



## **THE TRIPOLAR TYPOLOGY OF RELIGION: FOSTERING MODERATION, HARMONY AND RESILIENCE IN THE GLOBALIZATION ERA**

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### **Abstract:**

Amidst the diversity of ethnicities, cultures, and religions, conflicts often arise due to extremists who claim to possess absolute truth. Alan Race's Tripolar Typology of Religion categorizes religious perspectives into three types: exclusivism, inclusivism, and pluralism. Rigid exclusivism frequently triggers conflicts, whereas the more open approaches of inclusivism and pluralism promote tolerance and interreligious dialogue. This research aims to describe these three typologies and introduce religious moderation as a response to existing divisions. The study employs a qualitative approach, utilizing a literature review as its primary research method. Data collection techniques involve descriptive-analytic methods, including reading, understanding, reviewing, and analyzing relevant literature. The findings reveal that the typology of religion, religion itself, and globalization are deeply interconnected in shaping the contemporary religious landscape. Understanding these three concepts is essential for comprehending the dynamics of religion in the context of diversity and the challenges posed by globalization. Religion in the age of globalization faces complex issues such as extremism, radicalism, and modernization. Religious moderation emerges as a balanced response to these challenges, offering a middle ground that harmonizes the interpretation of religious texts with universal human values. A comprehensive understanding of the typology of religion, the interplay between religion and globalization, and the principles of religious moderation is crucial for fostering a more peaceful and tolerant world. By respecting differences and upholding shared human values, we can work towards creating a better future for all.

**Keywords:** Exclusive, Inclusive, Plural, Globalization, Religious Moderation

### **INTRODUCTION**

Indonesia, with its motto *Bhinneka Tunggal Ika* (Unity in Diversity), represents a nation that embodies unity amidst the richness of its ethnic, cultural, and religious diversity. This wealth serves as a double-edged sword: while it is a source of national pride, it also poses significant challenges to the nation's sovereignty. The diverse characteristics of its people inevitably lead to diverse ways of thinking. One prominent challenge arising from this diversity is interreligious conflict. Religion, which should ideally serve as a source of peace, often becomes a trigger for conflict—not only in Indonesia but also globally. In Indonesia, the dark history of religious conflict has left deep scars. The paradox between the teachings of religion that emphasize compassion and the violent practices carried out in its name presents a significant challenge to the country's diversity (Ferdiansyah et al., 2023).

Religious conflict has become a chronic issue, ranging from violent incidents such as those in Poso, Sambas, and Tanjung Priok, to acts of terrorism like the Bali bombings (I and II), and violence against minority groups. These events demonstrate that religion is often misused to justify acts of violence. The complexity of these conflicts is heightened by differing interpretations within the same religion, as well as conflicts between different religious groups.

Mr. Sumartana concluded that the key to understanding these religious challenges lies in pluralism (Zamakhsari, 2020). In an increasingly interconnected world, pluralism has become an inevitable condition, shaping our existence in a diverse society. As Allah states in Surah Al-Baqarah, verse 256:

لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

*The meaning: Let there be no compulsion in religion, for the truth stands out clearly from falsehood. So whoever renounces false gods and believes in Allah has certainly grasped the firmest, unfailing hand-hold. And Allah is All-Hearing, All-Knowing. (QS. Al -baqarah:256).*

Islam teaches us to respect the rights of every individual to choose their beliefs. As Muslims, we must exemplify tolerance in embracing the diversity of people around the world, particularly in Indonesia. If we recognize that religious diversity is a richness of the world, we should celebrate these differences with a spirit of tolerance and mutual respect.

However, the noble ideal of achieving unity within religious diversity faces significant challenges. The emergence of exclusive doctrines that glorify the superiority of one religion while disregarding others has contributed to eroding the values of tolerance that have long served as the foundation of unity among religious communities. Consequently, faith, which should serve as a unifying force, has instead become a trigger for division and conflict among humanity (Zamakhsari, 2020). Zamakhsari argues that every religion inherently carries a claim of truth within its teachings (truth claim), which is integral to its doctrine (Zamakhsari, 2020).

Although all religions claim to possess truth, there are fundamental differences in how they perceive and approach this truth. For instance, exclusivism, as John Hick explains, is the view that only one religion holds absolute or ultimate truth (Purwadi, 2023). This perspective dismisses the possibility of truth in other religions and often asserts that its own religion is the sole path to salvation. Religions with exclusivist views typically claim that salvation can only be attained through adherence to their faith, excluding any possibility of achieving salvation through alternative paths.

For example, Judaism with its doctrine of "*The Chosen People*" limits salvation to the Jewish people, and Protestant Christianity with its doctrine of "*Outside Christianity, No Salvation*" emphasizes faith in the sacrifice of Jesus Christ on the cross as the only path to salvation. Similarly, Islamic extremists interpret certain verses, such as Surah Ali Imran, verse 85, to emphasize Islam as the only way to salvation. The verse states:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

*The Meaning: Whoever seeks a way other than Islam,1 it will never be accepted from them, and in the Hereafter they will be among the losers. (QS. Ali Imran: 85)*

The inclusive perspective emerged initially within Christian theology as an

attempt to find a middle ground between exclusivism and pluralism (Sari, 2020). This view seeks to reconcile the recognition of the uniqueness of each religious tradition with the affirmation of moral principles that serve as a common foundation for all religions.

These three approaches form the Tripolar Typology of Religion proposed by Alan Race (Zahra & Ramadhani, 2023). In his work, Alan Race acknowledges that this tripolar typology is an adaptation of ideas previously developed by Carl F. Hallencreutz and Eric J. Sharpe (Zamakhsari, 2020). Nevertheless, within the study of Christian theology, Alan Race is often regarded as the pioneer of this typology. The tripolar typology has since become a robust theoretical foundation for examining religious attitudes (Sari, 2020). Building on this framework, this paper seeks to inspire all religious communities—particularly the younger generation of the nation—to recognize the common ground within the diversity of religions worldwide. By doing so, harmony can be realized amid such profound plurality.

## **RESEARCH METHODS**

The research method employed in this paper is a literature study. This approach involves extensive data collection from various scholarly publications, including journals, books, and articles, with the aim of thoroughly examining the concept of the tripolar typology of religion. The research adopts a descriptive-analytical method. Data are gathered from a range of academic publications to provide a comprehensive overview and in-depth analysis of the tripolar typology of religion. This study relies on secondary data obtained from literature sources, including scientific journals and other academic publications. These data are utilized to extract relevant and detailed information about the tripolar typology of religion. A qualitative approach is employed, with data collected from pertinent sources and analyzed through a rigorous process of reading, comparing, and synthesizing information. All cited data will be accompanied by proper references to ensure academic integrity.

## **RESULTS AND DISCUSSION**

The findings is presented in full and related with the scope of the research determined before. The findings can be completed with tables, graphs, and/or charts. The tables and pictures are given number and title. The result of data analysis is explained correctly in the article. The discussion part logically explains the findings, associated with the relevant sources.

You may discuss every aspect of the issue one by one. It is necessary to build argument and to provide original data discussed and compared to research and works of other scholars. The way to discuss an issue here is by combining the data and the discussion.

### **A. Tripolar Religious Typology**

The concept of the tripolar typology, popularized by Alan Race, is an approach in religious studies that categorizes perspectives on interreligious relations into three fundamental categories: exclusivism, inclusivism, and pluralism (Januri, 2023).

#### **1. Exclusive**

Exclusivism is a religious doctrine asserting that only one religion holds legitimate and absolute truth. This perspective tends to diminish or even reject the existence and values of other religions (Bazikh, 2024).

As emphasized by Jura, religious exclusivism has significant negative impacts on efforts to build interreligious coexistence (Bazikh, 2024). This

exclusive attitude not only fosters discrimination but also isolates certain religious groups. As an antithesis to exclusivism, inclusivism offers a more inclusive and tolerant perspective (Bazikh, 2024).

The existence of narrow religious views and the belief in the absolute correctness of one's faith among many adherents of certain religions has become a primary trigger for cases of intolerance (Rizqutami et al., 2023). On January 21, 2023, the world was shocked by a provocative act committed by Rasmus Paludan, a far-right extremist of Swedish-Danish descent. In front of the Turkish Embassy in Stockholm, Paludan deliberately burned a copy of the Quran, the holy book of Islam. This heinous act was not merely an individual action but a reflection of the growing anti-Islam sentiment and intolerance in various parts of the world.

The motive behind Paludan's extreme act was relatively clear. He aimed to protest Turkey's decision to delay Sweden's NATO membership approval. Paludan argued that Sweden was overly tolerant of terrorist groups, a claim that the Swedish government has denied. By burning the Quran, Paludan sought to rally support for his extremist movement and provoke a strong reaction from Muslims.

What made this incident even more alarming was that Paludan had received permission from Swedish police to carry out the act. This decision drew widespread condemnation from Muslim-majority countries, which viewed the act as an insult to their religion and a violation of religious freedom. Many criticized the Swedish government for failing to protect minority rights and for contributing to the spread of hatred and hostility by granting permission for such actions.

This was not the first time Paludan had carried out such provocations. He had previously burned the Quran in various locations across Sweden. These repeated actions demonstrate that Paludan has a clear agenda: to incite hatred and sow division within society.

## **2. Inclusive**

Inclusive theology is rooted in the principle of tolerance, reflecting respect for each individual's freedom of religion (Larassati, 2020). According to Nurcholish Madjid, an inclusive attitude views other religions as implicit expressions of one's own faith (Sari, 2020). Religious inclusivism fosters the creation of constructive interfaith dialogue. This perspective provides opportunities for followers of different religions to learn from, understand, and appreciate one another's differences (Rizqutami et al., 2023).

Inclusivism is an effort to appreciate religious diversity while maintaining the belief that only one religion possesses the complete truth (Zamakhsari, 2020). Religious inclusivism, with its more flexible truth claims, tends to be more open to other religions. Unlike the more rigid exclusivism, inclusivism does not shy away from interfaith dialogue (Bazikh, 2024). Rather than asserting that only one's own religion or sect is correct, inclusivism acknowledges the possibility of truth in other religions, albeit to varying degrees. Consequently, inclusivism has the potential to reduce divisions and foster a more inclusive society.

However, it is important to note that exclusivism plays a necessary role in theological discussions. This is because exclusivism is tied to fundamental beliefs that shape an individual's perspective on reality or truth (Zamakhsari, 2020). As such, exclusivism can help clarify the role of theology in society. That said, this perspective often appears rigid and less flexible. In contrast,

inclusivism places greater emphasis on social aspects and the integration of different religious communities, aiming to foster more constructive actions.

### **3. Plural**

Interestingly, despite its frequent use in various contexts, the term **religious pluralism** often remains a source of misconception and inconsistent interpretation. Etymologically, the term derives from two key words: "pluralism" and "religion." In Arabic, it is translated as *al-ta'addudiyah al-diniyyah*, and in English as "religious pluralism" (Putra, 2020). Pluralism means "multiple" or "more than one." In English dictionaries, it has three definitions. When simplified into a single meaning, pluralism refers to the coexistence of various groups or beliefs at a given time, while preserving their differences and unique characteristics (Zamakhsari, 2020).

The concept of religion in Western thought has become the subject of prolonged and complex debate. Disagreements regarding a comprehensive definition of religion have posed challenges for scholars. Common approaches used to define religion include functional, institutional, and substantial aspects (Zamakhsari, 2020). When the term "pluralism" is combined with "religion," religious pluralism can be defined as a condition where diverse religious beliefs coexist in a shared social space, while still maintaining their own identities and teachings. However, in contemporary socio-scientific studies, the concept of religious pluralism has undergone a significant evolution in meaning. Pluralism has developed a definition that is markedly different from its original understanding (Zamakhsari, 2020).

### **B. Religion and Globalization**

The shift towards the industrialization era is an unstoppable wave that has swept through all layers of society. Although a small minority attempts to resist the tide of modernity, the reality is that industrialization is an inevitability (Jaelani, 2023). Within Muslim communities, responses to this era are diverse. Some embrace it with open arms, seeing it as an opportunity for progress and prosperity. However, there are also many who reject it outright, without fully understanding the dynamics of the industrialization process.

The widespread rise of radical movements that claim to represent specific groups is a clear example of resistance to modernization. These groups are no longer hesitant to assert their existence through provocative actions. From demonstrations that escalate into chaos to more serious acts of violence such as abductions, assaults, and even bombings, terrorism has seemingly become a common practice for them. The violence of extremist groups, like terrorism, has instilled fear and insecurity in society. Additionally, terrorism has significant impacts, such as heightened international security measures, influencing national security policies or even global policies, and triggering political tensions and internal conflicts within affected countries (Susanto, 2023).

Extremism, often rooted in narrow interpretations of religion, remains a persistent threat. As it seeks to expand its influence, it aligns with other complex issues, such as political polarization and the negative impacts of modernization. The concept of religious moderation has emerged as a response to this situation (Saputera and Djauhari, 2021). Hilmy, in his 2012 work *Nomenklatur Baru Pendidikan Islam di Era Industrialisasi*, states that, whether we like it or not, Muslims must ultimately adapt and coexist with this

modern era (Jaelani, 2023). The greatest challenge for this community is how we, as Muslims, can balance religious values with the demands of fast-paced modernization.

Modernity is an effort to reinterpret religious traditions and teachings so that they remain relevant to the developments of the times, without disregarding their core values (Ahmad, 2022). The word "modern" has its roots in the Latin term *modernus*, which derives from *modo*, meaning "just now" or "currently." Modern civilization is characterized by two key elements: rationalization and technicalization. Rationalization refers to logical and systematic thinking, while technicalization involves the use of technical methods and tools (Jaelani, 2023).

As the next generation of the nation, we bear a significant responsibility to understand and address the complexities of the relationship between religion and globalization. In this modern era, the flow of information and culture is rapid and transcends national boundaries, often presenting us with the challenge of preserving religious values amid the onslaught of globalization's influence. Globalization, with its technological advancements and connectivity, has brought about many significant changes in our lives. On one hand, globalization opens opportunities for us to learn from diverse cultures, develop ourselves, and broaden our perspectives. On the other hand, globalization also brings negative impacts such as secularization, materialism, and individualism, which can erode the religious values we hold dear.

Religion, as a system of belief that governs the relationship between humans, God, and others, plays a crucial role in shaping an individual's character and morality (Simarmata, 2024). Religious teachings impart noble values such as compassion, tolerance, honesty, and justice. These values should serve as guidelines for living in the midst of the fast-paced flow of globalization. Therefore, as the next generation of the nation, we should wisely view religion and globalization as interconnected. There is no need to feel trapped in a dichotomy between preserving traditional values and being open to the influences of globalization. Instead, we can integrate both in a harmonious way.

The religious concepts we hold dearly can act as a strong filter in addressing various phenomena of globalization. By deeply understanding religious teachings, we can sift through external information and influences that do not align with the values we hold. Furthermore, we can become agents of change by spreading positive religious values to those around us. In doing so, negative phenomena caused by globalization, such as hedonism, consumerism, and intolerance, can be reduced and even overcome. We can build a better society, one that upholds human and spiritual values, amidst the powerful forces of globalization.

### **C. Religious Moderation, Islam as an *Ummatan Wasathan***

Religious teachings often have two sides: the ideal side (*das sollen*), which contains the moral values to be achieved, and the reality side (*das sein*), which reflects the daily practices of religion. Unfortunately, these two sides often do not align (Nurdin, 2021). The intolerant attitudes frequently displayed by hardline Muslim groups have had a significant negative impact on the image of Islam in the eyes of the world. Islam, which has long been known as a religion of mercy for all worlds (*rahmatan lil 'alamin*), has been tarnished by extreme actions and violence that contradict human values.

These acts of intolerance not only hurt the hearts of people from other

religions but also hinder the achievement of the main objectives of Islamic teachings. Islam teaches us to protect and preserve five essential aspects of life: religion, life, intellect, progeny, and property (Nuridin, 2021). However, with hardline and intolerant attitudes, these noble goals are threatened. When we look back at the life of the Prophet Muhammad SAW, we find a figure far removed from extremism. The Prophet Muhammad is an example for all humanity. He was sent by Allah SWT to perfect human character. In various hadiths, we can see how the Prophet Muhammad SAW interacted with people from various backgrounds, with love, tolerance, and justice.

To understand the concept of moderation in Islam (*wasathiyah*) more deeply, we need to delve further into the teachings of the Prophet Muhammad SAW. His hadiths are an endless source of inspiration for Muslims. By studying his hadiths comprehensively, we will discover the universal values contained within them, such as justice, equality, and compassion. These values should serve as the guidelines for every Muslim in daily life. By making the Prophet Muhammad SAW a role model, Muslims can build a peaceful, harmonious, and tolerant society. We must dare to oppose all forms of extremism and radicalism that claim to represent religion.

The principle of religious moderation emphasizes the importance of balancing the understanding of religious texts or scriptures according to the context of the time, and practicing human values as the essence of religious teachings themselves (Prakosa, 2022). The word "moderation," as we commonly know it, actually has a long historical root. It comes from the Latin word *moderatio*, which literally means "the middle way." This means that moderation is a condition where something is in a balanced state, neither too much nor too little. In the context of human behavior, moderation refers to the ability to control oneself so as not to fall into excess or deficiency (Nuridin, 2021).

The Great Indonesian Dictionary defines moderation as an effort to reduce violence and avoid extreme attitudes. A moderate person is someone who always tries to find a middle ground in all things. They are not trapped in blind fanaticism or excessive apathy. Religious moderation refers to a balanced approach in religious practice, where individuals or groups strive to maintain a balance between their religious beliefs and the diverse realities of daily life (Azmi et al., 2023). Islamic scholars have linked the concept of religious moderation with the term *wasathan*, which is found in Islamic sacred texts (Nuridin, 2021). The term *wasathan* can be found in Surah Al-Baqarah, verse 143, which says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۗ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَىٰ اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ لِمَنْ كَفَرَ ۗ إِنَّمَا يَضِيغُ لِمَنْ يَشَاءُ ۗ وَإِنَّ اللَّهَ لَذُو فَضْلٍ لِّبَنِي ٱلْأَدَمِ ۗ إِنَّ اللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ

*The meaning: And so We have made you 'believers' an upright1 community so that you may be witnesses over humanity and that the Messenger may be a witness over you. We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith. It was certainly a difficult test except for those 'rightly' guided by Allah. And Allah would never discount your 'previous acts of' faith. Surely Allah is Ever Gracious and Most Merciful to humanity. (QS. Al-Baqoroh, 143)*

In Islam, *Ummat Wasathan* refers to a community positioned at a

moderate stance. This position keeps them away from both left-wing and right-wing extremism (Aziz, 2020). By being in the middle path, Muslims are expected to act justly in all matters. They do not favor one particular group but view everything from an objective perspective. This central position also allows Muslims to serve as fair witnesses to all human actions, whether they involve fellow Muslims or people of other faiths.

Allah SWT has chosen the Muslim ummah as *Ummat Wasathan* to be the best of all communities. This central position requires Muslims to consistently uphold values of justice, tolerance, and moderation in their everyday lives. In doing so, Muslims can become a model and example for other communities.

Abdullah Yusuf Ali, a prominent Muslim scholar, defined *Wasathan* as "justly balanced" (Aziz, 2020). This perspective suggests that the essence of Islam's teachings is to eliminate all forms of extremism in various aspects of life. Whether in religion, society, or governance, Muslims must always prioritize moderation and avoid all forms of radicalism.

#### **D. Tripolar in Defending the *Ummat***

As we know, the tripolar typology divides views on religion into three main categories: exclusivism, inclusivism, and pluralism. Exclusivism is the most closed view, where followers of a particular religion believe that their religion is the only true one and the sole path to salvation. This view often leads to intolerance and discrimination against followers of other religions. In contrast, inclusivism acknowledges the existence of other religions but still believes that one's own religion holds a more universal or complete truth. Meanwhile, pluralism is the most open view, where all religions are considered to possess relative and equally valid truths.

However, it must be emphasized that not all parts of this typology can be an effective solution to alleviate religious conflicts, especially in Indonesia. Exclusivist attitudes, with their narrow views and tendency to judge others, often become a primary trigger for horizontal conflicts in society (Januri, 2023). Exclusivism can lead to various forms of intolerance, discrimination, and even violence with a religious background.

Although exclusivism is often the root of religious conflicts, the other two perspectives in the tripolar typology, namely inclusivism and pluralism, offer more constructive and peaceful views. When consistently implemented in religious life, these perspectives have great potential to reduce conflicts and foster harmony among different religious groups. Inclusivism, with its understanding that all religions essentially lead to the same truth but through different paths, encourages tolerance and acceptance of differences. Followers of inclusivism tend to see other religions as fellow travelers on the same journey toward the same goal. This creates a more open space for dialogue and facilitates mutual understanding.

Pluralism, which holds that all religions possess relative and equally valid truths, encourages us to move beyond the view that there is only one absolute truth. Pluralism promotes the appreciation of religious diversity as a cultural and intellectual wealth. By acknowledging that each religion has noble values deserving of respect, pluralism creates a solid foundation for interfaith cooperation. The implementation of inclusivism and pluralism can indeed lead to harmonious relationships among religious communities due to openness and mutual respect (Januri, 2023).

Inclusivism, with its open view towards various beliefs, paves the way for the development of true tolerance. When we acknowledge that every religion

has its own truth, we automatically respect others' beliefs. This fosters an environment conducive to dialogue and interfaith cooperation. By adopting an inclusive attitude, we no longer get trapped in narrow views that see truth from only one perspective. On the contrary, we are encouraged to see the world through a broader lens, appreciating diversity, and seeking common ground amidst differences. This attitude forms the foundation for a harmonious and peaceful society. When we can appreciate the beauty of religious diversity, building bridges among faith communities becomes easier. We realize that we share the same goal: living peacefully together and respecting one another. Thus, conflicts often triggered by differences in belief can be avoided.

Inclusivism is not just a theory, but a practical approach in daily life. In reality, inclusivism can be manifested in various ways, such as interfaith dialogue, interfaith cooperation in social activities, and inclusive religious education. By doing so, the values of inclusivism can continue to grow and develop, shaping a better society for all. Moreover, the awareness of the diverse religions in Indonesia and the acceptance of the presence of other religions besides one's own belief also acts as a catalyst for tolerance and peace in religious life (Januri, 2023).

Religious teachings emphasizing peace call for tolerance among religious communities. The concepts of inclusivism and pluralism provide a solid framework for building tolerance, which essentially is the ability to appreciate differences without sacrificing each person's identity. These inclusive and pluralistic views promote the continuity of moderation, harmony, and the resilience of future generations in the face of diversity. The next generation will remain steadfast in their religious principles, but with their open-mindedness, they will also be able to live side by side with people of different faiths and nations in a spirit of mutual respect and appreciation for differences.

## **CONCLUSION**

Religious typology, religion, and globalization are deeply interconnected in shaping the contemporary religious landscape. Understanding these three concepts is crucial for grasping the current dynamics of religion, particularly in the context of diversity and the challenges posed by globalization. Religious typology provides a framework to understand various views on interfaith relations. Exclusivism, with its belief that only one religion is true, often serves as a source of conflict due to its intolerant stance. In contrast, inclusivism and pluralism offer more open and tolerant approaches, acknowledging religious diversity and encouraging interfaith dialogue.

Religion, in the context of globalization, faces complex challenges, such as extremism, radicalism, and modernization. Religious moderation emerges as a response to these challenges, offering a balanced middle ground between understanding religious texts and embracing universal human values. Islam, as the majority religion in many countries, including Indonesia, has the concept of *wasathiyah*, which aligns with the principles of religious moderation. This concept emphasizes the importance of justice, balance, and avoiding extremism in religious practice. In Indonesia, a country with significant religious diversity, the application of religious moderation principles is vital for maintaining harmony and unity. In inclusivism and pluralism, we find strong foundations for building a harmonious and tolerant society.

Ultimately, a comprehensive understanding of religious typology, religion, and globalization, along with the application of the principles of religious moderation, is key to building a more peaceful and tolerant world. By respecting differences and upholding values in this diversity, harmony and resilience in the face of globalization will be achieved.

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