



DAMAI Model as a Prototype of Religious Moderation

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ABSTRACT

The first principle of Pancasila states that Indonesia as a nation that believes in God Almighty. Although Indonesia is officially secular, it is a diverse nation in terms of culture and religion. This diversity presents the possibility of disputes arising from religious matters in different areas. This article emphasizes how elements like the politicization of religion, exclusivism, and identity politics may lead to religious insecurity. The use of the DAMAI paradigm (Dialogue, Adaptation, Mediation, Accommodation, Integration) to build religious moderation in the context of Christian theological education in Papua is also covered in this article. Descriptive qualitative research methodology is employed in this study. Forty participants—representing staff, instructors, and students—were interviewed, and observations were made in order to gather data. The study's findings demonstrate the high degree of DAMAI model application at Sentani State Protestant Christian College (STAKPN Sentani), with scores ranging from 80% to 99% for indicators including Communication, Justice, Love, Security, and Innovation. The DAMAI paradigm is presented in this article to foster inclusive and peaceful religious moderation in Papua while shedding light on the challenges related to religious moderation in Christian theological education settings.

Keywords: DAMAI Model, Religious Moderation Prototype, Theological Education, Papua

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INTRODUCTION

Indonesia adheres to its national philosophy, Pancasila, and especially to its first principle, which holds that there is only one Almighty God. Indonesia is not a country of one religion but rather a country with a profound sense of cultural and religious diversity (Labobar & Darmawan, 2022; Riniwati, 2016; Suardana & Darmawan, 2022). In order to enable peaceful coexistence amongst followers of these various beliefs, Indonesia as a nation upholds religious freedom and fosters tolerant relationships within and across religions (Suardana, 2020; Suardana et al., 2023). Although Indonesia is officially secular, its people are diverse in cultural and religious backgrounds.

Paragraphs 1 and 2, Article 29 of the 1945 Constitution, which preserves each citizen's right to practice their own religion and worship as they see fit, serve as the foundation for the concept of freedom of religion. In reality, however, it appears that there is still a great deal of room for religious insecurity and that “cold wars,” including murderous ones, might still break out in the name of religious freedom. Intolerant acts gaining widespread attention, such as ban on new church buildings, forceful disruption of Christian worship, closure and sealing of churches and other buildings that functioned as Christian worship centers, and opposition to the introduction of Christmas celebrations in some cities and towns are evident in the electronic media (Hakim, 2023; Triyono & Setyawan, 2021). All of the circumstances above indicate that the nation, founded on Pancasila and the 1945 Constitution, which guarantees every citizen the freedom to practice their religion and worship as they see fit, is facing grave issues that need to be addressed. Intentionally, the greatest harm caused by religious activity in Indonesia is that it is causing the country to fall apart.

Many variables and conflicts of interest might lead to insecurity in Indonesian religious life. This factor is partially caused by religious teachings and practices that uphold the ideology of exclusivism (Sinaga, 2017). Due to a strong, exclusive interpretation of religion, some groups develop a spirit of solidarity to eliminate other groups they view as weak; this is an attitude of asserting one's dominance over the majority. Meanwhile, a preaching-centered mindset has taken hold in Christian communities, with the goal of making everyone a disciple of Jesus in line with evangelization duty from Jesus to His church as stated in Matthew 28:19–20 (Gulo, 2021). When each religion's doctrinal claims have political repercussions, the risk of religious insecurity grows progressively fatal. In Indonesia, religion has seen evolution into its politicized, ideological version, with established power structure and authority continuously emphasizing identity politics. Marx acknowledges religion as an ideology and recognizes that it is an indication of alienation, serving as both a comfort to the impoverished about a world beyond their own and a symbolic legitimization of the ruling class (Labobar & Darmawan, 2022), which has reduced the status of religion to a tool (interest) of ideology. There is rivalry between religions in this extremely concerning state of religious insecurity. This rivalry begins with the idea that

one's own religion is the only holy one and culminates with considering all other religions to be merely profane.

The lives of academic community members can also be impacted by a variety of religious insecurity phenomenon in Indonesia, particularly in campus settings where religious teachings form the basis of the curriculum. Conversely, the setting of religious education can also have a substantial negative influence on intolerance, ranging from the lowest educational environment to the highest religious education environment. Religious teaching has the potential to have positive and negative aspects in a setting where education is based on religion. In a positive way, an educational setting rooted in religion will develop and educate more scientific methods, reasoning, and religious dogma studies to its students in order to improve and foster the growth, development, maturation and strengthening of students' religious teachings. However, in a negative way, comprehensive studies on dogmas will have the unintended consequence of creating a more restrictive viewpoint and manner of behaving among academics, students, and even the general public. It will even disregard the principles of religious tolerance, harmony, and moderation.

In this context, a moderate or non-excessive religious attitude is believed to constitute religious moderation. Moderation in religion does not entail eliminating one's own identity and combining disparate truths. In terms of religious moderation, it is more important to have an open mindset and acknowledge that there are fellow citizens who, although not part of one's own country, are entitled to the same rights as a sovereign person operating within the national framework. Because of this, religious moderation acknowledges that every individual has beliefs that are distinct from their religion or worldview, and that these ideas should be appreciated and acknowledged. As a result, it is essential to continue acting and practicing religion in a reasonable manner. Thus, it is evident that religious moderation and preserving unity through a "tolerance-minded" mindset—a legacy that instructs us to respect one another's differences—are profoundly related (Labobar & Darmawan, 2022).

It is crucial to take into account a variety of pedagogical and cultural factors in order to develop a model of religious moderation in Christian theological education in Papua. In order to use the DAMAI model in this context, a comprehensive approach that involves several teaching methods and techniques is required. Numerous earlier studies have put forth different approaches for fostering religious moderation on college campuses. The use of blended learning and direct teaching techniques is suggested by research by Isdendi et al. (2023) to improve the efficacy of teaching to develop religious moderation that integrates theoretical knowledge with practical practice. In addition, the use of environmental education and the playful learning model may help create a peaceful and inclusive learning environment (Mogelea & Watini, 2022; Nurhikmah & Hasanah, 2021).

A number of earlier research on religious moderation had a more Islamic context. Religious moderation in higher education institutions has been subject to extensive prior

research, particularly in Islamic higher education. According to research by Hefni (2020), Islamic universities can act as a counterbalance to the quick flow of information on social media by encouraging religious moderation through digital platforms. This is consistent with research by Nasir and Rijal (2021), which examined how students in Islamic higher education institutions internalized religious moderation values. Additionally, students exhibited moderate religious views, according to a research by Akhmadi and Tohari (2022). This suggests that educational interventions have an impact on religious moderation.

In addition, research by Yuliana et al. (2022) emphasized the significance of bolstering religious moderation as a preventative measure against radicalism during the COVID-19 pandemic, particularly in early childhood education. This emphasizes how crucial it is to include religious moderation in the curriculum from an early age. Furthermore, in order to effectively combat radicalism, higher education institutions have to nurture in their students a sense of religious moderation, according to a research by Sugiarti & Roqib (2021).

Numerous earlier researches have additionally shown the importance that educators and educational institutions play in encouraging religious moderation. In order to better understand how religious moderation is actually practiced, research by Ahmad (2023) concentrated on the initiatives taken by educators and educational institutions to encourage religious moderation. This aligns with the findings of Hefni and Ahmadi (2022), who examined collaborations between Islamic universities and religious educators in promoting the principles of religious moderation.

There have been several initiatives to support religious moderation in higher education, particularly in the Islamic context. Numerous prior research studies have shown the significance of integrating religious moderation into the curriculum, making use of digital platforms for distribution, and emphasizing the critical role that educators play in promoting religious moderation.

This research provides an explanation of the use of the DAMAI model in religious moderation in a campus setting, despite the fact that there are other models or approaches for developing religious moderation. Prior studies focused more on Islamic studies or the Islamic context, while additional research is still required on religious moderation in the Christian setting. The author then intends to carry out a study linked to this research case by paying special attention to a study of the application of the DAMAI model in achieving religious moderation in Indonesia. It is the author's intention to carry out a case study by paying special attention to the DAMAI model application in achieving religious moderation in Indonesia. This study focuses on the various challenges to religious moderation in Indonesia that arise from the religious education environment itself or from its effects on the educational environment. In the context of STAKPN Sentani, this study attempts to present the findings of using the DAMAI model to religious moderation.

METHOD

This research uses descriptive qualitative method. Interviews and observation were used in the data collecting process. Forty individuals, which includes staff members, instructors, and students, were selected as subjects, providing insight on how multicultural education policies are being implemented in relation to their aim of promoting religious moderation in Papua's educational system.

A solid strategy to qualitative data analysis is required for this research. In order to fully understand intangible aspects, qualitative data analysis method examines textual data, perceptions, and other written materials (Aprilia et al., 2021). Thematic analysis and the Miles and Huberman qualitative data analysis methodology become crucial in this situation. Analyzing data from qualitative research requires the use of methods including data reduction, data presentation, and drawing conclusion. The qualitative data gathered during the study is arranged and interpreted using these methods. The study's qualitative methodology, which included literature studies and interviews, was in line with the analysis of the qualitative data. After identifying patterns and themes, qualitative, non-numerical data—such as words, images, and observations—is presented as a percentage. This is done to make it more comprehensible. On the other hand, the author offers an inductive method to data interpretation.

RESULTS AND DISCUSSION

STAKPN Sentani was found to possess very high implementation of the DAMAI model for its campus residents, according to the analyzed results of the field research. Based on the complete data collected from the research participants (key informants), the following is presented:

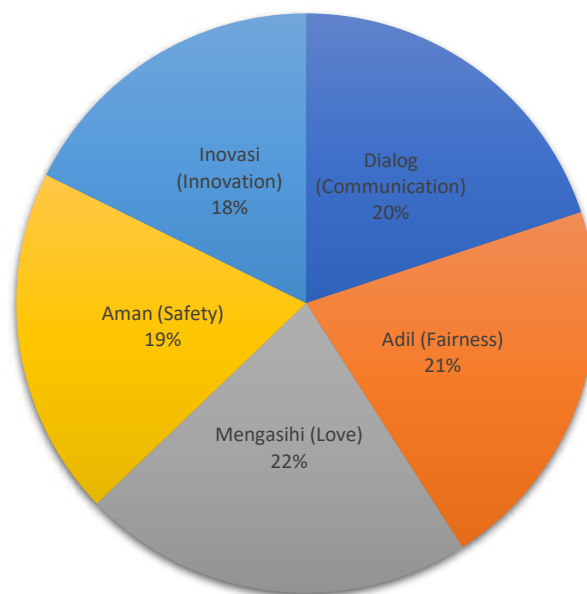


Figure 1. Implementation of the DAMAI Model

STAKPN Sentani campus community has shown a high degree of compliance with the DAMAI model, earning between 80% and 99% on indicators including Dialogue, Fairness, Love, Safety, and Innovation. The high rate of communication indicates that students were accustomed to interacting and forming amicable connections with people from a variety of backgrounds, including religious ones, through dialogue (Birnbaum et al., 2005). Furthermore, a high fair proportion shows that society treated everyone equally and with respect, regardless of their religious affiliation. The Love indicator, at 99%, suggests that the custom of expressing love and care was deeply rooted in campus culture and extended to people of different religious origins in addition to those who hold the same beliefs. Furthermore, the Safety indicator, which has an 88% score, demonstrates that, despite areas for improvement, the campus community continuously worked to establish and uphold a safe environment by respecting, appreciating, and nurturing life together, both within the religious community and with other religious groups. Lastly, the community's commitment to bringing about good changes in their relationships with others is demonstrated by the Innovation indicator, with a score of 80%. This is notably evident in the community's upholding of a high-quality and integrity-based religious life.

Dialog (Communication)

On the STAKPN Sentani campus, the *Dialog* (Communication) indicator has a high rate of 90%. The interviews' findings indicate that the campus community has become prevalent to use conversation to engage with one another and forge harmonious bonds with people from a variety of religious backgrounds. This is crucial for fostering an inclusive and cohesive campus community (Khan & Qazi, 2013).

Previous study has indicated that interreligious dialogue may be an effective means of enhancing relationship stability and mitigating the threat of ethnocentrism (Kusuma & Susilo, 2020; Labobar & Darmawan, 2022). In addition, the significance of cultivating leaders with religious literacy and an awareness of interreligious discourse has been highlighted, underscoring the vital requirement for such expertise in professional settings (Burrell & Rahim, 2018). The ability for interreligious dialogue to support efforts in order to promote peace and personal development further underscores its significance since it gives people the chance to go through personal transformation and cultivate an openness to friendship (Michaelides, 2009). Furthermore, the significance of interfaith dialogue in overcoming social challenges and fostering peaceful coexistence has been underscored by its acknowledged function in reducing religious extremism and handling conflicts among communities (Huda, 2019; Saleh, 2022). Moreover, educational programs pertaining to a variety of religions and beliefs have been put into place to foster social cohesion and interreligious understanding, especially in response to societal concerns (Halafoff et al., 2015).

Clearing up misconceptions and prejudices is made possible by interfaith dialogue, which is crucial in fostering trust and understanding. To increase the possibility of a deeper understanding of one another's ideas, it is critical that both parties be prepared to listen to and respect one another (Labobar & Darmawan, 2022). The orientation of interreligious dialogue is to reinstate the essence of religion as an instrument of compassion and peace, enhance religious experiences, and identify common ground.

In this manner, interreligious dialogue at STAKPN Sentani has served as a platform for discourse of actions, respect, and the enforcement of human values. It has also served as a platform for discussion of religious experiences that encourages love, respect, and understanding for one another's religious teachings. Christianity emphasizes that God communicates to mankind through Jesus Christ, offering them peace and salvation, allowing religious conflicts to be resolved and creating harmony amongst religious communities (Genesis 1:3-31; John 1:3; Colossians 1:16; Kristanto et al., 2022; Thiessen, 2006). This is consistent with the notion that interreligious dialogue, or which is basically a "dialogue of faiths," is crucial to strengthening one's faith in God's presence. In the DAMAI model, the importance of dialogue is crucial to encourage religious harmony and moderation. It fosters mutual respect, trust, and understanding across various religious communities, which eventually promotes peace and solidarity.

Adil (Fairness)

The campus community has a high proportion (95%) of *Adil* (Fairness) indicators, according to research findings, particularly when it comes to their interactions with people of different backgrounds and beliefs. Respect for human rights, religious customs, and personal beliefs are signs of STAKPN Sentani's commitment to justice. The concepts of justice and fairness are deeply ingrained in many aspects of society, such as 1) the Indonesian legal system (Hayat, 2015); 2) the values upheld by the government and its people (Hutabarat et al., 2022); 3) theological interpretation of justice and fairness (Manurung, 2021); and 4) revitalization of national values to shape individual character (Rahmatiani, 2021). Collectively, these varied viewpoints highlight how crucial justice is in shaping social interaction and individual character, which is in line with the high proportion of justice indicators in campus communities.

In order to foster harmonious coexistence between religious communities, the concepts of justice and fairness in the framework of religious moderation are crucial (Labobar & Darmawan, 2022). An alternative approach for handling criminal acts is the implementation of restorative justice in a legal context, which emphasizes dialogue and mediation with the perpetrator (Safitri et al., 2023). Furthermore, it has been shown that fostering inclusive theology and multicultural Christian education can help to end religious conflicts and foster greater understanding and tolerance among religious communities (Labobar & Darmawan, 2022; Suardana et al., 2023). Additionally,

comprehending the significance of justice in religious teachings can be enhanced by analyzing religious texts such as the Bible from a variety of theological views (Manurung, 2021; Objantoro, 2018). By dispelling myths about conservative understandings and promoting justice in religious contexts, these strategies work together to bring about religious moderation (Kristianto, 2023; Nasution, 2022; Ogar et al., 2023). Thus, the synthesis of diverse viewpoints highlights the complex character of initiatives to promote justice by promoting religious moderation and harmonious coexistence.

Mengasihi (Love)

The percentage of *Mengasihi* (Love) indicator is 99%. This statistic indicates that not only have individuals of different religions lived on the STAKPN Sentani campus, but also that the culture of mutual love has spread and been ingrained in the lives of all the residents. According to the interview findings, the STAKPN Sentani campus's people have created a culture of love that permeates both the campus and the surrounding area. Conduct that embodies the love-focused lessons ascribed to Jesus serves as an example of this (Alexander et al., 2021; Hendrawan et al., 2023).

A key component of achieving religious moderation is the concept of love or "loving" (Labobar & Darmawan, 2022). Christianity's core teaching is one of love, exhorting believers to love both God and one another. The primary teaching of Jesus Christ in Christianity is known as doctrine, and it highlights the importance of loving everyone, including one's enemies (Matt. 22:39; Mk. 12:31; Gal. 5:14). According to Hendrawan et al. (2023), this love, also known as "agape," symbolizes God's infinite goodness, care, peace, and sacrifice for humanity. Jesus and the Apostles reiterated the exhortation to love one another in their teachings, focusing on humility, forgiveness, and mutual cooperation. This kind of love is believed to be the cornerstone for cultivating a culture of sincere, selfless love, joy, peace, and sacrifice, as well as for getting rid of feelings of suspicion, revenge, and hatred.

In order for religious people to care for, respect, and value one another—and in the end, realize and put into practice religious moderation in their lives—love and compassion must be applied to. Research on the application of religious moderation supports this, showing that instructors' knowledge of and commitment to teaching the ideals of religious moderation in students has contributed to the effectiveness of instilling religious moderation. In the context of a multicultural society like Indonesia, where educational institutions are viewed as the cornerstone for promoting religious moderation and socio-religious approaches in both religious and national contexts, the significance of love and compassion in fostering religious moderation is further highlighted. As Indonesia is a multicultural country, tolerance and cultural education are necessary to recognize and value diversity, with a focus on the value of love and compassion in promoting moderate religious moderation.

In diverse religious and educational contexts, the realization of religious moderation is significantly influenced by the concept of love, which is attained by acts of compassion, caring, and selfless sacrifice. This serves as the cornerstone for promoting an atmosphere of understanding, harmony, and respect amongst people of various religious origins, all of which help to actualize religious moderation in society.

Aman (Safety)

The indicator of *Aman* (Safety) stands at 88%. This study's findings indicate that, despite the fact that this number has not yet reached a high point, the interviews conducted with residents of the STAKPN Sentani campus reveal that they consistently foster and uphold a sense of security toward one another, as well as toward other religious groups, with an attitude of mutual respect and care for life together. Programs offered by the university and the practical actions taken by lecturers, students, and employees show how efforts to establish and maintain a feeling of security have produced a conducive atmosphere.

Layan (2022) asserts that fostering a safe and respectful environment for students from diverse religious origins is one of the goals of higher education. This is in line with the findings, which indicate that the campus consistently encourages and promotes a sense of security toward others. A secure and peaceful atmosphere must be established in order to foster a sense of security (Roslinda, 2020; Rumpaidus, 2023; Shaleh & Fadhilah, 2022). Aside from that, understanding the dynamics of religious interaction and the possibility of enhancing safety and harmony are integral to the process of fostering a sense of security (Rahmelia, 2021).

According to the Bible, those who experience peace have inner jewelry, or treasures, that are imperishable, come from a gentle spirit, and are extremely precious in God's eyes (I Peter 3:4). Similar to this, God commands the blessings of life to last forever in the lives of God's creation, who always live in safety, comfort, serenity, peace, and harmony, when believers/people of God (religious people) live in harmony with one another (Psalm 133:1-3). According to Yewangoe (2015), harmony is a call for faith and internal awareness driven by love. The Republic of Indonesia is a unitary state, and the key to achieving religious moderation in social and national life is creating a life that is safe, peaceful, and harmonious. It is necessary for religious communities to have a pattern of life that, under safe circumstances, is characterized by mutual love, empathy, solidarity, sharing of feelings, fighting for the good of one another, bringing joy, prosperity in relationships, peace, and life together and condemn various violent crimes committed in the name of faith or other causes.

***Inovasi* (Innovation, Transformation)**

The *Inovasi* indicator (Innovation, Transformation) was found to be 80%, demonstrating the dedication to improving people's lives, particularly by promoting religious life. Building human relationships and fostering a superior, comprehensive religious awareness are the main goals of the transformation (Birnbaum et al., 2005). Religious studies have explored the significance of religious moderation and its deeply ingrained Christianity meaning, highlighting the profound implications of religious moderation that go beyond common interpretations (Triposa & Yulianto, 2022).

Scriptures like Matthew 5:13–16 and Romans 12:2 emphasize the value of innovation (transformation) in light of Christian doctrine. In keeping with the idea of innovation as a way to create value new and better human existence, these teachings place a strong emphasis on the role that individuals may play in bringing about good change and renewal (Sutrisno, 2019). In Matthew 5:13–16, the phrase "salt of the earth" refers to the ability to introduce new values, much like seasoning food, while the phrase "light of the world" refers to shedding light on darkness and denoting the beneficial effects of innovation on the lives of humans (Sutrisno, 2019). Additionally, in keeping with the idea that innovation serves as a catalyst for good change and transformation, Romans 12:2 highlights the necessity for people to experience complete and full renewal (Sutrisno, 2019).

Research on the importance of innovation and entrepreneurial orientation in religious organizations has brought to light possible conflicts between innovation and tradition in religious communities (Pearce et al., 2010). This conflict highlights the difficulty of bringing innovation in religious context, since it stems from the belief that being the first with an invention might be perceived as disruptive and disrespectful to tradition (Pearce et al., 2010). Nonetheless, Christian teachings emphasize the value of innovation and transformation in bringing about constructive change and renewal. The conflict between innovation and tradition, however, can make implementing innovation in a religious setting difficult. However, in keeping with the ideas of innovation and renewal, the idea of religious moderation is crucial for encouraging constructive behavioral change and societal transformation.

CONCLUSION

The DAMAI model implementation as a prototype of religious moderation in the context of theological education in Papua is crucial, according to the study's findings, as confirmed by the emphasis on cultivating leaders with understanding of interreligious dialogue and religious literacy, underscoring the vital necessity of such expertise in professional settings. Furthermore, since it creates opportunities for people to go through personal growth and develop an openness to friendship, interreligious discussion may be a powerful tool in attempts to promote peace and encourage personal development. Moreover, fostering a sense of security and inclusivity, especially in educational

institutions, requires a secure and peaceful environment. Previous studies have demonstrated the importance of interreligious dialogue in fostering relationship stability and combating ethnocentrism. In addition, strategies to end religious conflict and foster tolerance and understanding include a commitment to justice and fairness, as well as the advancement of inclusive theology and multicultural Christian education. The significance of love and compassion in a Christian framework is also emphasized in this synthesis, along with the importance of fostering human relationships and a high standard of integrated religious awareness.

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