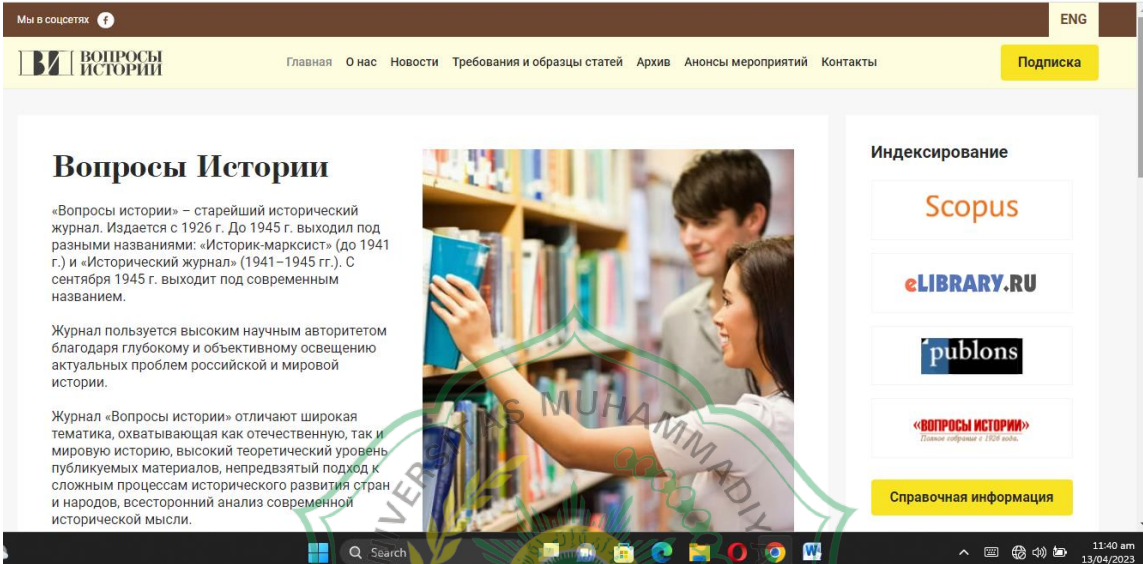








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## Revisi

conducted with a content analysis approach, which reveals the meaning of religious moderation which is juxtaposed with Alfred J. Ayer's thoughts, and even Ayer's epistemology is used as an analytical knife in seeing religious moderation that occurs in Indonesia. The sources used are primary and secondary, mainly from his own work and the works of others which are related either to Ayer's epistemology or religious moderation. The results of the analysis found that religious moderation is not limited to facts, but puts forward that the feelings and essentials of every religious adherent must be prioritized. The limitation of the research is that the concept of religious moderation in Alfred J. Ayer's perspective has not yet been reviewed for its implementation and trials in Indonesia, and this aspect can be cultivated by researchers or academics who have an interest in the study of religious moderation.

**Keywords:** multicultural, socio-religious, epistemology, religious moderation.

### Introduction

Indonesia as plural and multicultural country in the concept of a state certainly cannot abandon the concept of moderation. As a country that is multicultural and nationalistic, of course, there are tensions between the two, both related to religion and racism.<sup>1</sup> This concept of moderation is the pillar of Indonesian society's harmony. Through the Ministry of Religion, moderation is encouraged to achieve a moderate state, respecting differences in beliefs, ethnicities, and cultures. The purpose of religious moderation is to create an atmosphere of tolerance, peace, and harmony in religion and nation, as well as to support multicultural life.<sup>2</sup> This framing must continue to be echoed by the government so that each religion respects the beliefs of others, and each existing culture respects one another.<sup>3</sup>

This moderation movement does not only exist in Islam, but all religions have their own understanding of moderation. Islam by using the *wasathiyah*

Comment [W11]: Voprosy Istorii.  
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analysis method.<sup>11</sup> The selection of Alfred J. Ayer as the author sees the knowledge developed can be new knowledge in formulating approaches related to religious moderation. For the author, moderation will not be realized, especially if there is no new knowledge in seeing the problems that exist in a plural country like Indonesia.

The research data were obtained from the literature containing Ayer's thoughts. These sources include Ayer's work and the work of others who have studied Ayer's thoughts. The type of source used is a combination of journals and books related to research content. Data were collected from these sources by reading and observing and taking the meaning contained therein related to the research theme. The research data was then analyzed using a comparative approach between opinions to find the position of the researcher among the existing opinions.

Comment [W11]: Revision

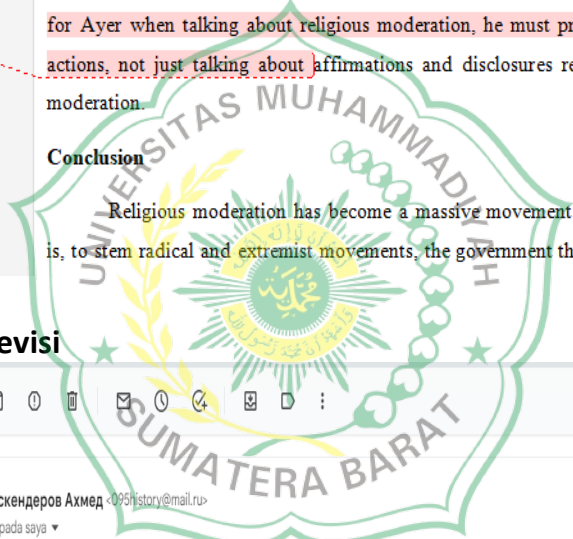
For Ayer, humans never argue about values, but rather only argue about facts.<sup>38</sup> By looking at the development of the religious moderation movement highlighted by groups or the government, it is only debating the facts on the ground, not looking at the axiological studies related to the emergence of the religious moderation movement.<sup>39</sup> So, what will emerge is only limited to nursery facts that can be obtained in the field, not the essence of moderation itself. In this way, the values of moderation must also be stated, not only in the data obtained in the field.<sup>40</sup>

Thus, what Ayer echoes is that there must be new knowledge related to religious moderation, especially when talking about moderation in a plural and multicultural country. For Ayer, it should not only talk about facts but should also prioritize the values that exist in the religious moderation movement. In addition, for Ayer when talking about religious moderation, he must prioritize *tabayyuni's* actions, not just talking about affirmations and disclosures related to religious moderation.

**Comment [W12]:** in general the data and analysis are very good, but data related to Alfred J. Ayer's thoughts directly from his work need to be added

### Conclusion

Religious moderation has become a massive movement lately. The reason is, to stem radical and extremist movements, the government through the ministry



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Acceptance letter

The article prepared by: Riki Saputra (Universitas Muhammadiyah Sumatera Barat), Arrasyid (Universitas Islam Negeri Imam Bonjol Padang), Mahyudin Ritonga (Universitas Muhammadiyah Sumatera Barat), Ahmad Lahmi (Universitas Muhammadiyah Sumatera Barat), Shofwan Karim (Universitas Muhammadiyah Sumatera Barat), Rido Putra (Universitas Negeri Padang) “Moderation of Religion in A.J. Ayer’s Perspective” has been approved for publication in “Voprosy Istorii” history journal (ISSN 0042-8779) for Issue No. 10 (October) 2022.

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