

STUDY OF CHRISTIAN ETHICAL VALUES ACCORDING TO 1 PETER 3: 14-17 AND ITS IMPLEMENTATION IN RELIGIOUS MODERATION IN INDONESIA

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Abstract

The biblical passage emphasizes virtues such as gentleness, respect, and endurance in the face of adversity, providing a foundational framework for ethical conduct. Through an exploration of the cultural and societal context in Indonesia, this abstract seeks to elucidate how these values can be implemented to promote interfaith dialogue, social responsibility, and a culture of understanding, thereby contributing to religious moderation and harmony. The research draws upon biblical exegesis, cultural studies, and contemporary examples to illuminate the relevance and impact of Christian ethical values in the Indonesian context, offering insights for both scholars and practitioners engaged in interfaith initiatives and the promotion of tolerance. This research was conducted by carrying out exegesis of 1 Peter 3:

14-17 which is believed to provide a way to be moderate and afterward conducting descriptive qualitative research by conducting interviews with witnesses and sources. In this study, it was found that the ability and strength of Christians in carrying out the practice of religious moderation is not based on ethical and moral awareness as human beings but is based on understanding and total self-surrender to sanctify Christ in the heart, so that a person can be patient in suffering, strong enough to forgive the guilty, stand firm in righteousness and godliness.

Keywords: christian ethical, religious moderation, 1 peter 3:14-17, indonesia



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INTRODUCTION

The Bible has explained God's sovereignty over all His creation, God rules over everything both in Heaven and on Earth. This was affirmed by the Lord Jesus before He ascended into Heaven. Jesus approached them and said, "All authority in heaven and on earth has been given to me" (Matthew 28: 18). "Beloved, let us love one another, for love is from God, and everyone who loves is born of God and knows God. He who does not love does not

know God, for God is love" (1 John 4: 7-8). Through the above text, God, who holds sovereignty over all His creations, wants human beings to love one another, not discriminate against one another in the treatment of love.

The Unitary State of the Republic of Indonesia (USRI) is a form of a unitary republic, consisting of various ethnic groups, customs, races, and religions that are independent, united, sovereign, just, and prosperous based on Pancasila and the 1945 Constitution. To realize a just and prosperous society, the state as a mediator needs religious and community leaders to help maintain and care for plurality as Indonesia's wealth and social capital. The role of these figures as partners of the government and security forces with all citizens and all religious communities in realizing religious moderation. This needs to be observed, as Indonesia's multicultural conditions often face social conflicts with SARA nuances arising from differences and misunderstandings as well as radicalism and intolerance in the life of the nation and state. This is a shared responsibility.

Given the diversity of religions practiced in Indonesia, there is a chance that the country's population would experience religious strife. In addition to hundreds of language-speaking tribes, the majority religion in the archipelago is Islam. Other religious traditions that have coexisted for millennia with Islam include Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism. Conflicts that exploit religious feelings, like those in Poso, Maluku, Kalimantan, and other places, teach Indonesia valuable lessons. These days, civil society and the government support tolerance. Based on the evaluation of these numbers, which is 7.32, or in the excellent category, a study from Politica Research and Consulting (PRC) carried out by the Indonesian Political Parameter (PPI) in 2022 revealed that there is an increase in the value of the situation of ethnic tolerance in Indonesia.¹

In the context of Indonesia, Christians and churches live and grow in a heterogeneous society, where the population is not the majority; so it is very important to transform humanist values in all forms of activities, both related to aspects of worship and social aspects. The character of love for fellow human beings (humanist) is a basic form of expression of Christianity that loves God (Matthew 22: 37-40 and Mark 12: 29-31). Christians are also required to obey the government, as stated in Romans 13:1: "Everyone must submit to the government that is above him, for there is no government that does not come from God, and the governments that exist are established by God."

¹ Hadi Pajarianto, Imam Pribadi, and Nur S. Galugu, "Youth Religious Moderation Model and Tolerance Strengthening through Intellectual Humility," *HTS Teologiese Studies / Theological Studies* 79, no. 1 (February 15, 2023), <https://doi.org/10.4102/hts.v79i1.8196>.

The biblical teachings of Christianity are believed to be quite supportive of the practice of love for fellow human beings without necessarily contradicting national and Indonesian values. Christianity's teachings of love can be a synergizing force that nurtures national values alongside Pancasila and the 1945 Constitution. Although it is a historical fact that Christianity has also experienced conflicts in the past due to differences in doctrine and between sects, the tensions that have occurred have eventually decreased due to the role of congregational leaders who have adjusted the relationship between religion and culture in Indonesia. This also shows the need for religious leaders to maintain pluralism as Indonesia's wealth and social capital.

METHODOLOGY

This research uses a qualitative research approach, with ethnographic methods. Lexy J. Moleong said, "Qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject (for example behavior, perceptions, motivations, actions, and so on) holistically, and utilizing descriptions in the form of words and language, in a special natural context and by utilizing various natural methods."² While ethnography by Reeves, et al, is defined, as "Ethnography is a type of qualitative research that collects data using observation, interview, and documentation methods to produce detailed, clear and comprehensive explanations of various socio-cultural phenomena. Ethnography is a research strategy that allows researchers to explore and examine cultures and societies that are a fundamental part of the human experience."³

The reason researchers use a qualitative approach with ethnographic methods is that cases of intolerance have become a recurring phenomenon, which has been considered normal by some groups. This research was conducted in the Special Capital Region of Jakarta (DKI Jakarta) POUK Hosanna Cililitan Church located in the KODAM Jaya Complex RT. 01 RW. 17 Cililitan Kel. Cawang Kramatjati District, East Jakarta. This research was conducted for 6 months with various sources. The researcher determined the research subjects (resource persons) totaling 10 people, consisting of expert sources (2 people), Chairman of the Assembly, Deputy Chairman of the Assembly and Assembly Members (3 people), adult congregation (1 person), Kaur. Spiritual & Mental Development of Kodam Jaya (1 person), Head of the local neighborhood (1 person), Head of Hindu Temple, and Head of Catholic Chapel (2 people).

² Andi Prastowo, *Metode Penelitian Kualitatif* (Yogyakarta: Ar-Ruz Media, 2011), 24.

³ Scott Reeves et al., "Ethnography in Qualitative Educational Research: AMEE Guide No. 80," *Medical Teacher* 35, no. 8 (August 28, 2013): e1365–79, <https://doi.org/10.3109/0142159X.2013.804977>.

RESULTS AND DISCUSSION

The Concept of Religious Moderation in Indonesia

The virtue of moderation promotes the development of social harmony and balance in one's own life as well as in the lives of one's family, community, and larger social circle. Given that harmony and concord in life in a multireligious country like Indonesia can only be produced if all people can be balanced and fair seeing the others, all religions must endeavor to highlight a moderate attitude and behavior toward their followers. Within the boundaries of the Republic of Indonesia, religious communities will develop a mindset of respect for one another, tolerance, understanding, and sympathy as a result of this fairness and balance.⁴

The Indonesian government through the Indonesian Ministry of Religious Affairs welcomes this by campaigning for religious moderation and socializing it by including religious moderation as one part of "Character Development" in the 2020-2024 National Medium-Term Development Plan (RPJMN 2020-2024). Deputy for Politics, Law, Defense and Security of Bappenas, Slamet Soedarsono, as a resource person at the 2020 Rakernas Kemenag, said that currently the world is faced with a weak understanding and practice of moderate, inclusive, and tolerant religious values. That, the practice of religious moderation is needed not only for fellow countrymen but also for fellow humans on earth.⁵

Pancasila as the state ideology, emphasizes the creation of inter-religious harmony. Indonesia has become a model for nations in the world in managing its cultural and religious diversity and is considered successful in juxtaposing religious and state harmony. Although small-scale conflicts and frictions still occur, Indonesia has managed to get out of bad conditions such as tribal and religious feuds, returning to the awareness of the importance of unity and integrity as a great nation. Thus, Pancasila has been tested throughout the age of independence to be a unifying tool for the Indonesian nation.⁶

In its roadmap to combat extremism and radicalism, the Ministry of Religious Affairs launched the Religious Moderation movement with 7 (seven) target groups, 2 (two) of which are the world of education and civil society. The world of education is the most effective medium for transferring values and knowledge while strengthening the role and capacity of community leaders, traditional leaders, religious leaders, cultural leaders, faith-based

⁴ I Komang Widyana, I Made Darsana, and I Gede Arya Juni Arta, "Religious Moderation in the Framework of Bhinneka Tunggal Ika in Indonesia," 2022, <https://doi.org/10.2991/assehr.k.220108.029>.

⁵ Rusydi, "Bappenas: Urgensi Moderasi Beragama Dalam RPJMN 2020-2024," Kementerian Agama RI, 2020, <https://kemenag.go.id/read/bappenas-urgensi-moderasi-beragama-dalam-rpjmn-2020-2024-kv31o>.

⁶ Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Balitbang & Diklat Kementerian Agama RI, 2019), 5.

organizations, managers/leaders of houses of worship, civil society organizations, families, women, and young people is needed so that they can move together in a harmonious rhythm. The world of education and civil society is the target that is considered the broadest but also the most effective in strengthening religious moderation.⁷

Religious Moderation in Christian Ethics

Christianity entered the world with two goals: to give humans a vision of God and to encourage them to pursue that vision. However, different conceptions or experiences of God can have quite different implications for the goal and the means of achieving it. For instance, according to Adam K. Fitterman et al., people always refer to God as "God" in the Christian tradition. However, there are still other names for God, such as "God is the Creator," "God is Love," etc. They ultimately conclude that the experience of God depends on the most memorable experience of a person's life. Meanwhile, both the Bible and Christian theological tradition emphasize that humans can have a vision of God as a Good Person. God's goodness cannot be limited or diminished by anything. From the very beginning, after God created everything, so the Scriptures clearly state that God sees all that He has created.⁸ Now this biblical vision of God impacts the believer's attitude toward society because what concerns God automatically concerns His people. Believers strive for justice to be realized, devoting attention to the lowly and the poor. Uphold the dignity of work, recognize the need for a day of rest (Sunday), defend the sanctity of marriage, and long for every knee to bow before Him and every tongue to confess that Jesus is Lord.⁹

The Concept of Religious Moderation from Various Aspects

There are two principles and characteristics of religious moderation which are essentially universal religious teachings. The first is fairness, which must see fairly the two poles that exist and the second is balanced in seeing the existing problems. In the context of Indonesia, national commitment must be reaffirmed because, after all, the integrity of the nation where religious people articulate their religion must always be maintained in security

⁷ Tim Kelompok Kerja Moderasi Beragama Kemenag RI 2020, *Peta Jalan Penguatan Moderasi Beragama 2020-2024* (Jakarta: Kementerian Agama, 2020), 40.

⁸ Paskalis Lina and Robertus Wijanarko, "Faith In God as The Source of Goodness And Religious Moderation In Indonesia: A Christian Moral Perspective," *International Journal of Indonesian Philosophy & Theology* 3, no. 1 (June 28, 2022): 40–52, <https://doi.org/10.47043/ijipth.v3i1.24>.

⁹ John Stott, *Isu-Isu Global: Menantang Kepemimpinan Kristiani* (Jakarta: Yayasan Komunikasi Bina Kasih, 1984), 61.

and peace. It is not permissible that in the name of a particular religion, the religious community destroys the joints of life and the peace of the nation. Peace in a nation is a requirement in the comfort of implementing religious values.

It is also important to accommodate the nation's diverse local cultures that have rich treasures in understanding religion. One must always look at the existing culture where he lives and stays. Even if in principle there is a culture that contradicts the main core of religious teachings, then what must be done is a persuasive approach, because religion cannot be presented by force. Article 29 of the 1945 Constitution affirms that the state is based on One God and the State guarantees the freedom of each resident to embrace their respective religions and to worship according to their religions and beliefs. This article is the basis and mandate for the state to guarantee freedom of two things, namely freedom to embrace religion and freedom to worship according to belief.

Inclusivism is an openness to accept the existence of others. Supriatno, et al. explained, "Inclusivism is an understanding that has the view that all religions have the truth."¹⁰ Where this understanding has an openness to accept the existence of other religious truths. While Knitter explains that inclusivism is a general attitude towards adherents of other religions, which has challenges from various things, be it in culture, truths that are believed, ways of worship, and other differences. So in this case, awareness of these differences can be a beauty. Then Knitter continues his explanation which is more specific to the context of the church, namely that Protestant churches should also recognize the presence of God who reveals himself and saves all people throughout history.¹¹ This means that God's love applies to all people, and is universal, not just intended for Christians. The form of religious moderation is certainly not limited to a sense of tolerance for differences but an awareness of the logic of thinking about how to practice the right and wise religion amid diversity. To get such a form of religious moderation, understanding is needed in various aspects, namely:

Sociological Aspects

Moderate attitudes are not extreme but appear as a counterweight. Moderates try not to be trapped in judging here and there, but that does not mean they do not act. Under certain conditions, moderates may take sides. The principle of siding is for the good of all and of

¹⁰ Daryatno Supriatno, Onesimus Dani, *Merentang Sejarah, Memaknai Kemandirian* (Jakarta: BPK Gunung Mulia, 2009), 158.

¹¹ Paul F. Knitter, *Satu Bumi Banyak Agama-Dialog Multi-Agama dan Tanggung Jawab Global* (Jakarta: BPK Gunung Mulia, 2012), 39.

course, based on justice and equality. The index of a society that supports religious moderation can be seen from the indicators; tolerance, non-violence, thick nationality, and accommodating to local culture (local wisdom).¹²

Religious moderation strengthens the identity of particularity without being trapped in exclusive and primordial attitudes. It encourages everyone to mingle and respect anyone different without being trapped in inhomogeneity and uniformity. On the one hand, religious moderation provides ammunition to build an attitude of cooperation in the reality of national diversity. On the other hand, religious moderation can be a corrective factor against the tendency of religious exclusivism, especially correcting religious attitudes that seek to stretch relations between religious communities. Religious moderation is even able to criticize various government policies that are less appropriate, especially those that limit freedom of religion and worship.

This position makes religious moderation very much needed in a pluralistic and democratic nation. Religious moderation requires an open society. Conversely, an open society can only survive if it has a mentality of moderation. This mentality can be a kind of bumper against the dangers of radicalism-extremism. That is why religious moderation is a wisdom and practical skill with a moral-ethical dimension that everyone should have, including religious leaders, bureaucrats, and political leaders.

Anthropological Aspects

The Bible has a vision of a multi-racial society. This vision was outlined by the Apostle Paul thoroughly and in detail in his famous sermon to the Greek philosophers in Athens (Acts 17: 22-31). Athens at that time was the center of ethnic, cultural, and religious diversity. Athens since the 5th century BC was the most important city in Greece, one of the leading metropolises in the world. In terms of religious life, the Athenians were "deeply religious", with the city full of sacred temples, altars, symbols, and statues of the gods.

The Apostle Paul's attitude towards this multi-racial, multi-cultural, and multi-religious situation is revealed in four bold statements. First, the Apostle Paul proclaimed the unity of the human race over God as Lord of creation. God is the Creator and Lord of the earth and everything in it. Since God is the Lord of all mankind, this will have an impact on man's attitude toward his fellow man and towards God. Paul also traces the origin of mankind as descendants of Adam, "the one man".

¹² Hilmy Masdar, *Penguatan Moderasi Beragama* (Artikel Kompas: Jakarta, 2022), 5.

The Apostle Paul proclaimed the diversity of ethnic cultures, of God as Lord of history. The living God has not only made all nations from one man to inhabit the whole face of the earth but also seasons for them and boundaries for their dwelling (verse 26). So their times and their dwelling places are in God's hands. Culture is the complement of nature. The "natural" is everything that comes from God and is inherited, while the "cultural" is man-made and learned. Because man is a created being of God, there is beauty and goodness in his culture, but because man has fallen into sin, everything in his culture is tainted by sin and some of it is demonic.

Apostle Paul proclaimed the finality of Jesus Christ or God as Lord of revelation. He ends his sermon with God's call for universal repentance in light of the coming universal judgment, whose day and judge God has appointed (vv. 30, 31). Paul refused to keep silent about the religious pluralism of the Athenians or applaud it as a living museum of religious beliefs. The worship of idols in the city grieved him because he considered it blasphemy against the living God. Paul, therefore, cried out to the Athenians to repent and turn from their idols to Christ.

Leadership Aspects

The leader is significant of Mahatma Gandhi, Martin Luther King Jr., who did not struggle to build or raise an institution but launched a movement. They did not work hard to gain or establish a position but spread and instill ideas. They did not care or desire to achieve power but what they craved was to share dreams and transmit ideals.¹³ President of the Republic of Indonesia Mr. Joko Widodo reminded that regional heads must be able to guarantee freedom of religion and freedom of worship for all religious communities; that this is guaranteed by the constitution. And the State Constitution (1945 Constitution Article 29 paragraph 2) should not be inferior to the agreement of any organization or non-governmental organization, including the Mayor's Regulation or Regent's Instruction.¹⁴ As the Head of State and Head of Government, Mr. Jokowi has issued a command and warning that none of the Regional Heads should act against the constitution that guarantees freedom of religion and worship in this country because the consequences will be very serious. This warning can trigger and strengthen the religious moderation movement in Indonesia.

¹³ Eka Darmaputera, *Pemimpin Yang Memimpin: Kepemimpinan Dalam Perspektif Alkitab* (Yogyakarta: Kairos, 2013), 129.

¹⁴ State Constitution, "State Constitution" (1945).

Religious Moderation from Local Wisdom

Religious moderation is present as a middle way to provide balance and bridge any differences that have the potential to present conflict. Religious moderation if held consistently will show the beauty and majesty of religion and humans as religious people. Religious pluralism in the context of the plurality of the nation and state, does not mean that all religions are the same. Rather, it means the awareness of accepting diversity as a necessity. That way, each individual and group realizes that there is a moral responsibility to accept diversity for the creation of a harmonious life. One of the efforts that can be done is by developing local wisdom.

Local wisdom is one of the alternatives to frame the diversity that occurs in plural societies in Indonesia. In this case, local wisdom can be understood as ideas that emerge from local communities (local) that give birth to wise, good attitudes, and have been followed and practiced in a community for generations as a binder of togetherness among communities internally and groups of different ethnicities, races and religions. At the same time, local wisdom can also be said to be local knowledge or local genius. Local wisdom is the human intelligence possessed by certain ethnic groups as a form of experience of society. Thus, more specifically, it can be said that the local cultural approach has an important role in building a moderate paradigm and attitude in religion. An accommodating attitude towards local culture can lead to an inclusive and tolerant religious attitude and make the atmosphere of life peaceful and dynamic.¹⁵

In Indonesia in general, the issue of pluralism has been challenged by the issuance of a fatwa by the Indonesian Ulema Council (MUI) in 2005 that rejects pluralism. MUI sees that pluralism is an understanding that teaches the equality of all religions so it also implies relativism. Pluralism is seen as an attitude that rejects absolute claims regarding religious teachings, which results in theological issues, that all religious believers will coexist in heaven. A cautious position on pluralism is taken by Magnis Suseno, where he accepts pluralism as an explanation of social conditions, but rejects it as a theological attitude. He suggests the need for a pluralist attitude because it is this attitude that allows a person to be tolerant. Furthermore, he provides an alternative, namely theological inclusivism.¹⁶ The term pluralism is not a term that is easily understood clearly and the discourse of pluralism requires a deeper and more

¹⁵ Ali Muhtarom, Sahlul Fuad, and Tsabit Latif, *Moderasi Beragama: Konsep, Nilai Dan Strategi Pengembangannya Di Pesantren* (Jakarta: Yayasan Talibuana Nusantara, 2020), 10.

¹⁶ Martin Lukito Sinaga, *Beriman Dalam Dialog : Esai-Esai Tentang Tuhan Dan Agama* (Jakarta: BPK Gunung Mulia, 2008), 61.

thorough study because it concerns the exclusive theological understanding of each religion.

An Exegetical Study of Religious Moderation According to 1 Peter 3:14-17

These moderate values are faced with the challenge of the religious attitude of Christians towards non-Christians, for this reason, the researcher chose God's words from the Letter of 1 Peter 3 verses 14-17. The researcher exegesis the verses to reveal the truth. Of course, by paying attention to grammatical and literary rules, historical facts, context, and types of analysis such as the following:

Text Analysis

Text analysis is an attempt to determine the boundaries of what is to be interpreted to clearly define the beginning and end and to determine the combination of content and meaning so that it can be observed. The procedure is to prepare a rough translation of the Greek text of the passage being interpreted and compare several translations to reconstruct the text until it is seen that the text was originally inspired by God.¹⁷ The researcher will parse the verbs in the text and analyze them.

Parsing

- i. *ἀγιάζω* (*agiasate*), aorist command verb in the second person plural. Defined; sanctify.
- ii. *αἰτέω* (*aitou*), masculine singular active participle verb. Defined; to ask.
- iii. *καταλαλέω* (*katalaleisye*), second person plural passive indicative verb. Defined; slander.
- iv. *κατασχύνω* (*kataischuno*), aorist passive subjunctive verb in the third person plural. Defined; to humiliate.
- v. *ἐπηρεάζω*, masculine plural active participle verb. Defined; to reproach, to despise.
- vi. *ἀγαθοποιέω*, masculine plural accusative active participle verb. Defined; to do good.
- vii. *θέλω*, third person singular optative verb. Defined; desired, willed.
- viii. *πάσχω*, active infinitive verb. Defined; suffer.
- ix. *κακοποιέω*, second person plural masculine accusative active participle verb. Defined; to commit a crime.

¹⁷ A.A. Sitompul and Ulrich Beyer, *Metode Penafsiran Alkitab* (Jakarta: BPK Gunung Mulia, 2017), 29.

- x. *προσάγω*, third-person singular active aorist subjunctive verb. Defined; to bring near.
- xi. *θανατόω*, masculine singular passive aorist participle verb. Defined; put to death.
- xii. *ζωοποιέω*: masculine singular passive aorist participle verb. Defined; to be raised, brought to life.¹⁸

From the translation above, we observed five verbs written in the aorist form. Five are in participles that are commonly translated as verbs. The key word of this text is the word "sanctify!" found in verse 15. By examining this word in the various Bible-type texts above, there are differences in writing. Both "sanctify", sanctify, reverence, revere, and *hagiazō* have the same meaning of "free from sin", "deeply honor", "adore", to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate:--hallow, be holy, sanctify.¹⁹

The keywords in the text above are verbs, and the nouns include *apologia* (ἀπολογία) and *logos* (λόγος). Christians are required to show a life of hope, as well as to give an "account". From the analysis of the text above, it can be concluded that 1 Peter 3:14-17 speaks of the defense of the Christian faith which must be based on rational reasons supported by persuasive attitudes and godly lives.

Contextual Analysis

The previous context, "And who will do you evil, if you are diligent in doing good?" (v. 13). The word do evil in Greek means *kakōsw* which means to harm or do evil. This word has the verb *kakōō* if seen from the verb form then the word does evil can be interpreted as "will" to do evil. That the evil has not befallen him yet because this is a future event. The word *genēsai* means to be, to create, this word has a subjunctive verb form which is an invitation sentence. So, the word "do good" is an invitation to do good, to be good, or to create good characteristics.

The context that follows is: "For Christ also died once for our sins, the just for the unjust", (v: 18). The word "died" here in Greek means to suffer or suffer death. This verse is the shortest description of the doctrine of redemption. In brief, Peter asks the believers; to an inner reverence and devotion to Christ as Lord; always ready to speak for Him and explain the gospel to others. Furthermore, the practice of religious moderation must be done with a pure and

¹⁸ Bible Study Tools, "1 Peter 3:14-17," Bible Study Tools, n.d., <https://www.biblestudytools.com/nrs/1-peter/passage/?q=1+peter+3:14-17>.

¹⁹ Bible Hub, "1 Peter 3:14," Bible Hub, n.d., https://biblehub.com/context/1_peter/3-14.htm.

sincere conscience. It is not ambiguous, but clearly and boldly demonstrates that the Christ of Jesus is the living God. The purpose of the book of 1 Peter is to strengthen Christians in the face of suffering and to stand firm in their faith.

Lexical Analysis

Lexical analysis is the study of important words in the Bible. It aims to know exactly what the author of the book meant. In 1 Peter 3:14-17, some keywords determine the meaning and purpose of this verse, among others: *hagiazō* (ἁγιάζω) which means sanctify, *aiteō* (αἰτέω) which means to ask, *pascho* (πάσχω) which means to suffer, and *prosago* (προσάγω) which means to bring near. The word *hagiazō* in I Peter 3:15 has several meanings, namely sanctifying, ordaining, and honoring as holy.²⁰ This word has the verb aoris, meaning sanctify! The form aoris itself has the meaning that something has happened or has been done. So the word *hagiazō* (the root word of *agiasate*) is a command sentence that was once stated to believers to always sanctify or honor Christ as holy. The command to keep Christ holy was because of the background of the problem that was happening, where the believers at that time were afraid because of the persecution (v. 14).²¹

The word asks in verse 15 is in Greek *aitounti* with the present active verb form. If seen in the sentence "and be ready at all times to give an account from you to everyone who always or constantly asks you for an account". In this case, those who ask for accountability are not just one time but "many times" therefore they must be always ready. This shows that no one knows the time and place when believers will be held accountable. "And with a clear conscience, so that those who slander you for your godly walk in Christ may be ashamed of their slander" (v. 16). In this verse we have the word *ekontez* which means "to have, keep, possess, hold" with a present verb. The meaning of this word is to continually maintain or have a pure conscience. This word is then followed by the word *katalaleisye* which means "to slander, oppose or denounce" with the present indicative verb form of work being done or continuously done. This word means to continuously slander oppose, or denounce.²²

The word "slander" in Greek means *kataiscunywsin* meaning insulting, humiliating, and disappointing with a subjunctive verb. It is translated so that those who slander, insult, humiliate, or disappoint you. In this case, it is very noticeable that this is an unpleasant situation and can

²⁰ Hasan Susanto, *Perjanjian Baru Interlinear Yunani-Indonesia Dan Konkordansi Perjanjian Baru* (Jakarta: Lembaga Alkitab Indonesia, 2004), 10.

²¹ J.W Wenham, *Bahasa Yunani Koine* (Malang: Seminari Alkitab Asia Tenggara, 1987), 77.

²² Wenham, 6.

be said to be suffering. The attitude portrayed here is gentle and courteous, recalling the defenses of Stephen (Acts 6:10) and Paul (Acts 24:25; 26:24-28) that those who opposed them could not answer. I agree with Charles F. Pfeiffer who says with a clear conscience because purity of life is seen as the most powerful basis of self-defense.²³

Verse 17 reads, "For it is better to suffer for doing good, if it is God's will, than to suffer for doing evil", The word *will* *yeloi* has the meaning of desiring, wanting, liking, and maintaining. This word has a present active verb which means an activity that is happening or continues to happen. In addition, the word *will* also have an optative form which means will. This shows that the suffering experienced by believers could be in God's plan, not that God does not love believers, but that God will show His love for believers. This verb form suggests that the possibility of suffering for doing good is not impossible.

Syntactical and Grammatical Analysis

In syntactical analysis, researchers will trace the sentence structure and grammatical data. Grammatical data includes tenses (past, present, future), person (first, second, third person, and singular or plural) and gender (masculine, feminine, neuter), mood (indicative, imperative, subjunctive, optative) voice (active, passive, middle). Grammatical observation will help researchers see the truth in terms of grammatical usage. In studying sentences (syntax), paying attention to the emphasis (beheading) of the word is an exegetical task.²⁴

The first emphasized part of a sentence can be the most important sign for the interpreter to use in reconstructing the author's strand of meaning. The way words are arranged in such a way as to form phrases, clauses, and sentences will help the interpreter find the author's intention. Meanwhile, grammatical analysis is intended to study the grammar of the text (in this case Koine Greek) carefully and clearly.²⁵ It aims to get the small differences in the phrases used by recognizing ambiguities or more than one interpretation. Furthermore, it pays attention to the orthography or spelling system of a language and analyzes morphology or the science of linguistic word forms.²⁶

"But even if you must suffer for righteousness' sake, you will rejoice. Therefore, do not fear what they fear, nor be dismayed" (v. 14). This verse begins with the word "but", meaning

²³ Charles F. Pfeiffer, *The Wycliffe Bible Commentary* (Malang: Gandum Mas, 2001), 1005.

²⁴ Gordon D. Fee, *Eksegesis Perjanjian Baru* (Malang: SAAT, 2008), 93.

²⁵ Walter C Kaiser Jr., *Toward an Exegetical Theology: Biblical Exegesis for Preaching & Teaching* (Grand Rapids: Bakers Book House, 1988), 89.

²⁶ Douglas Stuart, *Eksegese Perjanjian Lama* (Malang: Gandum Mas, 2004), 33.

that this verse is a sentence that contrasts with the previous verse. The word "suffers" in Greek is *paschoite* means "to experience, to suffer, to suffer death" with the present tense of the verb, indicating an action that is happening or an activity that is done repeatedly. So, the word "suffer" can be translated as "to suffer" or "to suffer repeatedly".

Implementation in religious moderation in Indonesia

The book of 1 Peter, the Epistle was written by Peter to the churches in the 5 (five) provinces of Asia Minor (Pontus, Galatia, Cappadocia, Asia, and Bithynia), churches founded by Paul because Nero's persecution of the Christians there was ruthless. Even small pretexts were used to persecute Christians at that time. It is even thought that there is a possibility that Peter wrote this letter shortly after the Apostle Paul was martyred and sent this letter through Silas who had been one of Paul's helpers so that the churches in these cities would endure the suffering.²⁷ Contextualizing biblical truth demands a bifocal lens. First, a lens that looks back at the background of the biblical world to learn the intended meaning, then another lens to look at the foreground to determine how best to express (contextualize) that meaning to today's world. The interpreter emphasizes this dimension with the initial conviction that biblical interpretation does not only deal with the past world but the Bible is the Word of God for the present.²⁸

For the text of 1 Peter 3:14-17, the interpreter tries to contextualize the meaning of defending the Christian faith with gentleness and respect for the past with the term religious moderation. The interpreter is required to investigate how each passage exists within the continuity of biblical teaching, is consistent with biblical teaching, and is interpreted through the whole of biblical teaching.²⁹ 1 Peter 3: 14-17 shows a theological formula in the field of apologetics. Apologetics is from the word *apologia* (*ἀπολογία*), which means a justification or a defense. *Apologia* or apologetics can be defined as a defense of opinions, positions, or actions. Homiletics is the culmination of applying all the principles of exegesis to understand a text and then convey it to the audience.³⁰

Based on 1 Peter we argue that governmental efforts to create and implement laws that support diversity, inclusivity, and religious tolerance. Create government-led initiatives to

²⁷ Henry H. Halley, *Penuntun Ke Dalam Perjanjian Baru* (Surabaya: Yakin, 1979), 289.

²⁸ William W. Klein et al., *Introduction to Biblical Interpretation 2* (Malang: Literatur SAAT, 2013), 28.

²⁹ Henry A. Virkler and Karelyne Gerber Ayayo, *Hermeneutik: Prinsip-Prinsip Dan Proses Interpretasi Alkitab* (Yogyakarta: Andi Offset, 2015), 124.

³⁰ Jerry Vines and Jim Shaddix, *Homiletika Kuasa Dalam Berkhobah* (Malang: Gandum Mas, 2002), 36.

deal with the problem of religious extremism and offer assistance to conflict-affected populations. Promote national and local interfaith cooperation and conversation. Reforms in education to include instruction on religious tolerance in the national curriculum, stressing the value of appreciating and comprehending the beliefs of others. Urge educational institutions and schools to support interfaith discourse and cross-cultural interactions. Use technology to your advantage by using e-learning platforms to spread knowledge about moderation in religion. Establish regular interfaith discussions to enhance understanding and collaboration at the local, state, and federal levels. Encourage and provide funding for programs that convene religious leaders, academics, and adherents of many religions for productive dialogues. Similarly, the learning nature of Christian Religious Education has a religious moderation component that is implemented in the teaching and learning activities that Christian Education teachers provide to their pupils. The National Medium Term Development Plan (RPJMN) for 2020–2024 has religious moderation as one of its priorities. It is anticipated that this will soon be reflected in the Christian Religious Education curriculum.³¹

CONCLUSION

The implementation of Christian ethical values, as derived from 1 Peter 3:14-17, offers a roadmap for fostering religious moderation in Indonesia. By embodying principles of gentleness, respect, and social responsibility, Christians can contribute to a society where diverse religious communities coexist harmoniously, promoting a culture of understanding and moderation. This approach aligns with the broader goal of building a peaceful and tolerant Indonesia that embraces its religious diversity. The Christian ethical values from 1 Peter 3:14-17 underscore the importance of social responsibility and doing good. This principle encourages Christians to actively engage in community service and collaborative projects that benefit people of all religious backgrounds. By participating in initiatives that address common societal challenges, Christians contribute to the well-being of the entire community, fostering a sense of shared humanity.

³¹ Doli Alberto Sagala, "Principles And Characters Of Religious Moderation In Christian Religious Education," *Journal DIDASKALIA* 3, no. 2 (October 28, 2020): 31–37, <https://doi.org/10.33856/didaskalia.v3i2.185>.

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