

REORIENTATION STRATEGY OF RELIGIOUS FORUM FROM TRUTH RIVALRY TO KINDNESS RIVALRY IN THE PANDEMIC ERA

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Abstract: Exclusivism has left a dark history. Heterogeneous life, mutual suspicion, and fighting over adherents became genealogical roots and the forerunner of the seeds of religious exclusivism. This background of conditions has resulted in the potential for religious exclusivism to start infecting Christians and Muslims in the multicultural base on the outskirts of Malang Regency. However, due to the Covid-19 pandemic, the scene on the multicultural floor of Malang Regency, which has been spitting on the narrative of the rivalry of truth, has metamorphosed into a feud of goodness. Then, the method used by the researcher is included in field research and uses a phenomenological perspective. The results of this study, namely the pandemic situation, forced religious patterns to change. In this context, the sacred forum in Malang Regency reorients the rivalry of truth with various things, such as emphasizing tolerance, religious moderation, and considering the Covid-19 pandemic to be a common enemy, so that there is value for unity.

Key Word: The Religious Forum, Multiculturalism, The rivalry of Truth, Rivalry of Kindness

Abstrak: Paham eksklusivisme telah meninggalkan sejarah yang kelam. Kehidupan yang heterogen, sikap saling mencurigai dan berebut penganut, menjadi akar genealogis dan menjadi cikal bakal benih eksklusivisme beragama. Latar kondisi itulah yang mengakibatkan potensi eksklusivisme beragama mulai menjangkiti pemeluk Kristiani dan pemeluk Islam di basis multikultural pinggiran Kabupaten Malang. Namun, adanya pandemi covid-19, pemandangan di basis multikultural Kabupaten Malang, yang selama ini mengumbar narasi rivalitas kebenaran, bermetamorfosis menjadi rivalitas kebaikan. Tulisan ini bertujuan untuk menginvestigasi peran pemuka agama melalui mimbar agama di basis multikultural Kabupaten Malang untuk mereorientasikan dakwahnya dari rivalitas kebenaran menuju rivalitas kebaikan di era pandemi. Metode yang digunakan peneliti termasuk dalam penelitian lapangan, dan menggunakan perspektif fenomenologis. Hasil dari penelitian ini, yakni situasi pandemi memaksa pola keberagamaan berubah. Dalam konteks ini, mimbar agama di Kabupaten Malang mereorientasikannya rivalitas kebenaran dengan berbagai macam hal, seperti menekankan pada toleransi, moderasi beragama, dan menganggap pandemi covid-19 menjadi musuh bersama, sehingga ada *value* untuk bersatu.

Kata Kunci: Mimbar Agama, Multikulturalisme, Rivalitas Kebenaran, Rivalitas Kebaikan.

INTRODUCTION

Islam and Christianity are the two largest divine religions in Indonesia. Both

religions are immigrant religions, which historically have competed for influence over society in Indonesia. The

proselytization rivalry is carried out significantly and simultaneously with various political, cultural, economic, and legal instruments (Kholish and Rohmah, 2019, p. 55).

The outskirts of Malang Regency cannot be separated from the life of its multicultural society. The bases of religious multiculturalism are the fruit of the da'wah rivalry carried out by the ancestors of the three divine religions. So that the rivalry of da'wah that is not managed properly will have the potential to cause a prolonged conflict in a country with religious diversity. The potential for conflict that results from the rivalry of proselytization (Arifin, Kholish and Mu'iz, 2022, p. 43).

This heterogeneous life has its genealogical roots, which cannot be separated from the history of proselytization which became the forerunner of the seeds of religious radicalism on multicultural bases. Anas Kholish found that Malang Regency was the locus and fertile ground for Christianization in his research. At the same time, the organization of Bible seminary evangelists thrives and has a diaspora in Malang Regency. Unfortunately, Islam, as the majority religion in Malang Regency, also responds to this problem reactively, namely by sending Muslim volunteers to counter the pace of Christianity in the multicultural

base on the outskirts of Malang Regency (Fannani & Kholish, 2016).

This background of conditions has resulted in the potential for religious exclusivism to start infecting Christians and followers of Islam in the multicultural base on the outskirts of Malang Regency. The portrait of the life of a multicultural society that has looked peaceful so far is just a mirage in the middle of a desert of problems of religious harmony.

The rivalry for truth between religions has become a staple in the life of a multicultural society in Malang. This rivalry is uncommon to occur between one church and another. The attitude of mutual suspicion and fighting over adherents also contributes to the growth of the potential for religious exclusivism. This condition is exacerbated by the intensity of the religious forum, which voices derogative theological utterances that lead to social pathologies such as the speech of stray sheep produced in the Christian forum, which is intended for non-Christians and the derogatory statement of infidel which is made in the Islamic forum which is designed for the Muslim community. non-muslim (Kholiq, 2018).

Whereas in the context of multicultural life, the existence of religious forum must be managed properly so that the embryo of religious exclusivism does not become more symptomatic in each believer. The content of the religious

forum must be controlled from the rivalry of true conservatives to the rivalry of goodness that is transformative and dialogical (Küng, 2007) so that religious harmony in the life of a multicultural society is not just a myth. As stated by Charles Kimball, that religion has quite the potential as a variable accused of the emergence of social conflicts that occur today (Kimball, 2003).

Therefore, this research study aims to identify the seeds of religious exclusivism in the same religion based in the multicultural suburbs of Malang Regency before the Covid-19 Pandemic occurred. At another level, this study also aims to identify the efforts of religious elites in reorienting the universal and humanist content of religious forum in the Pandemic era.

This research study also intends to fill in the gaps in the study of the potential of religious exclusivism in the multicultural base. So far, previous studies have seen the potential for religious exclusivism only synonymous with Islam. The issue of religious exclusivism is rarely associated with religions outside of Islam. So far, multicultural studies seem to be sterile from the problem of religious exclusivism by only looking at the potential for wealth. However, it is rarely seen in a balanced manner regarding the potential for conflict caused by the seeds

of religious exclusivism, which can become a time bomb that can burst at any time in the era of disruption currently sweeping Indonesia.

In the era of the Covid-19 Pandemic, there is quite a different scene in the multicultural bases of Malang Regency. The religious forum, indulging in narratives that reek of truth rivalries between one belief and another, suddenly metamorphosed into a feud of goodness in keeping the environment sterile from the outbreak of Covid-19, which is used as a common enemy by all religions and the world community. In the pandemic era, religious leaders are no longer preoccupied with efforts to convert beliefs to adherents of other faiths. At the same time, the narratives of the religious forum, with its agitative oration tendencies, and its exclusive and conservative content, are now beginning to be derived and transformed into a humanistic forum of social uncertainty.

In this context, the religious forum occupies an important role as one of the media of cultural and religious education (Abidin, 2019; Barizi, 2021; Huda, 2021; Ishaq, 2022; Wikanda et al., 2020). In general, houses of worship are vital institutions in building a sustainable quality of diversity. However, it is not uncommon for houses of prayer to become the basis for the birth of an exclusive

pattern of religious rates, which ultimately triggers conflict (Anas, Zakiyah and Rohmah, 2022, p. 12). It is at this momentum that this study tries to see the change in the rivalry of diversity into a feud of kindness, which is significantly influenced by the era of the Covid-19 Pandemic.

METHOD

This research was conducted on the outskirts of Malang Regency, namely Kucur Village, Dau District, Malang Regency, and Donomulyo Village, Donomulyo District, Malang Regency. The selection of this location is based on the consideration that the location is a multicultural enclave in which there is a fairly intense rivalry of da'wah. This high level of rivalry often turns into the seeds of religious exclusivism.

This research includes *field research*. Field research is research conducted in a place or location chosen to research or investigate something that happened in that place. This research approach uses a descriptive approach, which is research that seeks to describe a symptom of an event that occurs at this time where the researcher seeks to photograph events and events into the centre of his attention to be then described as they are in the form of a description that provides a clear picture and requires direct information from the

source about the state of the subject and the object of research to be studied.

Then this study also uses a phenomenological perspective (Creswell, 2013), because the focus of the study is on the meaning of subjective reality to obtain information related to the role of religious elites in preventing the seeds of religious exclusivism from the divine religion in a multicultural base on the outskirts of Malang Regency, namely in Kucur Village, Dau District, Malang Regency, and Donomulyo Village, Donomulyo District, District Malang, then reoriented the religious forum from the rivalry of truth to the rivalry of goodness in the era of disruption (during the Covid-19 pandemic).

Primary data comes from the results of interviews conducted with religious leaders of the heavens, namely Islamic religious leaders and Christian religious leaders in a multicultural base on the outskirts of Malang Regency, namely in Kucur Village, Dau District, Malang Regency, and Donomulyo Village, Donomulyo District, Malang Regency. Then, secondary data comes from documented data on multiculturalism, religious exclusivism and inclusivism, and narratives of religious moderation.

The data analysis technique is the process of systematically compiling the data obtained from the documentation. This is done by organizing the data into

categories, breaking it down into units, synthesizing it, arranging it into a pattern, choosing which ones are important and what will be studied, and making conclusions so that they are easily understood by themselves and others. Miles and Huberman (1994) define data analysis as consisting of three simultaneous activity flows: data reduction, data display, and conclusion drawing/verification (Miles and Huberman, 1994, p. 10-11).

Then, in this study, researchers used source triangulation and triangulation techniques, namely using more than one informant and data collection technique to obtain the same data. Researchers got data on the focus of the study by interviewing several samawi religious leaders in the multicultural base on the outskirts of Malang Regency, namely in Kucur Village, Dau District, Malang Regency, and Donomulyo Village, Donomulyo District, Malang Regency. In addition, researchers also used several data collection techniques, namely interview and observation techniques, to explore data on multiculturalism, exclusivism, religious inclusionism, and religious moderation narratives, as well as to reorient the religious forum from truth rivalries to rivalries of goodness before the pandemic, when it occurred, and after the Covid-19 pandemic.

RESULTS AND DISCUSSION

The Socio-Cultural Setting And The Potential For Religious Exclusivism In Kucur Village, Malang: Before And After The Covid-19 Pandemic

Kucur village has many natural potentials, such as fertile soil and clean water. Residents will cultivate the potential fertility of the soil to grow coffee, oranges, and others. Kucur has several regional tourism potentials that are much loved by residents and people in the Greater Malang area. One of the popular village tourist destinations in Kucur is the Valley of Mount Sari and Mount Jabal.

The livelihoods in this village are varied, and the majority of them have a livelihood as farmers, then there are also those as farm labourers and civil servants. The source of income obtained by the surrounding community outside the agricultural sector in Kucur Village, namely selling, doing business, and workshops for workers/labourers, teachers, and migrant workers. Generally, all people have a side job besides their main job as a farmer. But sometimes, most farmers prefer to work as construction workers because it is lighter, in his opinion, and the wages are not much different from farming.

Then, related to the attitudes and beliefs adopted, it is a life guide for each individual in society. These attitudes and

beliefs can usually also be influenced by the surrounding environment. This is in line with what was conveyed by Mr Samrozi, an Islamic religious leader in Kucur Village. He stated that there are no faith problems that occur in Kucur Village. This is because faith is a personal right for every community, and when a person wants to convert, then it is of his own accord (Samrozi, 2022).

Then, according to Mr Samrozi, no clear Christianization process took place in Kucur Village. Still, the religious conversion only occurs when a marriage occurs between prospective married couples of different religions. In this case, Mr Samrozi emphasized that religious conversion here is not worth playing around. If you have to change your faith, you must study and believe in your religion. Like this Kucur Village, the people who were originally adherents of Islam in general, because of their uneasy attitude towards the kindness of one who embraced another religion, finally followed the belief of one of them. So that in the village, there is no longer a majority and a minority. Because the people's trust has been divided into two with an almost equal percentage.

In addition, it is in line with what was conveyed by Mr Samrozi, one of the Christian religious leaders in Kucur Village, namely Mr Muklas. He stated that no so-called process of Islamization and

Christianization occurs in Kucur Village. Each society respects the other's religions and beliefs. (Muklas, 2022). And religious conversion only occurs when there is such a marriage. Mr Muklas also emphasized that every community does not have problems with each other's beliefs. Even when there are religious differences in one family, this is not a problem, and they respect each other's beliefs.

However, the residents of Kucur Village can live in harmony side by side with an attitude of mutual respect and respect for each other. So that disputes and divisions can be suppressed by a sense of tolerance. Because basically, the residents of the hamlet are neighbours who have a fraternal relationship based on their pedigree. In Kucur Village, most of them are dominated by Islam which can be seen from the many Muslim worship buildings almost found in every rt. Meanwhile, the Christian community is located in Godehan Hamlet, and previously Christians worshipped following the church in Sengkaling. Then in January 2022, the community in Kucur Village responsibilities each other and works together to build a church in the village.

The Socio-Cultural Setting And The Potential For Religious Exclusivism In Donomulyo Village, Malang: Before And After The Covid-19 Pandemic

Donomulyo is a village in Malang Regency, East Java Province, Indonesia,

which is structurally an integral and inseparable part of the regional system of Donomulyo District. This village, which has a population of 11,840 people, has quite a lot of potential, both potential that has been utilized and that has not been utilized to its full potential. The potential of natural and human resources needs to be continuously explored and developed for society's general prosperity.

One of the most obvious potentials is the plantation sector. So far, about 90% of the results from sugar cane plantations are sent directly to the sugar factory, so the community has not been able to get maximum yields. This is based on the fact that many land areas are used for plantations, such as sugar cane, sengon, teak, and coconut, which have an area of 76 ha. Most of the residents of Donomulyo village are seasonal farmers (rice, sugarcane, corn, coconut, cassava, and soybean). Some of them became civil servants and traders. Not a few of them are TKIs abroad (Hongkong, Taiwan, Singapore, and Korea).

Regarding the potential for religious exclusivism that leads to religious conversion, people in Indonesia, especially in Donomulyo Village, Donomulyo District, Malang Regency, no longer agree with the process of Islamization and Christianization, or religious conversion. As stated by one of the Islamic religious

leaders in the village, namely Mr Hery Subroto. He said that, in the multicultural base of Donomulyo Village, there is no such thing as religious exclusivism or taking followers of other religions. In this case, the majority of faith in Donomulyo Village is indeed Islam. Still, in our daily activities, we respect each other and respect differences in religious beliefs, even among fellow Muslims. Then, when it comes to religious conversion from Islam to other religions, it happens through marriage, when the bride and groom have a different religion. And we make sure to study seriously and not play with religion. When it has moved, then all obligations must also be obeyed (Subroto, 2022).

In line with what was conveyed by Mr Hery Subroto, one of the Christian religious leaders in Donomulyo Village, Setyo Harianto, also said that, although we as Christians are a minority in Donomulyo Village, we have never thought about the Christianization of followers of other religions. If you say whether Islamization is necessary, in my personal opinion, it goes back to each individual's belief. Because religious beliefs are the rights of every citizen in Indonesia, we, as Christians, focus on educating the foundation for our children and families. If the foundation is strong, then we will not worry. Then, in this case, I (Setyo Harianto) also agree with Mr Hery

Subroto, who stated that the religious conversion was due to differences in beliefs between couples who wanted to get married. And that is the right of every society (Harianto, 2022).

About religious moderation, the two informants also agreed that religious moderation is an important attitude to build in social life. This aims to break the hard line if people in our environment act like that. In addition, we do not want to inherit hostility between people of different faiths. In this case, we want to instil a tolerant attitude, not only in words but in daily actions. Then this was actualized in Donomulyo Village.

A real example is when a cooperation activity occurs on Sunday. We Muslims appreciate the worship performed by Christians and provide compensation for coming after noon or after their worship is finished. Then, when there are community activities, we also don't look at their religion because we have been educated to get along and respect each other's different beliefs.

The potential of exclusivism through the religious forum before the pandemic in the multiculturalism base in Malang Regency

In every religious community or society, those who adhere to inclusivism are a minority group. This is based on the fact that, in general, religious communities

adhere to exclusivism. Exclusivism is an understanding that considers only its views and groups to be the most correct while other groups are considered wrong. This view is based on a truth claim that exists in every religion. Exclusivism Understanding has left traces of a dark history, namely war and conflict. In the history of the development of religion as well. So, religion is no longer bright and demanding but is characterized by conflict and violence (Ulfa', 2013, p. 238-239).

For the Indonesian people, especially those in Kucur Village and Donomulyo Village, diversity is believed to be the will of God. Variety is not asked for but a gift from God the Creator, not to be bargained for but to be accepted. Indonesia is a country with ethnic, ethnic, cultural, linguistic and religious diversity that is almost unmatched in the world. In addition to the six religions most widely embraced by the community, there are hundreds or even thousands of ethnic groups, regional languages and scripts, and local beliefs in Indonesia.

The view of multiculturalism is useful for knowing how social structures create and maintain different cultures in a society (Abidin As, 2016, p. 126). Then, Pierre L. Van Den Berghe characterizes this multicultural society, namely, the occurrence of segmentation into groups that often have sub-cultures that differ from one another. Second, it has a social

structure that is divided into non-complementary institutions. Third, lack of developing consensus among its members on basic values. Fourth, relatively often, there are conflicts between one group and another. Fifth, relatively social integration grows on coercion and interdependence in the economy. And sixth, there is political domination by one group over other groups (Mubit, 2016, p. 166-167).

With the reality of the diversity of Indonesian society, it can be imagined how diverse the opinions, views, beliefs, and interests of each citizen of the nation, including in religion (Faqih, 2021; Fauza, 2018; Ishaq, 2022; Nisa, 2021; Rahmat, 2018). Luckily, we have one unified language, Indonesian, so that these diverse beliefs can still be communicated, and people can understand each other. Even so, friction due to mismanaging diversity does not fail to occur sometimes.

From a religious point of view, diversity is a gift and the will of God, and if God wills, it is certainly not difficult to make His servants uniform and of one kind. But God desires that human beings be diverse, ethnic, and national, to make life dynamic, learn from each other, and get to know each other. So, isn't diversity very beautiful? We must be grateful for the diversity of the Indonesian people. In addition to various religions and beliefs, within each religion, there is a diversity of

interpretations of religious teachings, especially regarding religious practices and rituals. Generally, each interpretation of religious teachings has adherents who believe in the truth of the interpretations they practice.

It is this knowledge of diversity that allows a religious believer to be able to take the middle (moderate) path if the available interpretation of truth is not possible. An extreme attitude will usually arise when a religious believer does not know that there are other alternative interpretations of truth that he can take. In this context, religious moderation becomes very important to serve as a perspective (perspective) in religion. In Indonesia, in an era of completely open democracy, the differences in views and interests among very diverse citizens are managed in such a way that all aspirations can be channelled properly. Likewise, in religion, our constitution guarantees the freedom of religious people to embrace and practice religious teachings following their respective beliefs and beliefs.

The notion of exclusivism in its history has left a dark historical track record, namely wars and conflicts triggered by something (not stand-alone). Certain religious views always support conflicts, resulting in religious understanding not having the nuances of enlightenment and liberation but being characterized by

conflict and violence. There is no other way to say that exclusivism has formed a religious ideology that cannot develop a culture of dialogue and tolerance. Let alone for inter-religious contexts, even intra-religious contests, exclusivism has become a stumbling block. Both fundamentalist and liberal groups are trapped in their respective truth claims because the notion of exclusivism has given birth to new unrest and anxiety in the context of establishing a peaceful and tolerant religious life (Akay Dag, 2022; Dhikrul Hakim, 2019; Žalec & Pavlíková, 2019; Zamakhsari, 2020).

Conflicts with religious backgrounds can afflict various groups or sects within the same religion (sectarian or intra-religious) or occur in various groups within different religions (communal or interreligious). Usually, the beginning of a conflict with a religious background is triggered by an attitude of blaming each other for religious interpretations and understandings, feeling self-righteous, and not opening up to other people's interpretations and religious views (Hasana et al., 2021; Nisa, 2021; Umar et al., 2021). To manage the religious situation in Indonesia, which is very diverse as described above, we need a vision and solutions that can create harmony and peace in carrying out religious life, namely by promoting religious moderation, respecting the diversity of interpretations,

and not being trapped in extremism, intolerance, and acts of violence. Violence.

Reorientation of the Rivalry of Truth to Rivalry of Good deed in the Pandemic Era as a Strategic Effort of Religious Leaders in Breaking the Potential of Religious Exclusivism

Corona Virus Disease, also known as Covid-19, has become a global disaster that does not choose its target based on considerations of religion, ethnicity, culture, or sect. Every person can be infected if the quality of the body is not strong, he does not apply a healthy lifestyle, or he does not maintain a distance (physical distancing). The impact of the coronavirus is the most striking in the life of human diversity to all religious people. The application of social distancing (maintaining distance) forces the government to provide recommendations for temporarily not using mosques. As usual, schools and campuses are closed, so that teaching and learning are carried out online at home. Suggestions for congregational prayers and Friday prayers in mosques are temporarily suspended. This fact has caused a polemic in the community, including among some Muslims. Some understand that the closure of places of worship due to the coronavirus should and is natural. Still, others have ruled out the impact of the coronavirus by

regretting the closure of places of worship (Syatar *et al.*, 2020, p. 2-3).

Religious leaders have different interpretations and understandings regarding the plague that hit or the pandemic. Doctrines and theological jargon are often used to analyze or conclude the pandemic situation with a religious approach. The pandemic situation has forced religious patterns to change. For example, the postponed Umrah, restricted Hajj, prayers performed at home, and Christians and Catholics holding services and mass online. Not only that, but the COVID-19 pandemic has also entered the realm of theology. Among them are fatalistic perspectives and attitudes that assume that life or death is in God's hands. As a result, they do not take preventive measures. Regarding the provision for congregational prayers at home, some people believe that closing places of worship as a step to break the chain of the spread of Covid-19 is a form of the devil's conspiracy to keep people away from religion (Sabara, 2020, p. 135).

The condition of religious harmony also has an impact on programs that have been designed in an annual plan. Socialization of laws and regulations, working visits to pilot areas of harmony were eliminated, and even the budget for the Religious Harmony Forum (FKUB) focused on preventing the pandemic in the

country (Amirullah *et al.*, 2020; Harudin *et al.*, 2020; Huda, 2021; Suryawan & Danial, 2016; Wikanda *et al.*, 2020). Worship in mosques, churches, monasteries, temples, and temples is also given a distance limit between one worshiper and another. Even in the early months of the pandemic, religious people were prohibited from worshipping in houses of worship. They are advised to worship in their respective homes. The pandemic has changed the standard that all people have carried out from the matter of worship, *mahdhah* and *ghairu mahdhah*. The provisions of the law of prayer for people afflicted by the plague exist in the Qur'an and Sunnah. Still, it turns out that this pandemic that can cause death cannot be predicted when it will end, so people are still given the option to use *rukhsah*, even though some Muslims are others consider that *rukhsah* must be adapted to the conditions of transmission of the epidemic in their respective regions (Lubis, 2020, p. xii-xiii).

The benefits of tolerance in social life include creating harmony, and harmony in society, creating a sense of togetherness and will create peace, a sense of calm, and security in social life (Harudin *et al.*, 2020; Huda, 2021; Ishaq, 2022; Nisa, 2021). For example, if in an area, there is someone of different ethnicity, religion, and culture from us, we must respect him and try to respect the

differences to create peace. Tolerance can become a serious problem and have a negative impact if people do not realize how important it is to practice tolerance. Religious tolerance is an attitude of respect for one another that is related to the beliefs one believes in. In this case, everyone has the right to choose who and what they believe. Human beings who are religious must try to apply religious tolerance in their daily lives so that even though there are differences in beliefs between them, the harmony they live in is maintained. Inter-religious tolerance, namely when each religious community respects and appreciates when other religious people are worshipping. Living side by side, mutual respect and respect for other religions is a form of religious tolerance (Hasana, Supriyono and Nugraha, 2021, p. 95-96).

In addition to tolerance, religious leaders work together with other religious leaders to also work together to comply with the COVID-19 protocol. In addition, religious leaders also work closely with the local village government to help each other and empathize with the community. Empathy can be a medicine during a pandemic because environmental support can increase psychological immunity and social relationships and help relieve the difficulties being felt. These attitudes and behaviours do not only apply to those who are healthy. Those who are confirmed must understand each other.

On the one hand, empathy is needed for those who are beneficial to understand each other and feel the difficulties experienced by others, especially those affected by COVID-19, so that they can behave and act without hurting feelings but still implement health protocols. Although, during the COVID-19 pandemic, relations between fellow Muslims, especially between religions, have become increasingly tenuous. However, with the existence of a common enemy, eventually fostering a spirit of mutual help and no longer concerned with what religion is. And focus on providing joint support, strengthening the sense of unity to get through the pandemic. The attitude of tolerance and empathy positively impacts this beloved country to create good citizens. Strengthen each other and foster a sense of unity and oneness during the pandemic so that they can get through this situation well in the life of society, nation and state.

Religious moderation can be understood as a perspective, attitude, and behaviour that always takes a middle position, always acts fairly and is not extreme, both extreme right and extreme left in religion. Society needs a certain perspective, attitude, and religious behaviour classified as moderate or extreme. This measure can be improved based on reliable sources, such as religious texts (al-Qur'an and sunnah, rules in the

state constitution, local wisdom in a place and mutual agreements that occur in the form of consensus). And religious moderation is important to overcome the common enemy because it is no longer a problem with religion, but rather to overcome common problems and instil a mindset of tolerance, empathy and religious moderation.

CONCLUSION

Exclusivism is an understanding that considers only its views and groups to be the most correct while other groups are considered wrong. This view is based on a truth claim that exists in every religion. However, as the times progressed, the spirit of religious moderation no longer debated issues between religions, in which case religious leaders sought a meeting point between the two extreme poles of religion. To manage the religious situation in Indonesia, which is very diverse as described above, we need a vision and solutions that can create harmony and peace in carrying out religious life, namely by prioritizing religious moderation, respecting the diversity of interpretations, and not being trapped in extremism, intolerance, and acts of violence. In the context of multicultural life in Malang, exclusivism is expressed through the exclusivism of da'wah with various religious conversion efforts. However, in

the era of the pandemic, exclusivism in the form of religious conversion began to decline in Malang's multiculturalism base. the Covid-19 pandemic outbreak which became a global disaster and did not choose targets based on considerations of religion, ethnicity, and culture as well as sects. Religious leaders have different interpretations and understandings of the plague that hit or the pandemic. Theological teachings are often used to analyze or conclude pandemic situations with a religious approach. The pandemic situation has forced religious patterns to change. The attitudes and beliefs adopted are a way of life for each individual in society. The surrounding environment can usually influence these attitudes and beliefs. The Covid-19 pandemic is a common enemy and cause to emerge the value of unity.

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