



# Implementation of religious moderation values in the school environment to foster an attitude of tolerance

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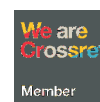
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Article

# Implementation of religious moderation values in the school environment to foster an attitude of tolerance



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## ABSTRACT

The current reality in Indonesia shows that intolerant attitudes still often occur in school environments. For example, cases of violence, bullying, religious discrimination and so on. Departing from this situation, the author decided to conduct research on the Implementation of Religious Moderation Values in the School Environment to Foster an Attitude of Tolerance. Implementing the values of religious moderation is an alternative effort to prevent conflict in society such as violence and discrimination from certain parties. Implementing the values of religious moderation will directly contribute to an attitude of religious tolerance, but must be supported by various parties in order to create a more moderate attitude. The aim of this research is to determine the effect of implementing religious moderation values on students' attitudes of religious tolerance. This research is qualitative research. In this research, the researcher first made initial observations and after carrying out the observations the researcher then prepared a research plan and developed a plot or framework of thought, after that the researcher then carried out the research directly at Cenderawasi Catholic High School. The research was conducted through interviews with school principals and teachers. Researchers conducted observations and research at Cenderawasi Catholic High School. Research was conducted through interviews and direct observation. The results of this research indicate that implementing religious moderation among students is important because religious diversity cannot be eliminated. The basic idea of moderation is to look for similarities rather than sharpen differences.

## Keywords:

Religious moderation  
Tolerance  
School  
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## Introduction

Indonesia is a pluralistic country whose society consists of various different tribes, languages, races, cultures, religions and beliefs. This diversity has two sides, namely the first is the positive side, diversity in Indonesia can be considered as the wealth of a nation that is rich in noble values. The two negative sides, pluralism can cause conflict between communities, this can occur because of differences amidst diversity (Yusti & Ika, 2022). One of the conflicts of pluralism can be found in the differences in religion that people believe in.

Indonesia is also a country that is very closely connected to religious life. In fact, the State guarantees the freedom of every citizen to embrace religion and adhere to their respective beliefs. This guarantee is part of the State's protection against the diversity that exists in Indonesia in the 1945 Constitution article 29 paragraph 2. Maintaining this diversity requires a bridge of dialogue that

connects adherents of different religions with each other. That bridge is what is called religious moderation (A' la et al., 2023).

Religious moderation is a very current and important topic to raise. Through religious moderation, harmony and tolerance can be created in society (Musyahid & Kolis, 2023). In other words, a very important step in implementing religious moderation today is aimed at creating a generation that is moderate and not easily influenced by radical ideas that are disseminated through cyberspace. Implementing the values of religious moderation is an alternative effort to avoid conflict in society. Religious moderation itself means a middle attitude, which means avoiding violence or avoiding extremes, in other words, an attitude that reflects tolerance.

In the pocket book on religious moderation published by the Ministry of Religion of the Republic of Indonesia, religious moderation has been expounded as a process of understanding as well as implementing religious doctrine justly and moderately, avoiding extreme act or exaggerated attitude (Kementerian Agama Republik Indonesia, 2019). The basic idea of moderation is to seek equality, but that does not mean being weak in religion (Adnan & Husna, n.d.). Religious moderation is a sort of open mindset and attitude to be able to build harmony in living together as brothers and sisters without ignoring differences in society. Furthermore, the emergence of the idea and discourse of religious moderation is a fraternal approach to give response to the wide spreading use of religious identity in public area because it could trigger the labelling of community members based on majority and minority sentiments (Fauyan & Wahyono, 2024a). Mubbakirah cited by Nuraliah Ali explains that moderation means reducing violence or avoidance of extremity (Salsabila et al., 2021). In this point of view, religious moderation is a view or attitude that always tries to take a middle position of two views that is contradictory and exaggerating or in other words not extreme to the right or left (Aziz, 2024). Religious moderation is essentially believing the absolute doctrine of religion and giving space to religion believed by other people (Avila et al., 2023). Theoretically, in religious moderation, it is not religion that is moderated but the way or religious implementation (Ali, 2020). Religious moderation means religious attitudes and expressions that tend to take a middle stance which does not lead to extreme left attitudes (conservatism) or extreme right attitudes (liberalism) (Tepe, 2019).

Religious moderation would be paved through a new horizon and mindset for the people of Indonesia by nurturing an attitude of tolerance in the midst of differences and various religions. Tolerance, according to Riza, is an attitude and behavior that gives respect to differences in race, religion, ethnicity, and other things that are different from himself consciously in order to create a calm and harmonious life within these differences (Verkuyten et al., 2023). Hence, tolerance shows an attitude of giving respect and not interfering others to exercise their rights embarrassing other beliefs, the expression of that beliefs or its opinion. In other words, tolerance is manifested in a gentle, open, voluntary and generous attitude to deal with differences in common life. In the context of religious moderation, tolerance is given emphasize on the attitude of giving mutual respect between religions and religious communities (Rasyid et al., 2022).

An attitude of tolerance is a concrete effort to contribute to existing diversity (Forst, 2020; Ogungbamila & Ajagunna, 2023). All parties, both those who have power and those who make public policies and ordinary citizens, must support this effort as an effort to increase patience and moderation. In the context of a nation-state, tolerance must be an agreement agreed upon by various groups. Therefore, to make this happen, cooperation from various parties is needed so that the desired tolerance can be achieved. Every resident in the community must have an attitude of tolerance in order to live side by side in peace, harmony, and work together to overcome various problems that arise in the environment where they live (Afwadzi & Miski, 2021; Kolosova et al., 2022).

Apart from society in general, an attitude of tolerance also needs to be developed in the world of education, especially for students. The diversity that exists in schools means that attitudes of religious tolerance need to be understood and understood by students at school. Attitudes such as appreciating, respecting, helping and collaborating are tolerant attitudes that students need to have, in order to avoid intolerant attitudes.

Cases of intolerance are in the spotlight, such as what happened at SMAN 58 East Jakarta in November 2020, which prohibited non-Muslim students from serving as student council presidents. This case was carried out by unscrupulous teachers by telling their students not to choose student councils of non-Muslim religions, this was conveyed in the Whatsap group (Pernita Hestin Untari, 2022). Through this case, students are invited to carry out acts of intolerance towards students with different beliefs. Then, there was a case of bullying that occurred at SMAN 1 Gemolong, Sragen, 2020 by Muslim spiritual administrators (rohis) against one of the non-Muslim female students because she did not wear the hijab. This case made the female student choose to change schools because she felt uncomfortable with the acts of bullying, coercion and threats carried out by this person (Talitha Desana, 2021). This case is in the spotlight and concerns the creation of seeds of intolerance in the nation's generation, especially high school students.

In addition to society in general, an attitude of tolerance also needs to be developed in the world of education, especially for students. The diversity that exists in schools makes an attitude of religious tolerance need to be understood and comprehended by students at school. Attitudes such as respect, honor, mutual assistance and cooperation are attitudes of tolerance that need to be possessed by students, including students at Cenderawasi Catholic High School. Although it was founded by the Catholic Church, those involved in it are not only Catholic students but also non-Catholics. This nature is a manifestation of the characteristics of the Catholic Church (Universal). Therefore, the implementation of the values of religious moderation can be a means to strengthen the attitude of religious tolerance in schools in order to create brotherhood between students who have different religious backgrounds.

Based on the explanation above, the author is interested in researching the Implementation of Religious Moderation Values in the School Environment to Foster an Attitude of Tolerance. This research will be carried out using a qualitative approach with a systematic literature review method. The results of this research show that instilling the values of religious moderation is very useful for fostering an attitude of tolerance in students.

## Methods

This research is qualitative research. Qualitative research is research that is descriptive and tends to use analysis. Process and meaning are more emphasized in qualitative research (Muri, 2016; Sugiyono, 2021). The theoretical basis is used as a guide so that the research focus is in accordance with the facts in the field. Qualitative methods place more emphasis on observing phenomena and research more into the substance of the meaning of these phenomena. The analysis and sharpness of qualitative research is greatly influenced by the strength of the words and sentences used. Qualitative research begins with ideas expressed in research questions. These research questions will determine the data collection method and how to analyze it (Moleong, 2023). Qualitative methods are dynamic, meaning they are always open to changes, additions and replacements during the analysis process. (Rusli, 2021).

In this research, the researcher first made initial observations and after carrying out the observations the researcher then prepared a research plan and developed a plot or framework of thought, after that the researcher then carried out the research directly at Cenderawasi Catholic High School. The research was conducted through interviews with school principals and teachers.

## Results and Discussion

The implementation of religious moderation values in forming an attitude of religious tolerance has a great contribution to avoiding all forms of violence, bullying and rejection of religion. For example, the value or dimension of Anti-Violence. This value is a value that allows someone to avoid acts of violence in any form including in the name of religion. Cenderawasih Catholic High School has carried out efforts to instill or implement the values of religious moderation through teaching materials in

several subjects. One of them is Catholic religious education and Character Education. Through this subject, students are taught and trained to always live the values related to religious moderation. One of the important values is also the value or dimension of National Commitment. This value contributes to the acceptance of the diversity that exists in Indonesia which is very rich. The application of this value or dimension to the formation of an attitude of religious tolerance is very influential, because in addition to accepting Pancasila as the state ideology, this value also gives rise to acceptance of diversity including religious diversity (Maizuddin & Zulihafnani, n.d.; Rizza & Nursobah, 2024). This is also in line with the article written by Oskar Gultom, which emphasizes that acceptance of Pancasila as the state ideology and religious diversity can create harmony between religious communities.

Cenderawasih Catholic High School has also implemented a character education curriculum. This character education curriculum aims to realize holistic student education. In other words, the education implemented at Cenderawasih Catholic High School is not only aimed at making students smarter in academic abilities but is also accompanied by character education concerning good student attitudes and behavior. In this character education, the values of religious moderation are taught.

The implementation of religious moderation values at Cenderawasih Catholic High School is clearly visible through various curricular and extracurricular activities. A concrete example of its implementation in extracurricular activities is through anti-bullying day activities and the selection of anti-bullying ambassadors. Anti-bullying ambassadors are selected from students at Cenderawasih Catholic High School. Each student who is selected is expected to be a pioneer in eradicating or breaking the chain of bullying in the school environment. This program is implemented for preventive measures against bullying cases that occur in the school environment (Fitriani et al., 2024). The hope is that student representatives who are formed as anti-bullying ambassadors can be a place to tell stories for their classmates and be more open if there are actions that lead to bullying.

As a means to facilitate and make effective the implementation of religious moderation values in Cenderawasih Catholic High School, the school provides educators who are specifically tasked with implementing the values contained in religious moderation. The presence of character education teachers also contributes to instilling religious moderation values for students at Cenderawasih Catholic High School. In addition, on several occasions, religious moderation socialization was also carried out, with the hope that all members of the Cenderawasih Catholic High School community can live the values of religious moderation.

The implementation of religious moderation in students is important because religious diversity cannot be eliminated. Because the basic idea of religious moderation is to seek similarities and not sharpen differences. The reason why religious moderation is necessary is because religious moderation upholds human values (Musyahid & Kolis, 2023). In religious moderation, religion is not seen from one side only, namely the glorification of God's name and ignoring the human values contained therein (Aflahah et al., 2023; Albana, 2023a). Thus, conflicts based on religion can be avoided.

Religious moderation is very necessary in the school environment because in today's modern era, the spread of radicalism among students continues to be intensified by radical groups, especially through social media (Azis & Samad, 2024). Instilling and developing religious moderation is very important to direct the perspective of the millennial generation in understanding and studying religion (Albana, 2023b). The implementation of instilling the value of religious moderation to students does not have to be stated in the learning administration, but teachers are required to condition the classroom atmosphere and carry out habits that allow the formation of a culture of moderate thinking in religion and convey moral messages to students. Things that can be done in religious moderation in the school environment are by implementing several actions, namely developing the local culture of the school, for example honesty, mutual respect, politeness, and others and developing religious culture in the school community means developing wasathiyah (middle) religious teachings in schools as a basis for values, attitudes, enthusiasm, and behavior for teachers,



education personnel, parents of students, and students themselves (Apriliana et al., 2023; Fauyan & Wahyono, 2024b; Tribrata et al., 2025).

In order to build mutual understanding from an early age between students who have different religious beliefs, schools must play an active role in holding religious dialogues or interfaith dialogues which of course remain under the guidance of teachers in the school (Rosidin & Arfan, 2024; Syahrin et al., 2024; Waruwu, 2023). Another important thing in implementing religious moderation is that the curriculum and textbooks used and applied in schools should be a curriculum that contains the values of pluralism (Bhinneka Tunggal Ika) and religious tolerance (Ashilla et al., 2024; Fauyan & Wahyono, 2024a; Hardianti et al., 2024).

There are several recommendations in implementing the values of religious moderation in the world of education. First, developing a local school culture, such as honesty, mutual respect, politeness and others, which are a collection of values, assumptions, understandings, beliefs, and hopes that are upheld and used by schools as guidelines for behavior when dealing with internal and external factors. The development of religious culture in the school environment, on the other hand, requires the formation of wasathiyah (middle) religious teachings in schools as the basis for the values, attitudes, enthusiasm, and behavior of teachers, education personnel, parents, and students. Second, building a sense of mutual understanding between students from an early age who have different religious beliefs. Schools must play an active role in guiding religious dialogue or dialogue between religious communities. This interfaith dialogue activity is an effective effort for students to get used to dialogue with adherents of different religions (Armedi et al., 2024; Fajar & Almaghfiro, 2024; Shofiyuddin et al., 2023). Third, the curriculum and textbooks used in schools must be implemented in a curriculum that includes the values of pluralism (Bhinneka Tunggal Ika) and religious tolerance. Religious books used in schools should also be books that can build students' discourse and thinking towards an inclusive and moderate understanding of diversity.

## Conclusion

Implementing religious moderation among students is important because religious diversity cannot be eliminated. The basic idea of moderation is to look for similarities and not sharpen differences. The reason why religious moderation is necessary is because religious moderation upholds human values, does not necessarily only glorify the name of God and ignore human values and so that human civilization is not destroyed due to religious conflicts. Religious moderation is certainly needed in the school environment because in this modern era the spread of radical ideas among students continues to be intensified by radical groups, especially through social media. The cultivation and development of religious moderation is very important as a perspective for the millennial generation in understanding and exploring religion. The implementation of instilling the value of religious moderation in students does not have to be stated in learning administration, but teachers are required to condition the class atmosphere and carry out habits that enable the formation of a culture of moderate thinking in religion and convey moral messages to students. Implementation or things that can be done in religious moderation in the school environment are that schools need to implement several actions, namely: developing local school culture, for example honesty, mutual respect, politeness, etc., developing religious culture in the school community means developing wasathiyah (middle) religious teachings in schools as a basis for values, attitudes, enthusiasm and behavior for teachers, educational staff, parents and students themselves.

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