefs. It encourages inclusiveness, tolerance, and respect for diversity of beliefs as essential elements in achieving the common good. Applying universal ethical values advocated by the common good also strengthens the fabric of cooperation among people of different religious beliefs. It promotes open dialogue and mutual understanding among different faiths, building a solid foundation for creating an inclusive, harmonious, and just society for all its members.

Finally, religious moderation, a common good struggle, plays a vital role in shaping a harmonious and peaceful society. This concept of moderation emphasizes the importance of balancing religious beliefs with values that support peace, harmony and tolerance amidst a diversity of beliefs. The common good promotes religious moderation as an effort to reduce conflicts rooted in differences in beliefs. This includes rejecting extremism and promoting a middle stance that supports tolerance, dialogue and understanding among adherents of different religions. The religious moderation championed by the common good aims to create a safe and inclusive space for different religious beliefs. This means

building mutual understanding, respecting differences, and finding points of commonality in order to form a society of mutual respect amidst differences. More precisely, this principle asserts that religious moderation is the foundation for building a peaceful society. By inviting individuals and religious groups to seek common ground that fosters cooperation, the common good creates a space that enables open dialogue and mutual understanding, leading to harmony and peace. Through religious moderation, the common good raises awareness of the importance of embracing diverse beliefs and rejecting all forms of intolerance or extremism. This paves the way for the formation of an inclusive society, peaceful coexistence, and fostering mutual respect between religious communities. Thus, religious moderation in the Common Good frame reduces conflict and forms a friendlier, harmonious and united society.

5. Conclusion

Adopting the value of the common good as the foundation for religious moderation gives an excellent opportunity to realize a more tolerant, inclusive, and united future in the diversity of beliefs. It can be the driver of religious moderation, offering a path that opens space to achieve harmony in a society with a plurality of beliefs (Kamal, 2022). Also, the common good brings a vision of a better future by prioritizing inclusive values, where every individual or faith group is respected and given a place in the overall welfare of society. This includes accepting differences and cooperating in embracing diversity, fostering tolerance, and promoting harmony among various beliefs. Adopting common good values as the foundation of religious moderation provides a strong foundation for building a brighter future, regardless of differences in beliefs. Through these principles, deeper understanding, productive dialogue, and openness that enriches societal perspectives are expected. A vision of the future driven by the common good as the foundation of religious moderation also embodies respect for human rights, a balance between the common good and individual freedom, and a spirit of cooperation that respects diversity. This sets the stage for an inclusive society where everyone is recognized and respected, regardless of religious beliefs. Overall, adopting the common good value as the basis of religious moderation is not only about embracing diversity, but also realizing the ideal of a peaceful, inclusive, and united society, where every individual and group respects each other and contributes to achieving the common good.

Hence, the Common good as a concept of universal religious moderation paves the way for peaceful interfaith encounters, respecting differences and building unity in diversity. The common good is thus not only a universal value but also a foundation for harmonious relations among different faiths, bringing hope for a more welcoming and inclusive world for all.

The common good concept brings about connections between single entities and social networks on the one hand, individuals and social institutions on the other that has different religion. The common good leads us into the search for both the immediate and the distal causal factors of diversity religion which will impact to each culture in Indonesia Province and to achieve the main goal that is *Bhinneka Tunggal Ika*.

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