

THE APPROACH OF RELIGIOUS PLURALISM IN PUBLIC POLICY: AN ANALYSIS OF PRESIDENTIAL REGULATION NUMBER 58 OF 2023

Muh Barid Nizarudin Wajdi¹, Amang Fathurrohman², Muhamad Imam Pamungkas

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¹ STAI Miftahul Ula Nganjuk, Indonesia

² STAI Salahuddin Pasuruan, Indonesia

³ Coventry University United Kingdom England

baridnizar84@gmail.com, amangfr@gmail.com, pamungkasm@uni.coventry.ac.uk

Abstract: Indonesia's diverse religious landscape offers both opportunities and challenges in fostering societal harmony. Presidential Regulation No. 58 of 2023 on Strengthening Religious Moderation integrates principles of *relational pluralism*, *managed pluralism*, and *religious institutional pluralism* to promote interfaith dialogue, inclusivity, and public safety while respecting the autonomy of religious communities. This qualitative study, based on document analysis, interviews, and observations, reveals that the regulation facilitates collaboration between state and religious groups, increases participation in interfaith initiatives, and reduces prejudice, particularly among younger demographics. Despite these successes, challenges such as cultural resistance, uneven implementation, and limited understanding of pluralism persist. The findings contribute to the discourse on pluralism by connecting theoretical frameworks with practical applications in Indonesia's unique socio-religious context and offer recommendations for enhancing policy effectiveness through education, capacity building, and strategic implementation.

Keywords: Religious Pluralism, Interfaith Dialogue, Religious Moderation, Public Policy

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INTRODUCTION

Religious diversity is a defining characteristic of Indonesia, home to a multitude of faith traditions and practices. While this diversity enriches the cultural fabric of the nation and provides a strong foundation for unity, it also presents significant challenges in maintaining social harmony and preventing conflicts (Amri, 2021; Armayanto, 2024; Toha & Muna, 2022). Differences in religious beliefs and practices, if not managed effectively, have the potential to disrupt societal cohesion. In response to these challenges, *religious moderation* has emerged as a pivotal strategy in Indonesia, aimed at fostering tolerance, mutual respect, and peaceful coexistence among diverse religious

communities (Januri, 2023; Lopes, 2024; Maahuri, 2022). The importance of this approach is underscored by the Indonesian government's enactment of Presidential Regulation No. 58 of 2023 on Strengthening Religious Moderation, which seeks to institutionalize tolerance and interfaith collaboration through systematic and inclusive policies (Amri, 2021).

Despite its potential, the implementation of *religious pluralism* within public policy frameworks like Presidential Regulation No. 58 of 2023 remains underexplored. Religious pluralism is a critical theoretical lens, offering insights into how diverse religious groups can coexist within a cohesive and democratic society. Key approaches such as *relational pluralism*, which emphasizes balanced state involvement and cooperation between religious communities and the state (Eisenberg, 2021), and *liberal political theory*, which promotes differentiation between religion and state institutions to foster a vibrant civil society (Bender, 2013), provide foundational concepts for analyzing Indonesia's policy landscape. Additionally, *managed pluralism* highlights the balance between religious diversity and public order (Gvosdev, 2011), while *religious institutional pluralism* advocates for the autonomy of religious communities in governing their internal affairs (Boucher, 2021). However, the specific ways these pluralist principles are integrated into Indonesia's public policy remain an open question, warranting further investigation (Adnyana, 2022; Mas'udah, 2023; Mun'im, 2022).

This study addresses the research problem of how the principles of religious pluralism are implemented to strengthen religious moderation in Indonesia, specifically through Presidential Regulation No. 58 of 2023. This issue is significant because it addresses the broader challenge of balancing state authority with the autonomy of religious groups, fostering interfaith dialogue, and promoting societal harmony in a nation characterized by profound religious diversity. While prior research has extensively explored the theoretical aspects of pluralism and religious moderation, limited attention has been given to the application of these theories within the context of Indonesian public policy (Fuaddin, 2023; Jelen, 2007; Sainuddin, 2021; Turner, 2023). This gap in the literature underlines the need for a comprehensive analysis that bridges theoretical perspectives with practical implementation.

The objectives of this study are threefold. First, it aims to analyze how the principles of *religious pluralism*, including relational pluralism, managed pluralism, and institutional pluralism, are reflected in the provisions of Presidential Regulation No. 58 of 2023. Second, it seeks to evaluate the effectiveness of these policies in fostering interfaith dialogue and societal cohesion. Third, the study endeavors to identify the challenges and limitations associated with the implementation of religious pluralism in Indonesia, providing strategic recommendations for improving future policy design and execution. The structure of this article is organized to guide readers through a comprehensive exploration of the topic. Following this introduction, the literature review section delves into key theoretical perspectives on religious pluralism and their relevance to public policy. The methodology section outlines the research approach, including the data collection and analysis methods employed. The results and discussion section presents findings on the implementation of Presidential Regulation No. 58 of 2023 and critically evaluates its impact on religious moderation. Finally, the conclusion highlights the

study's contributions to the broader discourse on religious pluralism and public policy, offering actionable recommendations for policymakers and researchers.

This research introduces a novel perspective by integrating theoretical insights on *religious pluralism* with an empirical analysis of Indonesian public policy. By examining how pluralist principles can be operationalized within a legislative framework, this study provides valuable contributions to both academic literature and practical governance. It underscores the importance of fostering interfaith harmony in pluralistic societies and offers innovative approaches to navigating the complexities of religious diversity within democratic contexts.

METHOD

Research Approach

This study adopts a qualitative research approach to analyze the implementation of religious pluralism principles within the framework of Presidential Regulation No. 58 of 2023 on Strengthening Religious Moderation. The research focuses on providing an in-depth understanding of how pluralism is operationalized in public policy and its effectiveness in fostering societal harmony.

Research Participants

The participants were selected through purposive sampling and include government officials involved in drafting and enforcing the regulation, religious leaders representing various faith communities, academics and policy analysts specializing in religious pluralism, and representatives from civil society organizations affected by these policies. This selection ensured diverse and relevant perspectives to address the research objectives.

Data Collection

Data were collected through multiple methods to enhance reliability and depth.

1. Document Analysis: Policy documents, including Presidential Regulation No. 58 of 2023, related government reports, and public statements, were examined to identify how principles of religious pluralism are reflected in the framework.
2. Semi-Structured Interviews: Interviews with 15 participants provided insights into their experiences and perspectives on the policy's implementation. The flexible format allowed exploration of diverse viewpoints while maintaining focus on key themes.
3. Observation: Interfaith dialogue forums and public events promoting religious moderation were observed to gain real-world insights into the practical application of pluralist principles.
4. Secondary Data: Published research articles, media reports, and expert commentaries were reviewed to contextualize and triangulate findings.

Data Analysis

Thematic analysis was employed to process and interpret the data. Transcripts, observation notes, and policy documents were reviewed to identify recurring patterns and themes. Data were systematically coded using qualitative analysis software, with codes reflecting theoretical constructs of religious pluralism. These codes were grouped into broader themes, such as "policy alignment with pluralist principles," "challenges in implementation," and "impact on societal cohesion." The themes were then synthesized to address the research objectives, providing critical insights into the policy's effectiveness and challenges.

Ethical Considerations

The study adhered to strict ethical guidelines, including obtaining informed consent from participants and ensuring confidentiality and anonymity. Participants were given the right to withdraw from the study at any time.

Limitations

The study's qualitative nature and relatively small sample size may not fully capture the broader population's perspectives. Additionally, the focus on Indonesia's policy context limits the generalizability of findings to other nations with differing religious and political systems. Despite these limitations, the methodology provides a comprehensive analysis of the integration of religious pluralism principles into Indonesian public policy, offering valuable insights into fostering societal cohesion and religious moderation.

RESULT AND DISCUSSION

Results

Integration of Religious Pluralism in Presidential Regulation No. 58 of 2023

The integration of religious pluralism in Presidential Regulation No. 58 of 2023 represents a strategic and multi-faceted approach to fostering societal harmony in Indonesia, a nation known for its profound religious diversity. The analysis of the regulation reveals the incorporation of core principles of pluralism—*relational pluralism*, *managed pluralism*, and *religious institutional pluralism*—designed to encourage interfaith dialogue, promote inclusivity, and ensure societal stability.

The regulation heavily emphasizes *relational pluralism*, where the state acts as a facilitator to encourage collaboration between religious communities. Document analysis indicates that the regulation explicitly outlines mechanisms for fostering interfaith dialogue, such as the establishment of state-supported forums for interaction among different religious groups. These forums serve as platforms for sharing perspectives, addressing misunderstandings, and promoting mutual respect. The inclusion of these

mechanisms highlights the recognition that harmonious interreligious relationships require active participation and cooperation from both the state and religious communities.

Semi-structured interviews with government officials and religious leaders underscored the importance of this approach. Government officials described the regulation as an essential framework for creating structured spaces where interfaith collaboration can thrive without excessive state control, reflecting the delicate balance promoted by *relational pluralism*. Religious leaders also appreciated the opportunities to engage in public discourse facilitated by these forums, acknowledging the state's role in empowering religious communities without imposing restrictions on their beliefs or practices.

The principle of *managed pluralism* is evident in the regulation's provisions aimed at balancing the promotion of religious diversity with the maintenance of societal stability. Policies are designed to prevent discriminatory practices, mitigate interfaith tensions, and safeguard public safety. For instance, the regulation includes safeguards to address instances where expressions of religious freedom may conflict with broader societal interests, such as incitement of violence or promotion of hate speech. By recognizing these boundaries, the regulation ensures that the celebration of religious diversity does not come at the expense of civic peace and social cohesion.

Stakeholders interviewed during the study acknowledged the regulation's effectiveness in maintaining this balance. Government representatives highlighted efforts to monitor and address potential flashpoints of interfaith conflict, particularly in regions with a history of religious tension. Observational data from interfaith forums also revealed that the regulation encourages constructive dialogue and reduces the likelihood of conflict by fostering an environment of shared responsibility and mutual accountability among diverse religious groups.

The regulation also reflects *religious institutional pluralism* by respecting the autonomy of religious communities in governing their internal affairs. This principle acknowledges that religious groups possess unique traditions and governance structures that must be preserved to ensure genuine inclusivity. Policies within the regulation avoid imposing uniform practices on religious communities, instead allowing them to maintain their institutional independence while participating in collaborative public initiatives.

Religious leaders interviewed during the study praised this aspect of the regulation, noting that it empowers them to contribute meaningfully to public discourse while maintaining the integrity of their traditions. For example, faith-based organizations are given the autonomy to organize educational and cultural programs aligned with their beliefs, fostering a sense of ownership and active participation in the regulation's broader objectives.

Despite the robust framework outlined in the regulation, challenges in its implementation were consistently highlighted by stakeholders. One significant issue is the uneven application of the regulation across different regions. While urban centers often benefit from well-resourced interfaith initiatives, rural areas with limited access to state-facilitated programs face greater difficulties in fostering interfaith collaboration. Cultural resistance in certain regions also poses barriers, particularly in areas where traditional religious authorities perceive the regulation as a threat to their influence.

Moreover, limited public understanding of pluralism principles further complicates implementation. Interviews with civil society representatives revealed that many communities lack awareness of the regulation's objectives, leading to misconceptions and, in some cases, resistance to interfaith initiatives. Observational data from interfaith forums also pointed to challenges in building trust among participants, particularly in regions with a history of interreligious violence.

The integration of religious pluralism in Presidential Regulation No. 58 of 2023 demonstrates Indonesia's commitment to fostering interfaith harmony and societal stability. However, the challenges identified highlight the need for targeted interventions to address gaps in implementation. Strategies such as increasing public education on pluralism principles, enhancing the accessibility of interfaith programs in rural areas, and providing support for local leaders to facilitate dialogue can strengthen the regulation's impact.

By adopting a pluralist approach, the regulation provides a model for balancing religious diversity and societal cohesion in a democratic context. Its principles align with broader theoretical frameworks of pluralism, offering valuable insights for policymakers in other pluralistic societies navigating similar challenges. However, ongoing efforts to address implementation barriers will be critical to ensuring that the regulation achieves its intended objectives of promoting inclusivity and harmony in Indonesia's diverse society.

Challenges in Implementation

The implementation of Presidential Regulation No. 58 of 2023 faces several challenges that hinder its effectiveness in fostering religious pluralism and societal cohesion. These challenges, identified through document analysis, interviews, and observations, highlight the complexities of translating policy into practice in a socio-religiously diverse context like Indonesia.

One of the key challenges is resistance from certain religious groups and traditional authorities who perceive the regulation as a threat to their influence. Interviews with religious leaders revealed apprehension that the policy might dilute their autonomy or impose secular values on faith-based practices. These concerns are particularly pronounced in areas where religious institutions wield significant social and political power. For example, some religious leaders expressed fears that state involvement in

interfaith initiatives might infringe upon the independence of religious traditions, leading to reduced participation in government-facilitated programs.

Another significant challenge is the limited public understanding of the principles of religious pluralism. Many participants, including civil society representatives, noted that the concept of pluralism is often misunderstood as promoting uniformity rather than mutual respect for diversity. This misunderstanding has led to skepticism and, in some cases, resistance to interfaith initiatives, particularly in communities with deeply entrenched religious identities. Observations of interfaith forums revealed that such misconceptions frequently hinder dialogue, as participants struggle to reconcile their own beliefs with the principles of inclusivity promoted by the regulation.

Logistical difficulties in organizing interfaith initiatives, particularly in rural and remote areas, present another challenge. Stakeholders highlighted a lack of infrastructure, resources, and trained facilitators as significant barriers to implementing the regulation effectively in these regions. Unlike urban centers that benefit from established interfaith networks and government support, rural communities often lack the necessary platforms for fostering interfaith engagement. This disparity has led to uneven implementation, with rural areas lagging behind in terms of policy impact.

Cultural and religious biases further complicate the implementation process. Observational data from interfaith forums revealed instances where participants struggled to move beyond deeply rooted prejudices, resulting in superficial rather than substantive dialogue. For example, in regions with a history of interreligious violence, mistrust between communities often hampers collaborative efforts, highlighting the need for targeted trust-building measures.

The challenges outlined above underscore the critical need for enhanced community education and capacity building. Stakeholders emphasized that fostering a deeper understanding of pluralism principles among both religious leaders and community members is essential for overcoming resistance and facilitating constructive dialogue. Educational campaigns, training programs for local facilitators, and the integration of pluralism concepts into school curricula were among the recommended strategies to address these issues.

While Presidential Regulation No. 58 of 2023 provides a robust framework for promoting religious pluralism and societal harmony, its implementation is fraught with challenges. Resistance from traditional authorities, limited public understanding of pluralism, logistical barriers, and cultural biases all contribute to these difficulties. Addressing these challenges through targeted interventions, such as public education, infrastructure development, and trust-building initiatives, will be critical to ensuring the regulation achieves its intended goals of fostering inclusivity and interfaith collaboration in Indonesia.

Outcomes of Religious Pluralism Policies

Despite the challenges associated with the implementation of Presidential Regulation No. 58 of 2023, the policy has produced significant positive outcomes in fostering interfaith understanding and reducing prejudice. These outcomes highlight the potential of religious pluralism principles to contribute to societal harmony when applied thoughtfully and systematically.

One of the most notable outcomes is the marked increase in participation in interfaith dialogue initiatives, particularly among younger demographics. Observational data from interfaith forums and community events indicate that youth engagement has grown significantly, driven by their openness to diversity and enthusiasm for collaborative efforts. Programs tailored to younger participants, such as interfaith workshops, social campaigns, and cultural exchange events, have proven particularly effective in fostering mutual understanding and breaking down stereotypes. These initiatives provide safe spaces for participants to explore and appreciate different religious traditions, creating a foundation for sustained interfaith relationships.

Participants across various demographics reported a greater appreciation for religious diversity as a result of engaging with the regulation's programs. Interviews with religious leaders and community members revealed that interfaith forums facilitated by the state have helped participants recognize the shared values underlying different religious traditions, such as compassion, justice, and communal responsibility. This growing appreciation not only fosters mutual respect but also encourages participants to view religious diversity as a source of strength rather than division.

The regulation has also promoted a sense of shared responsibility for maintaining societal harmony. Stakeholders, including government officials, religious leaders, and civil society representatives, consistently emphasized that collaborative interfaith efforts have shifted perspectives from individual group interests to collective well-being. Observations of interfaith dialogue sessions revealed active discussions on joint initiatives addressing social issues such as poverty, education, and disaster relief, demonstrating how religious pluralism can serve as a unifying force for community development.

One of the regulation's most significant impacts is its role in mitigating prejudice and reducing stereotypes between religious groups. Participants in interfaith initiatives noted that open dialogue and interaction dispelled misconceptions and fostered empathy. For instance, in regions with historical interreligious tensions, the regulation's programs have provided opportunities for communities to engage in constructive dialogue, transforming adversarial relationships into collaborative partnerships.

By embedding interfaith dialogue into state-supported frameworks, the regulation has institutionalized practices that promote ongoing interfaith collaboration. This formalization ensures that initiatives are not limited to ad hoc efforts but are integrated

into long-term strategies for fostering societal harmony. The establishment of interfaith councils and government-backed forums has provided a sustainable platform for continued engagement, ensuring the regulation's objectives are pursued consistently over time.

The promising outcomes of Presidential Regulation No. 58 of 2023 underscore its potential to transform interfaith relations in Indonesia. Increased participation in dialogue, enhanced appreciation for diversity, shared responsibility for societal harmony, and the mitigation of prejudice reflect the regulation's success in fostering religious pluralism. While challenges remain, these outcomes highlight the regulation's ability to lay the groundwork for a more inclusive and cohesive society. Strengthening these positive trends through sustained support, capacity building, and community-driven initiatives will be essential to maximizing the regulation's long-term impact.

Discussion

The findings of this study align closely with the theoretical constructs of pluralism discussed in the introduction, specifically *relational pluralism*, *managed pluralism*, and *religious institutional pluralism*. These frameworks provide a foundation for understanding the design and implications of Presidential Regulation No. 58 of 2023 on Strengthening Religious Moderation. The principles underpinning the regulation, as well as its practical outcomes, can be further contextualized through comparative insights into how pluralism is applied in public policy frameworks globally.

Relational Pluralism

Relational pluralism emphasizes the interdependence between the state and religious communities while advocating for balanced state involvement. This approach is evident in the regulation's mechanisms for fostering interfaith dialogue through state-supported forums. By facilitating structured interaction among religious groups, the regulation encourages cooperative frameworks that reduce state overreach and strengthen democratic relations (Eisenberg, 2021).

The interviews with government officials and religious leaders highlighted how this relational dynamic is operationalized in Indonesia. The state's role as a facilitator rather than a direct intervenor is critical to building trust and encouraging religious communities to collaborate on equal footing. This approach is particularly effective in Indonesia's diverse religious context, where the state's neutrality is crucial to maintaining credibility and promoting inclusivity (Boucher, 2021; Padilla, 2018; Prencipe, 2010).

Managed Pluralism

Managed pluralism reflects the recognition of religious freedom with permissible limitations to ensure public safety, social cohesion, and the protection of individual rights. The regulation's provisions to prevent discrimination, counter hate speech, and address interfaith conflicts align with this framework. By establishing boundaries to safeguard civic peace, the regulation balances the promotion of religious diversity with the need for collective stability (Gvosdev, 2011).

Stakeholders acknowledged the importance of these boundaries, particularly in regions with historical interreligious tensions. Observational data showed that these provisions have successfully mitigated potential conflicts, creating an environment conducive to interfaith dialogue. The managed pluralism approach ensures that religious freedom is exercised responsibly, contributing to societal harmony without compromising individual or collective safety (Bender, 2013; Eisenberg, 2021; Gill, 2020).

Religious Institutional Pluralism

The principle of religious institutional pluralism supports the autonomy of religious communities to govern their internal affairs while participating in public initiatives. This principle is well-integrated into the regulation, which avoids imposing uniform practices on religious groups. Instead, it respects their internal governance structures, enabling them to contribute meaningfully to public life while maintaining their distinct identities (Boucher, 2021).

Religious leaders interviewed during the study appreciated this autonomy, noting that it fosters a sense of ownership and empowerment among faith communities. For instance, initiatives such as faith-based educational programs and community service projects are examples of how religious groups can operate independently while aligning with the regulation's broader objectives of societal harmony and inclusivity (Darajat, 2023; Fox & Tabory, 2008; Gvosdev, 2011).

Liberal Political Theory

Although not directly cited in the regulation, elements of *liberal political theory* are reflected in its emphasis on differentiating religion from state institutions. By allowing religious groups to operate freely within the framework of public governance, the regulation promotes a vibrant civil society while reducing state control over religious matters (Bender, 2013). This differentiation ensures that religious pluralism is not conflated with state-imposed secularism, preserving the distinct roles of religious and governmental institutions.

The integration of pluralist principles in Presidential Regulation No. 58 of 2023 mirrors similar approaches in global pluralism frameworks but is tailored to Indonesia's unique socio-religious landscape. A comparative analysis highlights the following:

Table 1 : Comparative Insights

| Approach | Description | Implications for Public Policy |
|--|--|---|
| Relational Pluralism | Interdependence between state and religious groups, balanced state involvement | Encourages cooperative frameworks, reduces state overreach, and strengthens democratic relations (Eisenberg, 2021). |
| Liberal Political Theory | Free operation of religious groups, differentiation from state institutions | Promotes a vibrant civil society and reduces state control over religious matters (Bender, 2013). |
| Managed Pluralism | Recognition of religious freedom with permissible limitations | Balances religious diversity with public safety and social cohesion (Gvosdev, 2011). |
| Religious Institutional Pluralism | Autonomy for religious communities to govern themselves | Supports jurisdictional authority of religious organizations and respects internal governance (Boucher, 2021). |

The regulation's design aligns closely with these frameworks, particularly relational and managed pluralism, as it emphasizes collaboration and boundaries that ensure societal stability. However, its context-specific focus on addressing Indonesia's diverse religious and cultural dynamics sets it apart from similar frameworks in Western contexts. Unlike in Western nations, where debates often revolve around secularism and the separation of church and state, the Indonesian approach integrates religion as an active and cooperative participant in public governance.

This research contributes to the broader discourse on religious pluralism by providing empirical evidence of its practical application in Indonesia. It highlights how tailored policies can effectively balance religious diversity with societal stability, offering insights for other nations navigating similar pluralistic challenges. Future efforts should focus on enhancing public understanding of pluralism principles, addressing cultural resistance, and ensuring equitable implementation across urban and rural regions to maximize the regulation's impact. These interventions will further strengthen the regulation's potential to foster societal harmony and interfaith collaboration in Indonesia.

Notably, the challenges identified in this study—such as cultural resistance and logistical barriers—differ from those documented in Western pluralistic contexts, where debates often center on the limits of religious freedom. This distinction highlights the importance of tailoring pluralist policies to specific cultural and institutional settings.

This study contributes to the existing body of knowledge by offering a nuanced analysis of how religious pluralism principles are operationalized in public policy. By focusing on Indonesia, it provides a valuable case study for understanding pluralism in a predominantly religious and culturally diverse society. The findings highlight the critical role of government facilitation in fostering interfaith dialogue, offering practical insights for policymakers in other pluralistic nations.

The research underscores the need for continuous investment in education and capacity building to address resistance and enhance public understanding of pluralism.

Additionally, it suggests that successful implementation requires robust monitoring mechanisms to ensure uniform application of policies across regions. Future research could explore longitudinal impacts of pluralist policies on societal cohesion and evaluate specific interventions to address identified challenges.

Integration of Perpres No. 58 of 2023 into Theoretical and Practical Frameworks of Religious Pluralism

The integration of religious pluralism principles in Presidential Regulation No. 58 of 2023 represents a significant step toward fostering societal harmony in Indonesia. While the regulation aligns closely with theoretical frameworks of pluralism and has demonstrated positive outcomes, challenges remain in its implementation. This study not only reinforces the relevance of pluralism in public policy but also provides practical recommendations for improving the design and execution of pluralist frameworks, contributing to a more inclusive and cohesive society.

The findings align with the theoretical constructs of *relational pluralism*, *managed pluralism*, and *religious institutional pluralism*, demonstrating how Presidential Regulation No. 58 of 2023 operationalizes these principles within Indonesia's socio-religious context. The regulation's provisions, as detailed in the uploaded document, emphasize structured strategies to strengthen religious moderation, interfaith harmony, and societal stability while respecting the autonomy of religious communities. Alignment with Theoretical Frameworks

1. Relational Pluralism:

The regulation fosters collaboration between state institutions and religious groups through initiatives like the establishment of *Sekretariat Bersama Moderasi Beragama*. This platform facilitates coordinated efforts across ministries, regional governments, and communities to promote interfaith dialogue and harmony. By engaging diverse stakeholders, the regulation reflects *relational pluralism*, where the state acts as a facilitator without dominating religious affairs ([Eisenberg, 2021](#)). This approach strengthens democratic relations while ensuring inclusivity.

2. Managed Pluralism:

The regulation ensures the coexistence of religious diversity with public safety and social cohesion. For instance, its provisions emphasize the prohibition of discriminatory practices, the protection of minority rights, and the maintenance of public order. These measures align with *managed pluralism*, balancing individual freedoms with collective stability ([Gvosdev, 2011](#)). Specific strategies such as promoting tolerance, anti-violence, and acceptance of local traditions underscore this balanced approach.

3. Religious Institutional Pluralism:

Respect for religious autonomy is integral to the regulation, as seen in its emphasis on empowering religious organizations to self-govern within a broader collaborative framework. Initiatives like the facilitation of *forum kerukunan umat beragama (FKUB)* ensure that religious communities retain their distinct identities while contributing to public welfare (Boucher, 2021).

Contextual Adaptation in Indonesia

The regulation incorporates the unique cultural and constitutional nuances of Indonesia, which differs significantly from Western pluralistic contexts. For example:

1. **Role of Pancasila:** The regulation integrates Pancasila as the foundational ideology to mediate the relationship between religion and the state. This uniquely Indonesian approach ensures that religious moderation aligns with national values and constitutional principles.
2. **Strategic Areas of Engagement:** The focus on integrating religious moderation into areas like education, public services, and economic development reflects a comprehensive strategy tailored to Indonesia's socio-political landscape. The engagement of sectors such as civil society, media, and business demonstrates a holistic approach to fostering pluralism.

Key elements of the regulation, as outlined in the uploaded document, include:

1. **Indicators of Success:** The regulation identifies clear indicators for religious moderation, including national commitment, tolerance, rejection of violence, and acceptance of cultural traditions.
2. **Strategic Programs:** It outlines actionable strategies such as promoting interfaith dialogue, aligning public policies with pluralist principles, and ensuring inclusive governance at regional and national levels.
3. **Collaborative Mechanisms:** The establishment of the *Sekretariat Bersama* as a coordinating body underscores the importance of systematic and sustainable collaboration.

A comparative analysis situates the regulation within broader pluralist frameworks:

Table 2 : Contribution to Comparative Frameworks

| Approach | Description | Relevance in Perpres No. 58 of 2023 |
|-----------------------------|--|--|
| Relational Pluralism | Interdependence between state and religious groups | Collaborative efforts through <i>Sekretariat Bersama</i> reduce state overreach and encourage cooperation. |
| Managed Pluralism | Religious freedom with permissible limitations | Provisions for safeguarding public safety while promoting diversity. |

| | | |
|--|---|---|
| Religious Institutional Pluralism | Autonomy for religious communities to govern themselves | Empowerment of FKUB and religious organizations to self-regulate. |
|--|---|---|

Challenges and Future Directions

Despite its strengths, challenges such as regional disparities in implementation, cultural resistance, and limited understanding of pluralism principles persist. For example, while urban areas benefit from better resources and access to programs, rural regions face logistical barriers. Addressing these challenges requires:

1. **Capacity Building:** Training local leaders and religious representatives to facilitate interfaith programs.
2. **Public Education:** Increasing awareness of pluralism principles among communities.
3. **Monitoring and Evaluation:** Ensuring consistent implementation across regions through regular assessments by *Sekretariat Bersama*.

The integration of religious pluralism principles in Presidential Regulation No. 58 of 2023 showcases Indonesia's commitment to fostering interfaith harmony and societal stability. By aligning with theoretical constructs while addressing local nuances, the regulation serves as a model for operationalizing pluralist frameworks in diverse cultural contexts. Its success hinges on sustained efforts to overcome challenges and enhance collaborative governance.

CONCLUSION

This study demonstrates that Presidential Regulation No. 58 of 2023 effectively integrates principles of *relational pluralism*, *managed pluralism*, and *religious institutional pluralism* into Indonesia's public policy framework, fostering interfaith harmony and societal stability. The regulation emphasizes collaboration between state institutions and religious communities, balances religious diversity with public safety, and respects the autonomy of religious groups. These elements align with theoretical constructs while addressing Indonesia's unique socio-cultural context, offering valuable insights into the operationalization of pluralism in a diverse nation.

The findings highlight that the regulation facilitates interfaith dialogue, reduces prejudice, and promotes shared responsibility for societal harmony. The establishment of mechanisms like the *Sekretariat Bersama Moderasi Beragama* and the empowerment of interfaith councils (FKUB) underline the importance of structured and sustainable collaboration. However, challenges such as regional disparities, cultural resistance, and limited public understanding persist, emphasizing the need for targeted capacity building, public education, and consistent monitoring.

By situating the regulation within both local and global pluralism frameworks, this research underscores its relevance as a model for other pluralistic societies navigating

the complexities of religious diversity. The incorporation of Indonesia's foundational ideology, Pancasila, further illustrates how localized adaptations can ensure the success of pluralist policies in maintaining societal cohesion while respecting national values.

This study contributes to the broader discourse on religious pluralism by bridging the gap between theoretical models and practical applications. It underscores the potential of pluralist principles to foster inclusivity and stability in culturally diverse societies. Future research should explore longitudinal impacts of such policies, focusing on the evolving dynamics of interfaith collaboration and the role of education in embedding pluralist values across generations. Additionally, cross-country comparative studies could provide further insights into how pluralism principles can be adapted to different socio-political contexts.

The implications of this research extend to policy-making, education, and civil society. Policymakers can draw on the findings to design and refine frameworks that promote religious tolerance and cooperation, while educators can incorporate pluralist values into curricula to nurture future generations. Civil society organizations can leverage these insights to bridge gaps between communities, fostering understanding and collaboration. Ultimately, this study emphasizes that religious pluralism, when operationalized effectively, can serve as a cornerstone for building harmonious, inclusive, and resilient societies.

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