



Utilization of Education in Building Socio-Cultural Resilience: A Study of the Implementation of Religious Moderation in Indonesia

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Abstract

Education on religious moderation is a national program implemented in various educational institutions in Indonesia to create a moderate situation in a pluralistic society. Therefore, further analysis on implementing religious moderation is needed because it will impact the country's socio-cultural resilience. This research has the objectives of 1) knowing the implementation of religious moderation in the socio-cultural context in madrasas, 2) finding out students' understanding of religious moderation, and 3) formulating solutions for implementing religious moderation education in realizing the country's social resilience. This research is descriptive; data were collected from various sources and analyzed using computer-aided qualitative data analysis software (CAQDAS) and fishbone analysis. The results of the study show that 1) The application of moderation values is top-down, textual-classical learning, oriented to cognitive aspects, needs to be strengthened by integrating in the socio-cultural context in the school environment, 2) The survey results show that the majority of students gain knowledge about religion from religious teachers at school and textually with students' knowledge about religious moderation is good, 3) Solutions to improve the implementation of religious moderation in schools by strengthening religious moderation itself to realize state resilience through effective learning beyond the wall, adjusted to the culture of the school's local environment, The cultivation of values is carried out contextually. The implications of this research can be used as a reference for the government, education managers, and teachers in implementing religious moderation education, especially in areas with diverse socio-cultural conditions.

Keywords: Education, Religious Moderation, Socio-cultural Resilience

1. Introduction

Indonesia's socio-cultural conditions are very diverse, including 1,340 ethnic groups, six official religions, and being ranked fourth among the most populous countries in the world, with a total population of 274.9 million people (Khusna, Sumarmi, et al., 2023). This rich diversity is both a strength and a challenge for the nation. It demands continuous efforts to maintain social harmony, mutual respect, and national unity across various ethnic, cultural, and religious identities. In such a pluralistic context, the nation must find inclusive mechanisms to ensure coexistence and resilience. One crucial reason for addressing this issue is the direct connection between socio-cultural diversity and national resilience. Resilience encompasses various dimensions including social structures, economic stability, institutional trust, infrastructure, and community engagement and is strongly influenced by cultural dynamics and values (Kwok et al., 2016). Research has emphasized that resilience is not solely built through top-down governance but also through the development of individual and communal capacity to adapt, cooperate, and recover from societal challenges (Zhang et al., 2024). In this regard, education plays a strategic role in building the mindset, skills, and values necessary for resilience in a culturally diverse society. However, existing indicators show that Indonesia's socio-cultural resilience is still suboptimal. According to the National Defense Institute (Lemhanas), national resilience in 2023 scored 2.89, categorized as fairly resilient, and specifically for the socio-cultural dimension, it scored 2.54, categorized as less resilient (Pustanas, n.d.). This suggests that the values of diversity, tolerance, and cohesion have not yet been fully realized at the practical level. The education sector is a reflection of these realities. As a process of cultural transmission, education should not merely focus on academic achievement, but also on nurturing civic values, emotional intelligence, and social responsibility (Maloney et al., 2024; Prihartini et al., 2020). The strong link between prosocial behavior and resilience (Moore et al., 2023) reinforces the idea that character formation is integral to national sustainability.

Therefore, this study begins with the view that fostering religious moderation in education is not only a response to ideological polarization but a necessary foundation for national resilience. Through exploring how religious moderation is implemented, perceived, and internalized by students within their socio-cultural school environments, this research aims to offer insight into how educational practices can contribute to stronger societal harmony. The study is rooted in the urgency of transforming religious moderation from a cognitive doctrine into a lived, inclusive value system that supports Indonesia's pluralistic identity.



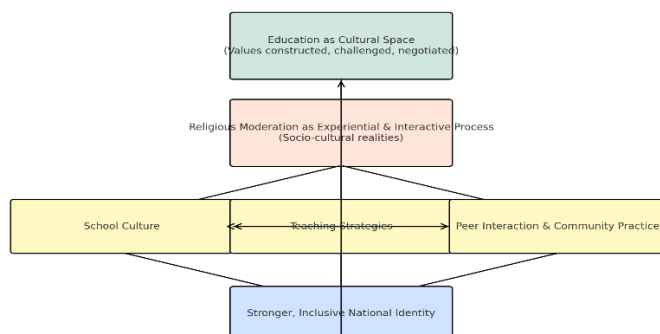
2. Literature review

To strengthen national resilience, the Indonesian Ministry of Religious Affairs has designated religious moderation as a flagship program implemented across all educational institutions. Religious moderation refers to a religious perspective, attitude, and behavior that consistently maintains a middle ground, is fair, and avoids extremism (Amri, 2021; Arisah et al., 2022; Prakosa, 2022, p. 69). It is built upon four core indicators: national commitment, tolerance, nonviolence, and local cultural accommodation (Muhaemin et al., 2023, pp. 253–274; Rachmadhani et al., 2023) The foundation for this lies in Indonesia’s national motto, *Bhinneka Tunggal Ika*—Unity in Diversity. However, the implementation of religious moderation has yet to fully create a moderate society. According to the Setara Institute (Institute for Democracy and Peace), there were 97 cases of blasphemy, with 35 not involving mass pressure and 62 involving it. A similarly concerning finding comes from the International NGO Forum on Indonesian Development, which found that 61% of 947 respondents were comfortable if all female students wore hijabs, preferred student organization leaders of the same religion, and 56.3% supported the implementation of Islamic law in Indonesia. The Indonesian Child Protection Commission also reported an increase in bullying in February 2023, with 1,138 cases involving physical and psychological violence. These realities suggest that religious moderation values have not been fully embedded in social life. It remains superficial and knowledge-oriented rather than holistic and practical (Chotimah et al., 2025). This superficiality limits students’ understanding of moderation to the cognitive domain, rather than encouraging its application in daily life. Textually, moderation is linked to justice and tolerance, while substantively it is associated with comfort (non-extremism) and equality (Lubis et al., 2023). A moderate religious attitude is essential to building harmony in a pluralistic society (Ardillah Abu, Ismail Suardi Wekke, 2021; Inawati et al., 2022; Juniar, 2020).

Research on religious moderation in schools often focuses on policy implementation and value internalization through formal instruction, with less attention to contradictions within the learning process (Efendi & Sa’diyah, 2020, pp. 54–65). Moreover, previous research has noted that religious moderation tends to be understood shallowly, with emphasis on cognitive learning objectives and test scores (Pabbajah et al., 2021, pp. 193–209). Superficial understanding results from lack of depth in conceptual grasp and critical inquiry (Glogar, 2023). Memon et al., (2019) also address conceptual problems concerning individual and group dynamics, which are rarely explored in the context of moderation. Thus, much of the research has focused on the ideological and cognitive levels, while practical applications for national resilience remain underexamined.

3. Conceptual Framework

The conceptual framework of this study is interpreting education as a cultural space where values are constructed, challenged, and negotiated. Religious moderation is not viewed as a static concept or formal content but as an experiential and interactive process that unfolds within students’ socio-cultural realities. The study examines how moderation is practiced, perceived, and experienced through school life particularly in environments shaped by cultural or religious homogeneity. Rather than focusing on behavioral indicators alone, this research aims to uncover the deeper cultural and contextual layers in the internalization of religious moderation. It explores how moderation is integrated or not within school culture, teaching strategies, peer interaction, and community practices. Religious moderation is therefore treated as both a pedagogical process and a sociocultural engagement that can contribute to a stronger, more inclusive national identity.





4. Research Questions

This study seeks to explore the following research questions: how is religious moderation implemented in schools within a socio-cultural context?; how do students perceive and understand the concept of religious moderation; and what is the solution for strengthening the implementation of religious moderation education in schools to support national sociocultural resilience?

5. Significance of Study

This study is significant as it addresses the gap in the implementation of religious moderation education in Indonesian schools by offering a contextual and practical perspective. It contributes to strengthening sociocultural resilience by emphasizing the role of education in shaping students' moderate attitudes through integrated and culturally responsive learning. The findings provide valuable insights for policymakers, educators, and future researchers in developing effective educational strategies that promote tolerance, inclusivity, and national unity within Indonesia's multicultural context.

6. Research Methodology

This research describes educational institutions in Indonesia, both public and faith-based. Its study concerns the application of religious moderation and the cultivation of its value in schools' learning activities. This study describes and analyzes the phenomenon of students in educational institutions, especially in religious moderation, both in the school environment and in daily practice. The data sources in this study are divided into two, for data related to the implementation of religious moderation and solutions to strengthen religious moderation with a scheme of taking interview data from internal religious teachers who are members of the teachers, education leaders, students and events that occurred in Indonesia related to the implementation of religious moderation and its impact. Meanwhile, related to student moderation knowledge, it was taken through survey data on 100 students in schools and madrassas at the secondary level based on four indicators of religious moderation: national commitment, tolerance, anti-violence, and acceptance of local culture. Data from documents, texts, and news sources related to the impact of religious moderation is important evidence in this study. The researcher selected two groups of deliberation teachers from public and private schools as informants to obtain complete information. The two groups were selected by considering the representation of religious teachers in public and private schools. This is unique regarding implementing religious moderation, considering that the two educational institutions have different student bases in religion and culture. The researcher took other supporting data from various news, information, documents, survey data results, social media, and print broadcasts related to religious moderation. The data collected included the application of moderation in culture, understanding students' religious moderation, and the analysis of religious moderation.

Researchers collected data using direct interviews via online using various media such as WhatsApp, video calls, and voice notes. The interview was conducted using semi-structured interview guidelines, meaning that the researcher had first prepared various core questions taken from the main problem and the main theme of the research, namely students' attitudes towards religious moderation, both inside and outside the wall. The data is in the form of interview recordings, then the researcher transcribes it in written form, and then sorts it according to the research needs. Data collection supports research through internet searches on both positive and negative religious moderation events. Once the data is collected, the next process is to sort out the data needed for analysis and draw conclusions. The research data analysis used Computer-Assisted Qualitative Data Analysis Software (CAQDAS) and fishbone analysis. Caqdas, who can process qualitative research data. The software used is MAXQDA series 2020 and Gephi version 0.9. MAXQDA is a software used to analyze unstructured data such as interview documents, articles, media, surveys, etc. Meanwhile, Gephi is a data analysis software that provides interactive graphs as well as network analysis and visualization that allows users to study graph and network properties in detail, without having to write any code (Sanchez et al., 2021, pp. 583–589). Furthermore, the analysis of this fishbone diagram can be used to identify the root cause of a problem or the underlying cause of a particular effect, problem, or condition. Fishbone analysis can identify the source of the problem because it describes the various problems that contribute to the occurrence of a problem (Khusna, Bachri, et al., 2023). By combining the analysis of fish bone diagrams and other good models, the risk assessment method will become better and more comprehensive (Luo et al., 2018, pp. 296–304).

7. Findings

7.1 Implementation of Religious Moderation in the Socio-Cultural Context of Schools



The implementation of religious moderation applied in educational institutions since it was launched by the Minister of Religion of the Republic of Indonesia on September 22, 2021, is summarized in religious moderation material, which is formal and limited in scope. The formal form of religious moderation material can be seen through various characteristics, namely through top-down policies, religious moderation material is delivered in an unstructured, classical manner, limited class hours (3 hours/week), and is only cognitively oriented.

Table 1. Material aspects of the implementation of religious moderation in the socio-cultural context of schools

Material Aspects	Narative	Source
Focus on Symbolism	Slogans, banners, and billboards with "Tolerance" or "Religious Moderation."	The implementation of religious moderation in madrasas is rampant, as seen from visual displays such as slogans, banners, social media content, and ceremonial activities. However, real steps to build a deep understanding have not been optimally integrated.
Limited Engagement	Activity programs that only involve religious teachers.	Religious moderation is considered the responsibility of one particular party, so it does not create synergy in the school community.
Absence of Curriculum Integration	Additional material in religious lessons without comprehensive modules or teaching materials.	Religious moderation is only conveyed theoretically, without contextual discussion or direct practice in learning activities.
Partial Approach	Sporadic activities such as one-time lectures, with no ongoing programs.	Religious moderation is applied only as a momentary response to external demands or certain events without continuity in the school program.
Lack of Reflection on Local Culture	The program is general without considering local wisdom, such as local cultural traditions.	Moderation efforts feel less relevant to school residents because they do not accommodate the local socio-cultural context.
Lack of dialogue	There is no forum for cross-cultural or religious discussion in the school environment.	Religious moderation does not allow students and teachers to directly speak or understand diverse views.
Emphasis on Administrative Formalities	Program documents, such as activity reports and attendance lists.	The program's main focus is to meet administrative needs, so the results are less likely to impact real behavioral changes in the school environment.
Absence of Evaluation and Improvement	There are no program evaluation reports or moderation impact surveys.	There is no mechanism to measure religious moderation's success or real impact in building a culture of tolerance and harmony in schools.

Evidence of a top-down policy can be seen from the content of Presidential Regulation number 18 of 2020 concerning the National Medium-Term Development Plan for 2020-2024, Decree of the Minister of Religion number 93 of 2022 concerning Guidelines for the Implementation of Strengthening Religious Moderation for Civil Servants within the Ministry of Religion, Module 1 Book on Religious Moderation based on Islamic values, Module 2 Book on the Road to Moderation for Strengthening Religious Moderation for Madrasah Teachers, Book Module 3 on the Integration of Religious Moderation in Islamic Religious Education Courses, and Book Module 4 on Grand Activities of Moderate Students. The material on religious moderation was delivered unstructured, as seen from the interviews with informants from various educational institutions. Informant 1 stated that when teaching, he only referred to the existing modules, the only source of reference used. Informant 2 stated that religious moderation learning is embedded in religious subjects, for three hours per week, and only conveys material about tolerance towards other religions. Informant 3 stated that religious moderation learning was delivered during Islamic religious lessons because there was no separate space to deliver the material. In contrast, religious lessons were only three hours per week. Informant 4 explained that religious moderation material is inserted into other subjects, not only religious lessons, and not all teachers deeply understand religious moderation. Informant 5 explained that the presenters of religious moderation material are all teachers, which



does not necessarily mean that all teachers can be role models in religious moderation. Informant 6 said that teachers of other subjects who must include moderation values have not necessarily participated in religious moderation training, but must carry it out. Informant 7 said that all subject teachers must include the values of religious moderation in the lesson plan by referring to the guidebook. Religious moderation is still classic; this can be seen from the results of observations and interviews conducted. Informant 6 said that the material delivery in the classroom is still classic, covering all subjects, specifically for Islamic religious subjects, and civic education. In addition, based on the results of observations, it is known that religious moderation is given to students at school. The results of observations, documentation, and interviews evidence the limitation of lesson hours. Islamic religious education is limited only to lesson hours, with an average of 3 hours per week for high school. With such a time allocation, equipping students with adequate religious knowledge, attitudes, and skills is impossible. The implementation of cognitive-oriented religious moderation alone is strengthened by documented evidence from learning assessment results that states that cognitive understanding related to religious moderation is high, measurable, but low in practice. This is strengthened by the results of the interview of informant 8, who stated that student orientation related to moderation is understood, and there is observation of student behavior in the school environment, but monitoring during interaction outside of school is still limited. Informant 9 also explained that the success of religious moderation is difficult to measure, as only measuring knowledge can be done through tests or problem-solving. However, in daily practice, it is not easy to detect. The results of interviews with informant 10 explained that religious moderation was conveyed from the aspect of student knowledge. However, in other aspects, it could not be ascertained, especially in a homogeneous student environment (in madrasas), where there was no experience of direct interaction with followers of other religions, which also applies to teachers.

In addition to the results of the interviews, a high cognitive understanding of religious moderation is also shown from the results of the students' tests. The questions given are based on several indicators of socio-cultural resilience related to religion from the Indonesian Ministry of Culture, Education, Research, and Technology, which is interpreted as the ability of a culture to maintain and develop its identity, knowledge, and relevant cultural practices supported by social conditions in society.

7.2 Students' Understanding of Religious Moderation

From the results of the study using questionnaires on 100 respondents at educational institutions in Tulungagung and Blitar Regencies, it is known that matters related to religious moderation knowledge are as follows:

Table 1. Students' knowledge of religious moderation

Number	Resources for Learning Religion	Segmen	Percentage
1	Religion teacher in school	44	36.36
2	Religious Figures	36	29.75
3	Social Media	21	17.36
4	Book	19	15.70
5	Friends	1	0.83
	TOTAL	121	100

Number	Religious Imposition	Segmen	Percentage
1	Very not imposing religion on others	74	74
2	Do not impose religion on others	26	26
3	A little imposing religion on others	0	0
4	Imposing too much religion on others	0	0
5	Imposing religion on others	0	0
	TOTAL	100	100

Number	Worship	Segmen	Percentage
1	Very undisturbed by the worship of other religions	62	62
2	Not disturbed by the worship of other religions	34	34
3	A little disturbed by the worship of other religions	4	4
4	Disturbed by the worship of other religions	0	0
5	Very disturbed by the worship of other religions	0	0
	TOTAL	100	100



Number	Interfaith Brotherhood	Segmen	Percentage
1	Very willing to make friends with people of different religions	60	60
2	Willing to make friends with others of different religions	37	37
3	Less willing to make friends with people of different religions	3	3
4	Not wanting to be friends with other people of different religions	0	0
5	Very unwilling to make friends with other people of different religions	0	0
TOTAL		100	100

Number	Security of Worshipping Other Religions	Segmen	Percentage
1	Willing to protect the worship of other religions	47	47
2	Very willing to protect the worship of other religions	42	42
3	Not wanting to protect the worship of other religions	11	11
4	Very unwilling to protect the worship of other religions	0	0
5	Less willing to protect the worship of other religions	0	0
TOTAL		100	100

Number	Separatist and Extremist Groups	Segmen	Percentage
1	Condemning separatist and extremist groups	40	40
2	Strongly condemning separatist and extremist groups	32	32
3	Slightly condemning separatist and extremist groups	23	23
4	Not condemning separatist and extremist groups	5	5
5	Strongly condemns separatist and extremist groups	0	0
TOTAL		100	100

Number	Violence in religion	Segmen	Percentage
1	It does not in any way justify violence in the name of religion.	49	49
2	Not condoning violence in the name of religion	36	36
3	It is not bad to justify violence in the name of religion	11	Jam 11
4	Justifying violence in the name of religion	4	4
5	Strongly justifies violence in the name of religion	0	0
TOTAL		100	100

Number	Campaign for religious tolerance	Segmen	Percentage
1	Strongly supports anti-violence campaign efforts	53	53
2	Support anti-violence campaign efforts	37	37
3	Little support for anti-violence campaign efforts	6	6
4	Not supporting anti-violence campaign efforts	4	4
5	Strongly supports anti-violence campaign efforts	0	0
TOTAL		100	100

Number	Religious Moderation	Segmen	Percentage
1	Strongly agree with religious moderation	61	61
2	Agree with religious moderation	38	38
3	Slightly agree with religious moderation	1	1
4	Disagree with religious moderation	0	0
5	Strongly disagree with the existence of religious moderation	0	0
TOTAL		100	100

The table above shows data on students' understanding and perception of religious moderation textually. This data can illustrate that students' understanding of religious moderation is good, but several answers threaten national security through statements that do not support the main points of religious moderation. This data will look complex and interrelated if connected, so further visualization is needed to get a specific picture. A preview gives you a preliminary idea of something. Meanwhile, the overview view can provide a summary. The following is a glimpse of this research



data. This graph shows the correlation between several statements related to religious moderation and where students' religious learning resources come from. The size of the letter indicates the large quantity of data, and the thickness of the line indicates the strength of the data correlation. In contrast, the color indicates grouping according to the network cluster of relationships.

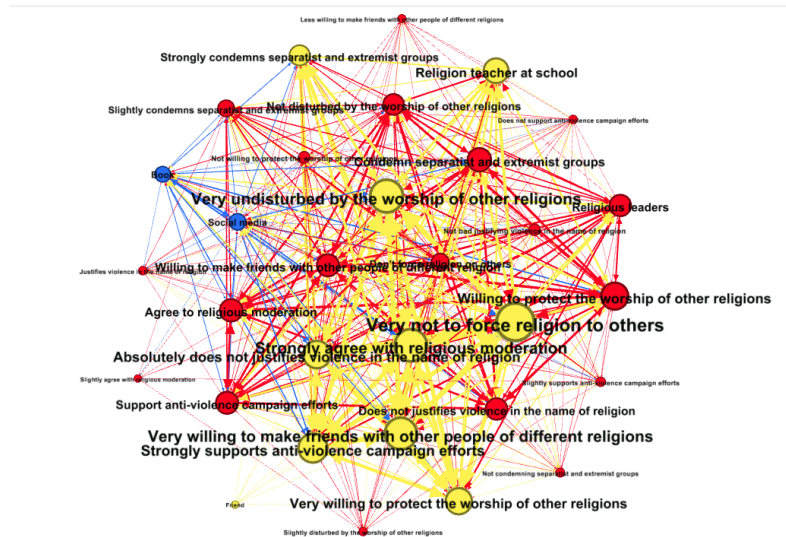


Figure 2. Overview of Students' Knowledge of Religious Moderation

From this description, it can be seen that there are at least five things that are the most dominant answers, namely 1) very not imposing religion on followers of other religions, 2) very not wanting to interfere with the worship of other religions, 3) very willing to make friends with followers of other religions, 4) strongly agreeing with religious moderation, 5) strongly supporting anti-violence campaigns. Meanwhile, in an overview, you can see a summary by connecting the lines. From the overview, it can be seen that the majority obtained knowledge about religion from religious teachers in their schools (36.36%). The disapproval of attacks on other religions shows statements that have many connections with other statements. However, some answers threaten national resilience through statements that do not support the tenets of religious moderation, such as justifying violence in the name of religion. The survey data on students' understanding of religious moderation is at a high level, which means that students' knowledge about religious moderation is good. Where students' religious knowledge comes from will certainly affect the way students think about religion. However, we do not know exactly how to practice it in our daily lives. This multiple-choice questionnaire can be completed according to the respondents' wishes, not their habits.

7.3 Solutions for the Implementation of Religious Moderation Education in Realizing the State's Social Resilience

In addition to the things mentioned above, the vision and mission of educational institutions also influence the school culture. In certain educational institutions (Islamic), school culture is closely related to homogeneous religious values. This homogeneous society is the basic capital of society in building a monocultural culture. This means that religious moderation material is not integrated into school culture. The study results show that moderation values are not integrated into school culture, but are separate from the values generally accepted in schools. First, religious moderation is structurally taught in the classroom with material standardized in the teacher's manual. Students receive moderation material by referring to the module book published by the Ministry of Religion (Informant 4). So far, religious teachers have taught religious subject matter according to the syllabus set, most of which is done in the classroom. Students gain knowledge related to religious moderation, but do not experience clashes with social facts (Informant 8). This shows that most religious moderation material is taught in the classroom, so the substance of religious moderation is still isolated. Second, culturally, students are not exposed to direct moderation experiences, considering that interactions at school are limited to the same beliefs. This is as stated by informant 4, who stated that mono-faith in madrassas is a challenge in itself, because it has never been hit with the experience of interacting with other religions. In addition, moderation is taught to be understood, not experienced or practiced in social reality. This is as stated in the following opinion:



Tolerance is not enough to be taught; it must also be experienced independently. The culture in the madrasah is a homogeneous religious culture. Teachers can understand the value of moderation, but control outside of school is difficult to monitor. (Informant 8)

Third, the school's program does not make moderation a viable option that translates into the prevailing curriculum. The evidence that religious moderation material is isolated in the classroom is that the substance of the material taught is conceptual within the walls. Meanwhile, the material outside the wall has not received serious attention.

8. Discussion

The tendency of formal religious moderation is the basis for the birth of rigid attitudes. The rigid attitude in religious moderation reflects a superficial meaning, to have a good effect (Glogar, 2023; Stone, 2022). The basic purpose of moderating material is not achieved because moderated learning is not based on needs but interests. In line with that, the findings of other researchers state that learning about religious moderation is carried out through teaching content in the curriculum and subjects (Liando & Hadirman, 2022). This further emphasizes the shallowness of religious moderation education in Indonesia. Patterns like this further show that the material in the development of religious moderation in the classroom has not been optimally prepared to meet the needs of students. Religious learning materials have not touched on aspects of religious education. In religious learning, teachers deliver belief-based material to achieve confessional religious education (Afandi, 2018; Chave, 1931). The existence of certain interests means that the material created is only the skin, not the substance that makes learning interesting and allows students to understand and practice it. This is what makes learning about religious moderation in education carried out textually. Religious moderation material in schools is still not related to school culture. This can be seen from the different conditions of school culture in Indonesia. School culture is a characteristic that exists in the school itself. Each school has a different culture from the others. Even though the school is in the same area, this shows that school culture is important in the acceptance of learning materials. School culture will affect the social life of students and national resilience.

Instilling the values of religious moderation is the key to providing students with an understanding of the importance of religious moderation in daily life. Therefore, it is hoped that religious moderation can influence students' perspectives on religion. Religious views, attitudes, and behaviors that always take a position in the middle, fair, and not extreme in religion (Amri, 2021; Arisah et al., 2022; Prakosa, 2022). However, if you look at the practice, the cultivation of the value of religious moderation in Indonesia is still textual. This can be seen in the learning practice materials when providing more examples unrelated to current life. Culturing these values is still general, so that the recipient of the material has not received something essential from the value of religious moderation. If instilling values is not contextual, it will impact students' understanding of moral values. It is not wrong if it is easy for students after the material is delivered. After assessing religious moderation education in Indonesian educational institutions, several things can be drawn that cause the religious moderation education process to be less than optimal. The root of the problem is analyzed through the analysis of fish bones as follows:

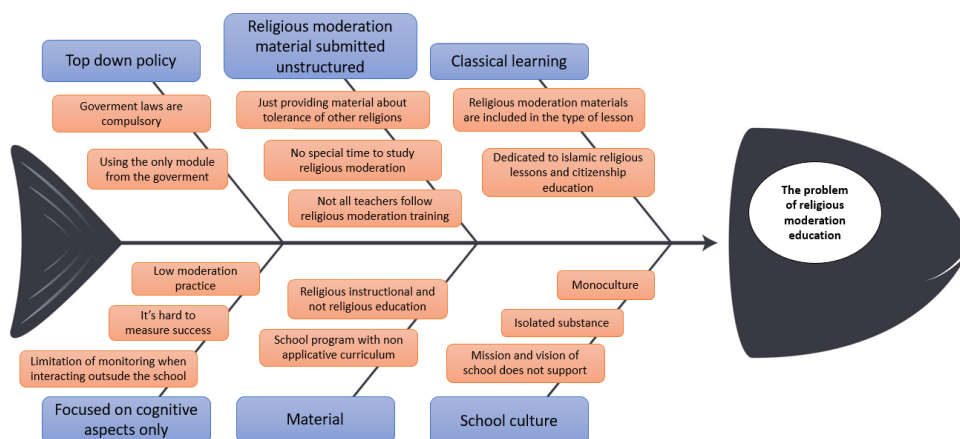


Figure 2. Fish Bone Analysis of the Implementation of Religious Moderation Education in Indonesia

Based on this analysis, this study provides several recommendations for solutions for religious moderation education in educational institutions, namely:



Solution 1) Textual learning in classrooms with limited space within the walls will have implications for less than optimal moderation understanding. This is reinforced by the statement that if religious moderation is only given in the cognitive realm, then the implementation of religious moderation in the affective and psychomotor realms cannot be achieved (Pabbajah et al., 2021). Therefore, there is a need for learning religious moderation beyond the wall. This supports previous research in the We Do not Live Alone study, which states that learning about religion will be effective if done through the concept of beyond the wall (Fancourt, 2022). Meanwhile, other opinions also explain that religious moderation must be experienced, not taught (Latuconsina, 2016; Asrori, 2016). This condition further emphasizes that learning materials that are only created for the sake of creating alone will not significantly impact students. The concept of formality in providing material only prioritizes the completion of the program, which is limited to carrying out the program that must be taught, not intended as a learning goal that impacts students after learning. Of course, this solution must be carried out properly by teachers in educational institutions because, in the statement, the student said that information about religious moderation is mostly obtained from religious teachers in schools. Solution 2) Religious moderation in schools must be adjusted to the culture of the school's local environment, moreover, one of the indicators of religious moderation is an attitude that is adapted to local traditions (Muhaemin et al., 2023; Rachmadhani et al., 2023). If religious moderation material is not integrated with school culture, it will have a less than optimal learning impact, so that students are less able to absorb or internalize the material in daily life (Liao et al., 2019; Sujono et al., 2022). It is like two sides of a coin that do not meet, between religious moderation and materialism in the classroom and the school environment. In madrasas, a homogeneous school culture alone will not expose students to multicultural situations. If teachers do not respond to religious activities without a good understanding of religion, it will be dangerous, especially with the socio-cultural conditions of the multicultural Indonesian society. In this case, early warning of the understanding of fanaticism needs to be watched out for. This impact further strengthens the idea that religious moderation material lacks understanding of the internal conditions of the school as a whole; religious moderation is understood superficially. The condition of students, teachers, and the community around the school is good.

Integrating learning materials with school culture is important because of the following things. First, school culture is basically a pattern with basic assumptions from the development of a learning group, so that when students learn, they can overcome problems. By being integrated into the school culture, religious moderation materials should help students overcome the problems that occur to them. Second, school culture affects student development. Because it has not been integrated with the school culture, religious moderation materials are still not enough to affect the overall development of students, so the spirit of tolerance and willingness to cooperate with other parties across religions is still immature. Third, school culture can affect the soul and spirit of teachers and students. If the school culture has not been integrated with religious moderation materials, it may be that the enthusiasm of teachers and students to learn religious moderation will not appear. All that is gained is an understanding of religious moderation only on paper (superficial), as long as it is not disturbing, it does not matter. This pattern of religious moderation will lead to the results of educating the brain, but not yet forming character. Solution 3) Instilling values in students in learning must be done contextually so that it can touch on the essential aspects. Culturing contextual values can be done by modeling, not just indoctrination, but by providing opportunities for students to practice in the field with similar cases to the learning material. If so, it will allow students to experience the values of religious moderation firsthand. Strengthening religious moderation in schools must prioritize the values of integrity, solidarity, and tolerance (Kemenag.go.id, 2021). However, in practice, the value of religious moderation has not yet occurred in Indonesia. They still rely on modules that have not been adjusted to the conditions in the field, or even value cultivation is still carried out traditionally, not methodologically, which is dominated by lectures that only use one-way communication with students. This means that the cultivation of moderate values will not reach the expected core, but will reach the cognitive aspect. Of course, this solution supports previous research that explains that religious learning will be more effective if it is through counseling learning that is centered on socio-religious themes and the use of technology (Syahbudin et al., 2023, pp. 15–28)

Therefore, learning about religious moderation in educational institutions is very necessary, not only in superficial learning, but also in the substantive aspect as the essence of the value of religious moderation itself. Religious moderation in educational institutions requires a journey to realize it. Four pillars as the foundation of moderation, namely: 1) multicultural (the ability to accommodate differences), 2) diversity (the ability to see differences as strengths), 3) plurality (the ability to make differences a shared experience), and 4) relativity (the ability to see things from the perspective of others) are the main keys in realizing religious moderation in educational institutions. These four pillars are the foundation of values in building individual moderation towards institutional moderation. Institutional moderation can create social and cultural resilience and will strengthen the country. This is because building resilience in social systems is an effective way to overcome various local and national disturbances (Zhou et al., 2024). In addition, the role of social conditions in society through a good education sector will strengthen resilience, as it provides a reference for the development of effective education policies and provides support in various situations that can give rise to conflicts (Utsumi & Muradi, 2024).



9. Conclusion

The application of top-down moderation values shows the implementation of religious moderation in schools, moderation learning is delivered textually-classically, and religious moderation material is oriented towards cognitive aspects, indicating that religious moderation material in educational institutions is still superficial. Religious moderation in shaping school socio-cultural resilience is still isolated, conceptual within walls, and has not been integrated with local socio-cultural conditions in the school environment. Most students acquire knowledge about religion from religious teachers in their schools. Textually, students' knowledge of religious moderation is demonstrated by the strongest statements of their disapproval of attacks on other religions. However, some answers threaten national resilience through statements that do not support the principles of religious moderation, such as justifying violence in the name of religion. The main problem that supports this superficiality is that religious moderation material has not been optimally prepared, is religious instructional, there is a special interest in the implementation of religious moderation, the material is not yet substantive, has not been integrated with school culture, and value instilling is still contextual. Therefore, this study provides recommendations to improve the implementation of religious moderation in schools through effective religious moderation learning through beyond the wall, the implementation of religious moderation in schools must be adjusted to the culture of the school's local environment, and the instillation of value to students in learning must be carried out contextually so that it can touch on essential aspects. This study recommends that future researchers find an effective model of teaching religious moderation in educational institutions. This can shape students' character, thereby strengthening the state's resilience. This research provides recommendations for the government, education managers, and teachers. This study implies that the data analysis method and the research results can be used as a reference in realizing religious moderation education in educational institutions, especially in countries with diverse socio-cultural conditions.

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