

## Interrelated values between *Bhinneka Tunggal Ika* and religious moderation to strengthen pluralism in Indonesia

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### ABSTRACT

Along this times, motto or watchword is no longer interpreted as values that must be transmitted. This condition also causes polarization in society. The purpose of this research is to identify and elaborate the values contained in *Bhinneka Tunggal Ika* and Religious Moderation to strengthen conception and practices of pluralism in Indonesia. This research used qualitative approach with a case study method. Data collection were performed by Focus Group Discussion (FGD) with experts in fields of multicultural education, historian and philologist. Based on results, interrelated values between *Bhinneka Tunggal Ika* and religious moderation are togetherness, fairness, respect and harmony. Researchers also found several interpretations by this research on findings and discussion, i.e 1) Religious moderation teaches how to respond the differences, this is accordance with the principle of unity within diversity in *Bhinneka Tunggal Ika*; 2) Fairness can realized not only when we act in an equality, but also when we are able to live coexistence where there is no envy of each other; 3) Conception of respect and empathy is a national commitment and part of togetherness value in *Bhinneka Tunggal Ika*; 4) Public empathy as an encouragement from collective awareness and also a sense of togetherness is several background for embodiment of behavior in implementation *Bhinneka Tunggal Ika* and religious moderation. From this values, step to put forward are mainstreaming of fairness principle and recognition of different entities to strengthen pluralism in Indonesia both in education and wider community.

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## Introduction

Awareness of living together peacefully according to the meaning of *Bhinneka Tunggal Ika* began to fade due to horizontal conflicts triggered by social jealousy, regional ego, ethnic ego, religious ego, and others. It can be said that the diversity in this era has faded as conflicts arise, which are motivated by the individualistic attitude of each citizen, especially when talking about the interests of a few people or the interests of groups. Several research results explain that in diversity, efforts are needed to increase harmony between ethnic groups, religious adherents, and other social groups, which can be done through collaboration using the principles of togetherness, equality, and mutual respect contained in the *Bhinneka Tunggal Ika* as national integration commitment of Indonesian (Rahman et al., 2021).

In recent years, the tendency of intolerance has been strengthened internally and externally by religious communities. Cases of persecution, burning of several holy places, and all forms of acts of violence are often commonplace that are put forward. Brawls between students become a blurry face for our educational institutions (Sutrisno, 2019). This kind of reality usually occurs due to conflicts of interest between communities (social clashes) which often cause serious social tensions. This usual resistance is subjective because there are still truth claims based on their respective primordial-sectarian beliefs in race, religion, social class, and even political interests (Abdullah, 2020). Another research also revealed that there are at least two independent, interrelated factors regarding the emergence of religious beliefs that is an attitude of individuals who are oriented to the emotions of others and social factors that arise because they believe in one of the 'religious models' that are considered credible (Łowicki & Zajenkowski, 2020). Indonesia also makes a person very easy to believe in certain individual emotions, which can mislead the view of pure religious interpretation.

This paradigm shift towards diversity is marked by several conditions such as religious conflicts, racial issues, separatist movements, and radicalism. This condition also causes society to become more polarized. Religious moderation values are four main values at the core of the religious moderation movement that is national commitment, harmony, anti-violence, and wisdom towards local culture (Eginton, 2011).

The presence of religious moderation in the conception of unity in diversity is expected to counteract the notions that lead to radicalism. The concept of religious moderation refers to the perception that differences are a natural and natural thing to happen in society. This difference is a capital to unite, not a factor in the occurrence of division. This concept is believed to strengthen the motto *Bhinneka Tunggal Ika*. Moderation is about pulling together the disparate centers that want to find a proper balance where people of different cultures, religions, and politicians listen to each other and learn how to work out their differences (Kamali, 2015). In other words, religious moderation is a mindset of tolerance and compromise when it comes to seeing differences (Wulandari et al., 2021).

The context of the literature review used as a starting point in this research includes the understanding and history of the motto *Bhinneka Tunggal Ika* and the concept of religious moderation. *Bhinneka Tunggal Ika* means unity within diversity. Unity in diversity is the motto. The origin of its terminology is taken from Kitab Sutasoma. It is written by Mpu Tantular and contains the phrase *Bhinneka Tunggal Ika* which was used as the motto of Gadjah Mada at the time of uniting the archipelago. The translation of the book reads, "*Buddhism and Shiva* (Hinduism) are different substances, but the truth values of *Jina* (Buddhist) and *Shiva* (Hinduism) are single. Meanwhile, in Kakawin Sutasoma, the notion of *Bhinneka Tunggal Ika* emphasizes differences in the field of religion. Still, the meaning is expanded in the national symbol, Garuda Pancasila. Not limited to religious differences but also ethnic diversity, language, customs, culture, and island differences (Tantular, 2019).

Sesanti Bhineka Tunggal Ika, in full it reads "*Buddha Shiva Maha Shiva Bhineka Tunggal Ika Tan Hana Dharma Mangrva*". *Sesanti* means the five wise words that are maintained and used as guidelines or sources of study in the community. *Bhinneka Tunggal Ika* is a sentence (*Sesanti*) written on the ribbon of the national symbol of *Garuda Pancasila*, which means various ethnic, religious customs, regional languages, cultures, and other diversity which materialize into one unified homeland, one nation, and one Indonesian language. Constitutionally, *Bhinneka Tunggal Ika* has officially become the motto of the Republic of Indonesia through Government Regulation Number 66 of 1951 and is contained in Pasal 36A Undang-Undang Dasar 1945 as the Constitution Republic of Indonesia, which reads "The State Symbol is *Garuda Pancasila* with the motto *Bhinneka Tunggal Ika*". Indonesia, with the motto *Bhinneka Tunggal Ika* hopes to create unity in diversity. But in reality and

commitment, to make this happen is not easy considering the many differences that lead to potential conflicts.

Meanwhile, the concept of religious moderation has been actively echoed by the Ministry of Religion since 2019, marking a response to the rise of cases of intolerance and extremist radicalism that has led to many acts of terror and religious conflict. For now and in the future, the religious moderation movement promoted by the ministry of religion is gaining momentum. Framing religious moderation is important in managing religious life in a plural and multicultural Indonesian society (Sutrisno, 2019). The militant and aggressive attitude displayed by a group of people causes the fracture of inter-religious relations, including diversity which is interpreted in the motto *Bhinneka Tunggal Ika*. Thus, mainstreaming the concept of religious moderation is considered important and has the right momentum in the midst of the problems currently faced by the Indonesian people.

Will Kymlica once argued that “it would be difficult in a society based on vast diversity to remain united. Unless people still respect differences and want to live in a country with diverse forms of cultural and political membership” (Kymlica, 2002). This statement indicates that there needs to be free will from the Indonesian people themselves to live amid differences and not to consider differences as an obstacle. This should be facilitated by the presence of the concept of religious moderation. Besides that, an analysis of one of Europe's fundamental documents provides an important guideline for understanding that religious and cultural pluralism and the role of religion in a multicultural and multireligious society are values that must be built-in society (Malović & Vujica, 2021). The role of religious education and multicultural education is ultimately a vital and unavoidable factor in creating the prerequisites for proper coexistence in a multicultural society.

Based on the background of horizontal conflict that occurred and the meaning of *Bhinneka Tunggal Ika* has began to fade, researchers were interested in examining the value wedge between the motto *Bhinneka Tunggal Ika* and religious moderation proclaimed by Kementerian Agama as a new form of perception that moderation comes with a new context that also includes supporting the implementation of the motto *Bhinneka Tunggal Ika* which is none other than part of Empat Pilar Kebangsaan. As for the formulation of the problem prepared by the researcher as a limitation in this paper, as well as describing the objectives of this research, they are 1) How are the values related to the motto *Bhinneka Tunggal Ika* and Religious Moderation; 2) How are behaviors which can strengthen conception of the plurality of the Indonesian nation based on values that interrelated between *Bhinneka Tunggal Ika* and religious moderation? So the purpose of this research is to clearly identify and elaborate on the values contained in the motto *Bhinneka Tunggal Ika* and the concept of Religious Moderation so that examples of behavior can be found that can strengthen the conception of a plurality of Indonesian. It is hoped that this research can find common threads that strengthen the implementation of pluralism in Indonesia in various aspects, such as curriculum in schools and universities as well as relevant praxis for the general public so that the noble values of the nation's personality can be in line with the times.

## Method

This research uses a qualitative approach. Concerning the descriptive data that is the result of the study and the construction between the concepts raised in the research, its nature develops as the research progresses. Researchers have an initial assumption that the national values that the Indonesian people firmly hold as a pluralistic nation have been internalized. This is proven by the importance of local wisdom, which is increasingly popular to revitalize and transform into a more modern society. However, it is often not exposed, and the implementation is considered not optimal enough. The presence of religious moderation is also a reaction to this assumption. Religious moderation was launched to ward off radicalism, which has become increasingly worrying. The

researcher chose the case study method to focus research on the description, understanding, and prediction of a context that is nothing but values in religious moderation, as one of the concepts launched by Kementerian Agama Republik Indonesia with the motto *Bhinneka Tunggal Ika* which actually has existed as one of Empat Pilar Kebangsaan.

As Gerring identifies research goals from case studies which include hypotheses, validity, causal insight, scope of proposition (Gerring, 2007). The hypothesis or basic assumption (in qualitative research) in the case study generates or generates a phenomenon with positive implications and has a good impact on change so that the case studies chosen in this research are also based on the researcher's understanding that this research requires the presentation of in-depth, diverse, but holistic data as well as the characteristics of the case study research method.

The data collection technique was conducted by Focus Group Discussion (FGD) with research data sources consisting of one expert in the field of national history with a social studies education background. This data collection technique was chosen to explore data in depth, so that various perspectives from experts can be known regarding the values contained in the motto *Bhinneka Tunggal Ika* and religious moderation.

The data analysis technique used is based on Miles and Huberman's interactive qualitative data analysis (Miles & Huberman, 2005). Data analysis was also conducted by triangulating research data sources by comparing experts' opinions on Multicultural Education, History, and Philology. This expert in Philology was a member of Kelompok Kerja Moderasi Beragama Kementerian Agama. Data from the sources was analyzed by triangulation to find data that was in the same direction, then compared opinions that were opposite or not in the same direction. Triangulation of data was conducted as a form of confirmation of research data as well as mutual enrichment of the concept of multicultural life in Indonesia, historical perspectives in the motto *Bhinneka Tunggal Ika*, and interpretation of the concept of religious moderation.

## Result and Discussion

### Interrelated values between *Bhinneka Tunggal Ika* and Religious Moderation

The emergence of various conflicts in the community due to issues of racial, ethnic, and religious differences coupled with provocations on social media makes this 'togetherness in difference' even more vulnerable. This horizontal conflict is also one of the factors behind the emergence of the concept of religious moderation initiated by the Ministry of Religion. Stakeholders have launched many programs to maintain the pluralistic life of Indonesia. However, these programs have not been evaluated and followed up appropriately. Religious moderation is also not the only program Kementerian Agama Republik Indonesia launched to maintain a harmonious state life.

For this reason, its appearance is welcomed with the hope that it can help strengthen the concept of pluralism in Indonesia. Religious moderation, which is ultimately expected to be in line with the motto of *Bhinneka Tunggal Ika* is a fair and balanced principle not only rooted in the ideal level but touches on praxis that departs from the diversity of religious interpretations. How the previously existing values in *Bhinneka Tunggal Ika* helped strengthen Indonesia's capital in countering radicalism and bringing citizens to understand that Indonesia's nature is diverse. The intersection of values found can be poured into indicator points that complement each other between the conception of religion and nationality when implemented in education or in society in general.

In essence, religious moderation is an elaboration of *Bhinneka Tunggal Ika* in the religious aspect, and perhaps there are other elaborations of other concepts in various aspects to convey the meaning of *Bhinneka Tunggal Ika*. John Sydenham Furnivall was one of the first people to mention Indonesia as a plural society, in which the value system adopted by the various social units that are its parts makes them less loyal to society as a whole, lacking cultural homogeneity or even lacking the

basics to understand each other (Citra & Sagala, 2016). the values in *Bhinneka Tunggal Ika* reflect the meaning of difference and struggle. Both are perspectives that make Indonesia a whole. Meanwhile, a value that corresponds between the motto *Bhinneka Tunggal Ika* and religious moderation is the value of "gotong royong" and coexistence. The relevant values between the two tend to lead to the spirit of "gotong royong" as a mission to promote common interests as 'citizens in one house'. Moderation in the interpretation of Islamic teachings also contains the values of tolerance, harmony, and equality as expressed by "The Islamic moderation values that include tolerant, fairness, harmony and equality" (Hermawan, 2020). Besides that, other research states that the universal values of Islam and moderation also need to be constructed so that it can foster tolerance and empathy for humans as a form of obedient servants. It is also stated in research on the content of the Al-Quran and Hadith that multicultural insight can be carried out with the meaning of implementing tolerance, social ethics, and justice (Sukino et al., 2020) where these values are in line with the motto of unity in diversity and religious moderation.

Interpreting *Bhinneka Tunggal Ika* also alludes to the value of fairness. Focusing on the value of fairness in *Bhinneka Tunggal Ika* and the concept of religious moderation, minimizing injustice or unfairness is also part of fostering a sense of unity in diversity. Fairness must be considered to create a society that can unite despite differences. In Christian values, the value of justice is part of the theological design as the basis for making harmonious relationships with other people. The value of justice is derived from the biblical principles that state "God's Providence and God's Justice" (Sudarmanto & Latumahina, 2020). God's attendance and justice must make humans equal and treat each other with value. In the sentence, social justice for all Indonesian people is interpreted not only as sharing something in the same amount but also as being present, doing, and supporting different communities, needs, and situations based on different contexts.

If analyzed more deeply, *Bhinneka Tunggal Ika* and religious moderation both need to place groups, parties, or groups involved in conflicts or tensions so that they are treated equally before the law and government. The comparison of reality that occurs in Georgia regarding the effective steps of the state for the development of appropriate cultural diversity is with a modern political system that involves ethnic and religious minorities in the process of monitoring and implementing policies. This step is considered to guarantee Georgia the formation of a democratic and tolerant society (Darchashvili, 2020). So this should also be a wise step for Indonesia to develop its plural conception.

Including when talking about extreme groups in Indonesia that encourage the presence of religious moderation. Some statements that strengthen are that this extreme group often feels that the government is not being treated fairly, whether procedural justice, distributive justice, or structural justice. One of the psychological factors of radical action is radical alienation which is a person's feeling of being alienated from his environment. This creates an apologetic feeling to blame external forces for feeling they are not being treated fairly and even oppressed or marginalized (Isnawan, 2018). Therefore, this extreme group is here with a mission to uphold justice that they have not yet experienced. This extreme attitude arises from hatred of different things, which causes a person to be hostile and accumulate a lot of bad prejudice against the opposite pole. From there, extreme attitudes were born, leading to radical acts and terrorism. To counter radicalism, the government needs to play a big role through the implementation of multicultural education and provide facilities so that the younger generation can know about cultural diversity (Yanuarti et al., 2020).

The results of FGD also pointed to the relationship between values of tolerance found in the motto *Bhinneka Tunggal Ika* and the concept of religious moderation. What can support is not to focus on differences but needs to instill a sense of community or a sense of togetherness approach.

The value of tolerance based on a sense of togetherness and prioritizing equality over differences has created an attitude of tolerance by providing space for people of different religions and ethnicities to live a pattern of life according to their teachings and guidelines for life. Gunnarson's research on the lives of young people in a multicultural society proves that it is important for young people to have friends from different origins as a form of respect for different cultural and religious traditions (Gunnarson et al., 2015). They understand other people with their differences in the core of the value of tolerance.

Furthermore, the value of harmony that exists in the meaning of *Bhinneka Tunggal Ika*, based on the results FGD, it was found that through the value of harmony, a person is required to place themselves equally and on par with one another. This attitude is very much needed in dealing with the plurality of the Indonesian people, which always brings up a diversity of interpretations. Harmony is also one of the most important factors in enriching the conception of the plurality of the Indonesian nation to be put into practice at the level of practice. As stated, "harmony is an important factor in national pluralism. Without harmony, the nation will be scattered and trigger conflicts in horizontal relations in society to become intolerance" (Hendrilia et al., 2020). It would be difficult to remain united in a society based on such wide diversity. Unless people still respect differences and want to live in a country with diverse forms of cultural and political membership (Kymlica, 2002). However, this diversity also cannot bring society into harmony by itself. This must be pursued, one of which can be by strengthening the values of local wisdom as social capital for the community in responding to differences. It is said that religious moderation is a middle way in the midst of religious diversity in Indonesia.

The concept of religious moderation, which is interrelated with *Bhinneka Tunggal Ika*, also needs to be built infrastructure by acting fairly, maintaining harmony, knowledgeable, virtuous, careful, tolerant, and peaceful. The concept of religious moderation, which is in line with *Bhinneka Tunggal Ika* can be supported by the presence of religious figures who can soothe the people. In this sense, the role of religious instructors is very important as a patron for the community. According to structuration theory, the existence of religious instructors can be seen as agents who can form structures in society. The activities of religious educators through repeated practices or actions will serve as examples or actors. One example of religious leaders' central role in shaping society's tolerant attitudes is contained in Zuhriah (2020) research in Kertosari Village, Lumajang Regency, which proves that the central role of religious leaders in religious tolerance education in Dadapan Hamlet, Kertosari Village, Pasrujambe District, is as a leader, as a motivator, as a role model, as an extension worker, as an educator, and as a mentor.

The concept of religious moderation can also be realized by placing ourselves equal and by growing collective awareness. However, historically, religious moderation has basically been implied in the moderate attitude of the nation's founding figures while proposing and formulating Pancasila as an ideology. When the process of submitting and formulating Pancasila with the editorial of sentences containing Islamic law was included in the "extreme" Sila Pertama of the Jakarta Charter, there was debate from the participants present at that time because it only included the aspirations of Muslims—analyzing from the debate of thought between Soekarno and Moh. Natsir about Pancasila and the Jakarta Charter, now like history turning back. The political compromise between the Secular Nationalist Group and the Islamic Nationalist Group, which has succeeded in meeting a common ground, is now experiencing a repetition of the relationship in the post-reformation era. Along with strengthening religious identity politics, a group wants the Jakarta Charter to return to its original concept by using seven deleted words (Ilyas, 2020).

Tolerance at that time should be adopted by Indonesian people today. In his presentation, Prof. Dr. Eddy Lion, M.Pd., agreed that a tolerant and moderate attitude had existed at the time of the

formulation of the basic state. That attitude should be reflected in the life of nation and state at this time and emphasize that historical and geographical differences should actually foster a sense of togetherness. We may be different, but we are still within the framework of Indonesia as a nation.

### **Behavior that Strengthens Indonesian Nation's Pluralism Concepts Based on Interrelated Values between *Bhinneka Tunggal Ika* and Religious Moderation**

Tracing the similarity of values in the motto *Bhinneka Tunggal Ika* in the frame of religious moderation, there is a meaning of unity in diversity. Related to this Prof. Dr. Oman Faturahman, M. Hum said that in order to practice respecting the differences that exist as a pluralistic nation, it is necessary to respect religious diversity and the interpretation of the truth of religious teachings, and not to get caught up in extremism, intolerance and violence. In accordance with the objectives of religious moderation in the 2020-2024 RPJMN. The results of the FGD also outline the findings about religious approaches and cultural approaches, which will be a bigger challenge. Therefore, one of the nodes in religious moderation is the strengthening of religious and cultural relations. This strengthening of religious and cultural relations is needed so that religious perspectives do not clash with culture. This is in line with Abror's opinion that "religious moderation is needed as our cultural strategy in maintaining Indonesianness and diversity" (Abror, 2020).

Regarding the value of harmony in the motto *Bhinneka Tunggal Ika* and religious moderation, it is necessary to prioritize the awareness of other people or collective awareness as a pluralistic nation. Because it is aware of differences that will place the Indonesian people to always act following religious teachings and principles of life that lead to good values, awareness of these differences is a characteristic of a pluralistic society; as stated by Nasikun that the plurality of Indonesian society can be seen at least from its two unique characteristics, first horizontally, it is marked by the fact that there are social units based on differences in ethnicity, religion, customs, and differences, regionally, and the second vertically is marked by the presence of sharp vertical differences between the upper and lower layers (Nasikun, 2011). Meanwhile, justice or fairness by placing something in its place, according to its portion and role, can foster a sense of unity and a sense of empathy for one another. This is because each behavior and effort manifested by individuals or by the government has formed a sense of trust in each other so that without envy and prejudice, every element involved can feel a sense of fairness.

The strengthening of interrelated values between *Bhinneka Tunggal Ika* and religious moderation is mutual cooperation. FGD results found that the value of "gotong royong" is a simple life practice of consistently helping each other. "Gotong royong" is also a form of harmonization of inter-religious life that is put forward to glue themselves together in achieving common goals or even in the face of 'common enemies'. As Asrori stated, the model that can be applied in Indonesia in facing the challenges of multiculturalism is to instill education that shows who the common enemy is. The common enemy is not people with different beliefs but poverty, corruption, violence, ignorance, etc (Asrori, 2016). "Gotong royong" is also meant to stand together to fight these true enemies. Common enemy or common enemy here does not mean the subject of individuals, groups or circles, but also mindsets, conditions, and situations that lead to disintegration and polarization in society, thus causing these conditions to be fought together.

Then "gotong royong" realized the common interest as 'one house' whose purpose was oriented to the public interest. This orientation generally needs harmony as a part of values in religious moderation. Its harmony, referred to as religious moderation, also means harmony in the internalization of religious values, which are spiritual, moral and ethical foundations. So that there is a harmony between religious and state commitment as a country. The ecosystem of religious diversity and moderation needs to be built in order to realize fairness and balance. This is in line with

the opinion that forming a healthy multicultural Indonesian society cannot be taken for granted or by trial and error. It must be pursued systematically, programmatic, integrated, and sustainably (Budimansyah, 2009). Therefore, religious moderation is promoted as an effort to create a systematic ecosystem and infrastructure to maintain the spirit of multicultural and pluralism. Citizenship education needs to develop itself by delivering learners with a comprehensive awareness of diversity and Indonesia with the authenticity of *Bhinneka Tunggal Ika*.

In the end, the understanding of religious moderation in citizenship education needs to be implanted along with efforts to foster a tolerant attitude in multicultural education, and tolerance education” cannot be implemented by one role alone (Rahmelia & Apandie, 2020). Therefore, this moderation contains the meaning of being fair and harmonious with the various roles needed in it. All roles must be fair, equitable, and balanced. Moderate comes from two keywords: harmony and fair (Kamali, 2015). Harmony in religious moderation is the basis for a person to be moderate and in the middle or moderate. Being in the middle is meant not to be too excessive in religion so as to neglect his duties and responsibilities as part of the state. Likewise, on the contrary, it is not too inclined to its role as a citizen to override religious values.

Then the interrelated behavior between *Bhinneka Tunggal Ika* and religious moderation is tolerant behavior that reflects acceptance of differences, recognition of other groups, and openness. In a planned way, both need to be strengthened by working together. This collaboration initially needed to be poured through various programmed activities at all levels of formal education so that students would get used to differences and at least lead them to accept the differences themselves. The school room is a breeding ground for national ideas, instilling the values of multiculturalism, bringing religious messages more peacefully, and spreading the love for humanity. This is manifested in a curriculum oriented to religious moderation (Sutrisno, 2019). Many programs of cooperative activities have been carried out. However, these have not been effective as many conflicts in the community are still caused by ethnic and religious differences. The government has proclaimed activities have been confirmed and implemented through the *Kurikulum Merdeka Belajar Kampus Merdeka (MBKM)* as a learning program. Its Independent Learning Program encourages students to understand and feel the differences in the learning environment and social interactions in it.

To encourage behavior that is in line with *Bhinneka Tunggal Ika* and religious moderation, collective awareness is needed as a pluralistic nation. This collective awareness can also be awakened when there is public empathy or a sense of commonality with each other as Indonesian people. Public empathy is considered more necessary because personal or interpersonal empathy alone may not automatically encourage holistic thinking as citizens and part of the country. As only one component of social empathy, interpersonal empathy may not, on its own, encourage civic thinking (Hylton, 2018). For example, when a disaster occurs in one area, it becomes grief for other communities outside the area. This is evidenced by the existence of various fundraising programs to help victims of the disaster. Thus, public empathy can be driven by collective awareness and a strong sense of togetherness (unity within diversity). This collective consciousness arises because of the similarity of goals between individuals. Research on indigenous people of the former Sendi Traditional Village in Mojokerto, East Java, has proven that collective awareness contributes to the creation of unity in society. In the past, the indigenous descendants of the former Sendi Traditional Village scattered in several hamlets around Sendi have a collective awareness to revive Sendi as a traditional village because they want to protect their ancestral land (Arofah, 2020). The existence of a collective consciousness from each individual gives rise to a collective action, which, according to Emile Durkheim, is the most basic element of the existence of a social group (Susan, 2014).

Then public empathy as an idea to create a sense of companionship and a sense of living together as brothers as stated by the resource person during the FGD. This awareness is very



important because it forms a person's perspective and mindset. It is like a person can think because he is aware. Awareness of the need for public empathy is also found as strengthening the concept of pluralism in Indonesia and must be instilled in the younger generation, as Yafi said "multicultural education that is applied in the scope of education has in fact shaped students' personalities to prioritize empathy rather than apathy" (Yafi, 2021). Likewise, *Bhinneka Tunggal Ika* is born out of awareness of the plurality of the Indonesian people.

## Conclusion

This research's results are interrelated values that *Bhinneka Tunggal Ika* and religious moderation are 1) Togetherness; 2) Fairness; 3) Respect; 4) Harmony. Religious moderation teaches how to respond to differences by following the principle of unity within diversity *Bhinneka Tunggal Ika*. Fairness can be realized not only when we act, but also when we cannot live where there is no envy between one another. This also requires the government's efforts to create equity for the people and groups in Indonesia. The conception of fairness or shared justice and the same sense of empathy is a national commitment and part togetherness in *Bhinneka Tunggal Ika*; 4) If public empathy is realized, a real common enemy will be formed that can combine themselves together as a pluralistic nation; 5) Public empathy as encouragement from collective awareness and a strong sense of togetherness is part of the background for the manifestation of behavior related to values in *Bhinneka Tunggal Ika* and religious moderation. Thus, what can be put forward is related to increasing *Bhinneka Tunggal Ika* and religious moderation, which was found to include mainstreaming fairness principles and harmony in life, holding and living the concept of togetherness, fairness, and equality, fostering a sense of empathy, particularly public empathy to realize collective awareness and collectively as a plural society. Furthermore, the recognition of different entities is also very important to clarify the common enemy in the pluralism discourse that occurs in Indonesia.

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