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Religious Moderation in Indonesia: Implementation by National Christian Institution to Strengthen National Resilience

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Abstract. Religious moderation is a program introduced by the Indonesian Ministry of Religious Affairs to promote unity and harmony as a response to frequent intolerance incidents in the country that risks national resilience. This research begins by identifying how religious moderation is poured into a nationwide strategy through a presidential regulation and Ministry of Religious Affairs' roadmap, which then progresses to how PGI as a Christian organisation implements religious moderation into their own strategy. The results of this research suggest that PGI has contributed to religious moderation for decades by initiating interfaith networks, launching tolerance programs and advocating vulnerable groups. These measures are considered as coping and adaptive strategies in strengthening national resilience but have yet to touch on a transformative level that would be deemed more effective as intolerance incidents are still recurring in the present.

Keywords. Religious moderation, national resilience, intolerance

1. Introduction

Indonesia holds the identity of a multicultural country, in which citizens from various ethnicities and religions reside. Everyone's rights are protected by the constitution to ensure fair livelihood regardless of their cultural background, as seen through the Pancasila ideology. However, throughout history there has been various incidents in which these groups clash due to differences in beliefs and values. Religious and cultural-based intolerance continues to be an issue in this democratic country for its people and government, raising concerns on national resilience.

SETARA Institute in its 2021 report found that religious freedom was seen to be a challenge for the past few years, sourcing religious blasphemy issues that occurred within the last four years. The report stated that Indonesia mostly experienced intolerance issues surrounding discrimination including by official regulations, criminalisation, hate speech, rejection of worship place construction and activities, as well as worship place vandalism. These issues were done not only by civilians but also police and local government officials.

Furthermore, based on a survey done by SETARA Institute on its 2022 tolerance report, there was a decrease of tolerance by 11 points nationwide compared to the previous year despite

an increase in 2021. The report suggested that measures taken by government officials to tackle intolerance issue within the country were proven to be ineffective due to its strategies and recent increase in socio-cultural identity segregation. Thus, it can be concluded that issues surrounding intolerance in Indonesia often occurs due to difference in religious and ethnic background and that these incidents contain verbal as well as physical violence.

One of the most recent intolerance incidents occurred in Depok this year, where a chapel was mobbed by a group of people with different religious beliefs as a form of rejection by the residents. The chapel faced challenges in its permit, in which they were first required to provide signs from residents demonstrating approval yet when the requirement was completed the signs were deemed to be invalid (CNN Indonesia, 2023). After various attempts, the chapel was finally approved but continued to face disapprovals from local community empowerment institution, which then led to said intimidation. The police stated that there was a misunderstanding and no intimidation was involved (CNN Indonesia, 2023). Another incident surrounding rejection of worship place occurred in Surabaya in 2021, where residents in Lakarsantri disapproved the construction of a Christian church despite having collected signs from 180 residents. Officials stated that the issue was sparked by a group of people who provoked other residents into rejection (Mubyarsah, 2021).

Religious intolerance in Indonesia also took place in education setting. There were various incidents in which students were forced to wear religious attributes at school. Moreover, in some cases they were bullied for not complying to such requirement despite having a different belief. A high school student in Bantul experienced this form of intolerance in 2022, as the school officials required her to wear hijab despite it not being a regulation (Rachmawati, 2022). As a result, the student experienced trauma and refused to attend school. A more recent similar incident took place in Kawarang, where an elementary student from a minority religious background was forced to wear hijab. The girl experienced bullying by school officials and fellow students that extended to physical violence (Malau, 2023). The four incidents above are only a few of the recently occurring religious intolerance in Indonesia, raising concerns regarding equality and democracy.

The increase of intolerance in Indonesia occurred as a result of narrowed fanaticism, in which certain individuals or groups assert their beliefs to the general population regardless of differences in background. This type of fanaticism tends to involve violence, making it different compared to the initial understanding of fanaticism. In Indonesia, this practice goes against the national constitution and Pancasila ideology. The 1945 Constitution firmly stipulated unity and equality in all livelihood aspects. Moreover, the Pancasila ideology as Indonesia's philosophical stance emphasised the importance of a civilised society, unity and social justice for all. Narrowed fanaticism contradicts these principles as it exerts certain groups' dominance and refuses to respect differences. Thus, this type of fanaticism is deemed to be harmful to the Indonesian society in keeping unity and justice intact as a multicultural country.

The intolerance and violence that appear along with fanaticism become potential risks to Indonesia's national resilience, mainly socio-cultural resilience that represents social unity and nationalism. National resilience represents a nation's ability to withstand internal and external challenges through adaptation while maintaining its initial identity. In Indonesia's context, nationalism is a primary identity in which the country stands by abiding to the 1945 Constitution and Pancasila ideology (Isabella, 2017). In other words, adaptation or transformation as a response to challenges should still uphold principles of unity and patriotism in all aspects of life. By implementing nationalism in their daily life, Indonesians are already in the works to maintain national resilience. Therefore, nationalism in itself is a manifestation of

national resilience. Intolerance as a form of narrowed fanaticism demonstrates weakening nationalism within the Indonesian society, risking national resilience in various aspects starting from socio-cultural.

Various attempts have been made to respond to current issues surrounding intolerance and fanaticism. Wahid Foundation (2022), as an example, had conducted surveys around schools to identify intolerance within educational setting and among underaged population. Researchers at the foundation highlighted an alarming rate of intolerance among these students, which prompted them to establish Peaceful School Program as a strategy to improve unity and tolerance in educational setting. The aim of this program is to revive a peaceful culture in society for children as they are susceptible to adopt certain beliefs and values. Trainings are being held for school officials as agents of tolerance to ensure no student is being discriminated due to their religious or ethnic background. Media and existing law are also leveraged to track and confront intolerance occurrences real-time. The program focuses on instilling Pancasila ideology in educational setting as intolerance practice is implicitly injected by certain groups through schools and the teachers (Wahid Foundation, 2022).

Indonesia's current president, Joko Widodo, also took his own initiative in engraving Pancasila ideology through systems and structures by establishing the Pancasila Ideology Development Organisation (BPIP) in 2018. The organisation is responsible in assisting the president to effectively implement Pancasila into regulations, the education system, ministries and other important components within the society.

In addition to the Wahid Foundation and BPIP, Persatuan Gereja-Gereja Indonesia (PGI) as a Christian Institution have also approached this issue firmly for decades. PGI is currently affiliated with 96 synods that unite in formulating strategies and teachings to Christian communities in Indonesia. Their 2020-2024 work plan highlights the importance of churches in implementing Pancasila ideology and the 1945 Constitution in their practices. Specifically, their strategy aims to establish relationship and dialogues across all religions, as well as advocates the right to religion and faith through facilitation, publication and collaboration.

PGI's efforts in implementing tolerance are inline with Ministry of Religious Affairs' religious moderation initiative that was first proposed by Minister Lukman Hakim Saifuddin in 2019. The concept of religious moderation by the Ministry of Religious Affairs sought to strengthen moderation within a religious way of living as a strategy to maintain unity in diversity in Indonesia. When the program was launched, PGI decided to contribute to further strengthen religious moderation under the ministry's umbrella. Thus, in regard to these existing programs, this paper explores the concept of religious moderation and strategies conducted by PGI as a response to religious intolerance. Furthermore, this paper identifies PGI's coping, adaptive and transformative strategy within the context of religious moderation to strengthen national resilience.

2. Conceptual Framework

2.1.1. Fanaticism and intolerance. Fanaticism derives from a psychological concept of belief, in which an individual or group possesses strong beliefs and values that are difficult to override. Toscano (2006) explained how fanaticism stems from the perception that individuals with these strong beliefs are unable to process point of views outside their own and thus results in difficulty to negotiate. In addition, fanaticism also includes attempts to apply said beliefs and values into daily life despite possible differences that may occur. Similar to radicalism, fanaticism aims to achieve social change, which historically does not always contain a negative conotation.

One of the earliest concepts of fanaticism or radicalism adopts the idea that social change is essential in order to achieve justice and equality (Bonnett, 1994). This is due to current conditions that are harmful towards certain groups, prompting transformation into an inclusive society. A few examples of social movements sparked by fanaticism are the African American freedom movement during slavery era in the United States and feminism in France. In order for social change to occur, groups or advocates of certain beliefs may resort to violence, shifting fanaticism into a negative light.

Intolerance is a form of fanaticism, specifically the manifestation of a strong belief that disregards other perspectives. Germany in the sixteenth century adopted its legal concept of tolerance due to incidents of intolerance among religious groups, granting autonomy for everyone to their own beliefs (Habermas, 2003). Intolerant individuals or groups frown upon beliefs and values other than their own and exhibit such fanaticism in their daily life, demonstrating apathy to other groups that extends to discrimination. The psychological perspective of this is that intolerance stems from a rigid mindset, opposing moral values or emotion play (Verkuyten et al., 2020).

Three types of intolerance are identified along with their respective behavioural outcome. Prejudicial intolerance mainly displays negative emotions towards other groups and results in in-group superiority and out-group discrimination; intuitive intolerance is rooted by rejection of different practices and results in double standards towards out-groups that are similar to their own; and deliberative intolerance derives from the perception that certain practices are against their morals which results in in-group protection and out-group rejection (Verkuyten et al., 2020). Evidently, these types of intolerance demonstrate unwillingness to comprehend unfamiliar beliefs and values due to close-mindedness.

2.1.2. National resilience and nationalism. National resilience highlights the ability of a country to adapt to challenges while maintaining their core identity. Suryohadiprojo (1997) developed Indonesia's national resilience concept while highlighting prosperity and security. He elaborated national resilience into six dimensions that are crucial in maintaining Indonesia's survival. Ideology dimension covers the nation's ability to maintain and incorporate Pancasila as the core values of livelihood and patriotism. Political resilience focuses on intra and interrelationships within politics, specifically democracy within the country and resistance from external influences. Economic resilience highlights the ability to produce and market local products optimally in terms of price and quality, as well as competing in international market to ensure national prosperity for all. Socio-cultural resilience also highlights national identity, mainly local cultures that have been passed down for generations and merging these cultures into a united national way of living while moderately adapting to global progression. Security resilience focuses on military and legal aspect, as well as socio-political unity. Scientific resilience covers geographical condition of the country, considering Indonesia is abundant in natural resources and prone to external exploitation.

National resilience is also explored through three capacities, which are coping, adaptive and transformative strategies (Hanita, 2021). Coping strategy refers to the ability to react to current challenges as a direct response to their occurrence, whereas adaptive strategy adopts a more long-term approach, in which strategies are established to take on challenges in the future based on past events. Transformative strategy involves a large-scale change in response to challenges that stretches as far as but not restricted to establishing organisations and passing new regulations. Both adaptive and transformative strategies are usually applied through a risk analysis and cover a long-term plan of action.

The six dimensions and three strategies of national resilience are embedded in the Pancasila ideology and the 1945 Constitution that holds Indonesia together as a country, where they both include social unity, democracy, equality in all aspects of life and the drive to maintain the country's operation (Isabella, 2017). By incorporating Pancasila ideology and the 1945 Constitution into each dimension, Indonesia is expected to adopt a strong national resilience in the constantly changing global environment.

The concept of national resilience is not without nationalism as the latter is a manifestation of it. Through a range of definitions, nationalism has a few key components that are similar to national resilience's dimensions. Nationalism is generally associated with a country's ideology and national symbols, as well as includes process of growth that are not limited to social and political movements (Smith, 2010). These key components are ingrained within the nation's population to various extents, prompting activities or movements to preserve the country's ideals while attending to challenges.

In Indonesia's context, nationalism stems from President Soekarno's perspective that the country stands on diversity and thus requires certain measures to unite (Puspitasari, 2018). He also emphasised that Bahasa Indonesia as a national language is crucial in maintaining such unity amid ethnic and religious differences as Indonesia has a high risk in conflict involving division (Puspitasari, 2018). Soekarno as Indonesia's first president emphasised three points surrounding the country's nationalism. First, Indonesia is a country of diversity, second is that awareness on such diversity could potentially result in challenges and third, some form of "glue" is required to bind people from different backgrounds together to prevent challenges and threats (Puspitasari, 2018). This indicates that Indonesia as a country constantly possesses nationalism risks due to its diversity, in which a united identity is crucial in keeping the society together.

3. Methodology

This research uses a qualitative approach with descriptive type through document review and in-depth interviews. The documents leveraged in this research are Presidential Regulation Number 58/2023, Religious Moderation Roadmap by the Ministry of Religious Affairs and PGI's 2020-2024 work plan. Two informants included in this research are Paulus Tasik Galle as a religious moderation program officer from the Ministry of Religious Affairs and Pastor Jimmy Sormin from PGI who specialises in religious moderation. Data collected through these informants revolve around implementation of the religious moderation program by the ministry and PGI, as well as challenges experienced by PGI. In addition, data triangulation is also conducted through the two modes of data collection.

Data analysis method uses Miles and Huberman's (1994) three steps of analysis, which are data reduction, data display and interpretation. The data reduction step consists of identifying themes and patterns, as well as similarities and contradictions that may appear in the data. This step opens an opportunity for follow-up interviews if necessary. The data display step is presented through text or tables, which then leads to the conclusion step where important themes and patterns are underlined.

4. Discussion

4.1.1. Cases of intolerance in Indonesia. Religious intolerance has proven to be a recurring issue in Indonesia. In 2018, a Catholic church in Yogyakarta experienced intimidation by a group named Front Jihad Islam during their social service and was accused of Christianisation (Juliawanti, 2018). The social service was intended to celebrate the church's

anniversary in which they sell groceries at a discounted price. Through mediation, the church eventually released a statement letter announcing the social service's cancellation.

In the same year, a tombstone with a wooden cross was vandalised by residents in Yogyakarta and family of the deceased was forbidden from conducting death prayer procession (BBC Indonesia, 2018). Residents stated that the tombstone would cause conflict as the area consisted of 99% Muslims, despite the graveyard intended for all religions. Initially, residents stated that the death prayer was not allowed only at the graveyard, however they eventually forbid the family of the deceased to conduct the death prayer procession at their own home. The wife of the deceased signed an agreement letter to not install a wooden cross on the tombstone, however she refused to clarify whether it was done due to intimidation.

Religious intolerance at school also remains a challenge. A member of the Regional People's Representative Council from the Indonesian Democratic Party of Struggle (PDIP) stated that they received ten reports of intolerance at schools in DKI Jakarta (Untari, 2022). In 2020, a public high school in East Jakarta were under the spotlight during their student council election period due to a teacher instructing students to not vote for a leader of a different religion (Untari, 2022). In 2022, a public high school in West Jakarta was also reported by a parent whose child was forced to wear hijab to school every Friday despite being non-Muslim (Untari, 2022). Family of the child did not file a formal complaint due to fear of being intimidated by school officials (Untari, 2022). In the same year, a public vocational high school in South Jakarta was reported due to a student being forced to attend a Christian class despite upholding Hinduism and Buddhism (Untari, 2022). Other cases among the ten reports consist of students being forced to wear religious attributes. These highlighted cases indicate that religious intolerance in Indonesia occur within a variety of context, from intimidation by certain religious groups to coercion to wear religious attributes at school.

4.1.2. Religious moderation by the Ministry of Religious Affairs. The concept of religious moderation was initially proposed by the former Religious Affairs' Minister Lukman Hakim Saifuddin, which has recently become a nationwide program after Presidential Regulation Number 58/2023 was officiated. In the presidential regulation and 2020-2024 roadmap, the Ministry of Religious Affairs defined religious moderation as religious perspectives and practices in daily life that uphold religious values and protects humanity based on Pancasila ideology and the 1945 Constitution.

This national-scale religious moderation program includes a series of long-term strategies that are poured into the presidential regulation, such as implementation of relevant learning modules in schools, recruitment of moderate educators, worship place management that caters to all religions, protection of all individuals of their right to religion and beliefs as basic human rights, as well as strengthening religious organisations' roles and contribution in promoting tolerance and nationalism. The current 2020-2024 roadmap serves as the first step of implementation and targets government institutions and workers through training.

Previously, government institutions such as the Ministry of Religious Affairs have conducted various strategies as an effort to handle recurring intolerance, such as establishing Religious Harmony Forum (FKUB) to directly involve civil society in promoting interfaith prosperity through dialogues. The newly launched religious moderation program serves as the Ministry of Religious Affairs's latest response to tackle intolerance issues. As mentioned above, the program kicked off with an official Presidential Regulation as well as the ministry's 2020-2024 roadmap. Within the two official documents, four main indicators are identified and to be treated as religious moderation's main pillars, which are commitment to nationalism, tolerance,

anti violence and acceptance to tradition. Commitment to nationalism indicates the population's priority in implementing national ideology while conducting religious practices in their daily life, ensuring religious beliefs and values are inline with Indonesia's ideology. Tolerance refers to the behaviour of accepting other individuals or groups' preferences despite differences, whereas anti violence refers to the rejection of resorting to extreme verbal or physical measures as a response to differences. Acceptance to tradition refers to upholding Indonesia's ancestral customs as long as they do not contradict core religious values.

Within the religious moderation program launched by the Ministry of Religious Affairs, government institution employees are currently prioritised as they are the frontliners in serving and becoming role models to the general population. These employees are required to demonstrate nationalism and tolerance in their daily life to influence others of such desired behaviour. Chosen individuals within government institutions must undergo 28 hours of modular training. The training focuses on active participation instead of a full-length seminar, where participants are required to conduct group presentations and role plays by leveraging real-life religious moderation cases. Participants also undergo pre and post-test to measure the effectiveness of the training module, as it is still under constant review by the Ministry of Religious Affairs.

Religious moderation training modules are led by one facilitator and two trainers who have been certified by the ministry through their own form of training. This step is where the ministry involves religious organisations in their strategy, in which representatives from various religious organisations are encouraged to participate in religious moderation's implementation by serving as facilitators. Since religious organisations are not part of the Ministry of Religious Affairs, contribution is not mandatory but rather advised. Religious organisation such as PGI has demonstrated willingness in supporting the ministry's program by sending a few of their representatives to receive facilitator certification and lead the training sessions.

4.1.3. PGI's implementation. PGI takes the role as an umbrella organisation for churches in Indonesia, currently affiliated with 96 synods that amounts to at least 85% of Christian communities in the country. Affiliated synods identify themselves as a part of PGI despite their autonomous nature, possessing their own freedom to implement religious teachings in accordance with their resources and challenges. This indicates that PGI as an organisation does not possess the capacity to intervene with these synods' beliefs and way of teaching. However, PGI along with delegates from each synod establish a yearly work plan through annual meetings as well as general assembly that is held once every five years. Through involvement of all affiliated synods, PGI continuously aims to implement the agreed work plan nationwide, although difference in priorities of some synods is inevitable. These synods are also autonomous in a way that if they deem the current work plan strategy or goal is not inline with their community's priorities, they are free to set their own work plan. This is where the implementation of religious moderation could be a challenge.

PGI's current work plan for 2020-2024 included a few strategic goals that are related to religious moderation, such as establishing and maintaining relationships across religions and ensuring the incorporation of nationalism into religious practices while also collaborating with government bodies. The implementation of these strategic goals is monitored and evaluated despite synods' freedom of their own priorities. Tolerance as the core of these strategies have been present in PGI's work plan for decades, indicating that religious moderation has been one of their many focuses in religious practice. In addition, historically PGI have also been a consistent advocate in tolerance, namely in establishing interfaith relations among religious

groups in Indonesia. PGI initiated the first Seminar on Religions (SAA) in 1985 to encourage discussions with representatives of various religions on national issues through the lens of religion.

Based on PGI's strategic goals in their 2020-2024 work plan, there are a few points that indicate their contribution to religious moderation. Their strategic goal to develop interfaith relationships highlights activities such as establishing interfaith relations commission, dialogues between religious people, publications on interfaith and nationalism, as well as contributing in National Youth Meeting and Asian Interfaith Conference (CCA). They also included more publication on religious freedom in their strategic goal to establish and nurture education in tolerance, aside from initiating and monitoring tolerance in school curriculums and advocating religious freedom. Furthermore, this strategic goal underlines collaboration in advocating religious freedom and implementing tolerance in educational setting. PGI is also set on taking an active role in national and other religions' celebrations, ensuring they become an example of tolerance and nationalism altogether. These activities indicate that PGI as a Christian organisation has taken consistent steps in blooming religious moderation through their annual work plan through various channels.

Another strategic goal that PGI included in their work plan is empowerment and protection of vulnerable groups, with mention of migrant workers, human trafficking victims, people with disabilities, HIV/AIDS survivors and LGBTQ community. They further elaborated that they have previously advocated for groups from other religions who approached them for assistance, indicating that their advocacy is not bound by one's religious beliefs. Not only do they assist in mediation and facilitation, PGI also participate in lobbying legislatures and executives regarding discriminatory regulations against these vulnerable groups.

Looking at their work plan alone, PGI has consistently applied religious moderation principles into their goals and activities through dialogues, mediation, facilitation and collaboration. They involve external stakeholders through interfaith relationships and active participation by local communities, other religious groups and government bodies, as well as internal stakeholders within the PGI community through advocacy of vulnerable groups. It is also interesting to highlight how PGI does not only establish and nurture interfaith relationships within a national scope but also on a regional level through participation in global conferences. This indicates that they possess the awareness to exchange perspectives and best practice on tolerance in Indonesia as well as globally.

Publications and workshops also appeared in their work plan activities a few times in terms of developing interfaith relationships, nurturing education in tolerance advocacy for vulnerable groups. These publications and research are important in strengthening nationalism through interfaith networks, which is strengthened by collaboration with internal and external stakeholders. PGI did not only stop at building interfaith relationships but also collaborating with necessary parties to maintain that network and produce their desired outcomes. This suggests that collaboration is indeed a key factor in realising tolerance in a diverse society and stretches far beyond dialogues.

Aside from their systematic work plan, PGI recently launched a new program that specifically focused on religious moderation named Tanah Air Bhinneka, which translates to homeland of diversity. This program targets teens and young adults to become peace ambassadors and leaders in religious moderation through a five-day homestay experience. According to Pastor Jimmy, the program was inspired by the national song Indonesia Pusaka that prompted him to revive youth's enthusiasm and courage to advocate moderation. Recruitment announcement is posted on social media and each batch have received hundreds

of applications, demonstrating positive response and excitement from the youth population. This program highlights PGI's priority on youth as their target group in implementing tolerance, especially with current technological advances in which youths easily exchange information through social media and possess a huge potential in being agents of change.

The Tanah Air Bhinneka initiative is currently on its third batch, where the first one was held in Padang, the second in Indramayu and the latest in Temanggung. Successful applicants attend orientation sessions prior to the homestay experience, in which during this period they are allowed to drop out for substantial reasons. Throughout the homestay experience, participants live in the homes of local residents who uphold a different religious belief than their own. They are given the opportunity to understand other religions' practices, daily life and struggles through real-life interaction with the residents and training.

The experience is not without challenge. Despite initial willingness for applicants to understand other religions' point of view through experiential learning, there were some instances in which applicants dropped out during orientation due to rejection to enter other religions' worship place. However, participants who completed the five-day homestay obtained a new perspective on how other religions live and practice their beliefs, demolishing prior stigma and stereotypes as well as establishing interfaith network. Past participants have shown to remain in contact with the residents and a few collaborated to initiate their own program. This outcome indicates that PGI's initiative successfully encourages collaboration that begins from youths who will become future leaders and agents of change.

PGI's approach to sustain religious moderation is falls under coping and adaptive strategies as a response to past and current threats of intolerance. Advocating or communicating tolerance in support of oppressed minority groups can be considered as their coping capacity, as it is applied when an incident occurs. The act of advocating also presents a short-term outcome to the issue at hand with an immediate goal to restore peace.

PGI's remaining contribution towards religious moderation can be considered as their adaptive strategy, as these goals and activities generate a long-term outcome. Establishing interfaith networks through various dialogues and programs is a method PGI initiated to build tolerance in the long run, minimising possible risks in the future by normalising relationships with individuals and groups of a different belief. The latest Tanah Air Bhinneka program is also an adaptive strategy applied by PGI to engrave tolerance and nationalism in Indonesian youths as future leaders, as it aims to reduce discrimination and promote unity in diversity among the younger generation. The program infuses religious moderation values into the society through gradual changes instead of a more abrupt and radical change, causing it to fall under adaptive instead of transformative strategy.

5. Conclusion

Religious moderation is a concept that has been implemented by PGI decades before its birth. Frequent incidents involving religious intolerance in Indonesia prompted PGI to establish their own approach, such as the annual Seminar on Religions gathering, the Tanah Air Bhinneka program and consistent advocacy for vulnerable groups. The religious moderation program by the Ministry of Religious Affairs raises awareness to battle intolerance on a national scale and further strengthens PGI's resolve and contribution to continue their tolerance agenda. However, various cases of intolerance are still occurring as of today, indicating that current strategies by the government and religious organisations are yet to be proven as effective. Approaches by the Ministry of Religious Affairs as well as PGI are within coping and adaptive capacity, suggesting that transformative strategy is potentially required and yet to be established

in order to ensure religious moderation stands in place as one of the country's national resilience forms. PGI's approach in establishing interfaith relationships and collaborations could serve as an example for further regulations and programs to strengthen religious moderation.

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