

Date Received : January 2025
Date Revised : February 2025
Date Received : February 2025
Date Published : February 2025

RELIGIOUS MODERATION EDUCATION IN THE FAMILY: A CASE STUDY OF THE BEKASI CITY RELIGIOUS HARMONY FORUM (FKUB)

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Keywords:

Religious Moderation
Education, Family,
Tolerance, Diversity,
Religious Plurality

ABSTRACT

Background: Religious moderation education in the family plays a crucial role in fostering tolerance and peaceful coexistence in a pluralistic society. **Purpose:** This study explores the implementation of religious moderation education within families through a case study of the Bekasi City Religious Harmony Forum (FKUB). **Method:** Using a qualitative approach, the research involved in-depth interviews with representatives from Islam, Christianity, Hinduism, Buddhism, and Confucianism, along with document analysis and direct observation of FKUB activities. **Result:** The findings reveal that each religion emphasizes values such as mutual respect, compassion, and peaceful coexistence. Islam promotes tolerance and dialogue, Christianity focuses on love, Hinduism stresses harmony, Buddhism advocates for virtue and inner peace, and Confucianism teaches respect and harmony. **Conclusion:** The study concludes that religious moderation education in families contributes significantly to fostering harmony and unity amidst religious diversity in Bekasi City. These findings highlight the potential of early family-based education in building an inclusive and peaceful society.

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A. INTRODUCTION

In Indonesia there are more than 300 different ethnic groups with their own cultural identities and more than 250 local languages are spoken among them. Religion is one of the differences that exist in Indonesia besides culture, religion is a great belief beyond human ability which is called by various names and then to test the basis of the diversity of beliefs that are right or wrong that give birth to morals (Wayan 2020:5). In addition, the existence of more than 300 ethnic groups illustrates how diverse the background of Indonesian society is. Each ethnic group has unique traditions, values, and ways of life. For example, the Javanese, Sundanese, Batak and Minangkabau tribes each have their own customs, arts and specialties that reflect their identity. This diversity creates a rich mosaic of cultures, where each element complements and enriches the others.

This diversity is inseparable from Indonesia's long history which has been influenced by various factors, including trade, migration, and colonialism (Najmi 2023). Each ethnic group brings their culture and language with them, creating a dynamic interaction between cultures. However, this diversity also faces challenges, such as efforts to homogenize culture and the threat of extinction of regional languages. In the context of globalization, it is important that we preserve and celebrate this diversity as an integral part of national identity.

In Indonesia, the facts show that the ambition or lust of certain groups for the uniformity of religious identity in the context of plurality accompanied by dogmatic indoctrination efforts in fighting for its implementation in praxis has made religion vulnerable to conflict and violence (Samho 2022). The dogmatic indoctrination for the sake of uniformity of mindsets and theological frameworks clearly weakens the power of reason and the ability to think critically and logically about the essence and role of religion in praxis. It is said that intolerance, which is the root of radicalism and terrorism as its climax, is allegedly related to this systematic dogmatic indoctrination.

From the above, researchers assess that religious plurality in Indonesia has great potential to make this nation a beacon of world civilization. With the wealth of noble values that exist, Indonesia can build a highly civilized society, which prioritizes respect for humanity as the core of religious and cultural praxis. However, challenges arise when closed attitudes towards differences become dominant, with a wide range of expressions prone to destructiveness (Samho 2022). The tendency to uniformize views and blind obedience to leaders, without involving critical thinking, has the potential to threaten social diversity and stability. In this context, Indonesia risks becoming a threat to world civilization, instead of becoming a role model in maintaining and celebrating diversity.

Therefore, it is important for the community to develop an inclusive and critical attitude in religion, in order to create harmony and better civilization progress.

The Bekasi City Religious Harmony Forum (FKUB), as an institution that has a role in maintaining harmony between religious communities, focuses on counseling and education to strengthen understanding of religious moderation. FKUB Bekasi City actively organizes various activities that aim to introduce and develop the concept of religious moderation among the community, including within the family sphere. Through programs that involve various elements of society, including youth, parents, and religious leaders, FKUB strives to create a society that can coexist in harmony despite differences in beliefs.

Globally, the rise of religious conservatism has a lot to do with economic difficulties and political crises. Faced with difficult economic and political conditions, right-wing politicians will usually take the path of religious conservatism in realizing their political agenda. Meanwhile, in developing or underdeveloped countries, religious conservatism emerged because they saw the failure of modernity, secularism, development, and the failure of the state to improve the quality of life and well-being of its citizens (Yanu Ander Prasetya; Yasser Arafat; Abdul Weddle; Sanita Rini 2022). Therefore, they believe that only by returning to the understanding and praxis of conservative religion can they create a better way of life.

This problem does not only occur in adults, but also in children. Therefore, it is necessary to have a strong education in order to create a good generation from childhood. (Iqbal Anggia Yusuf 2022) To build a quality generation, children's education must start from an early age. One effective method is to increase parental awareness and engagement. The active participation of parents in the process of children's education has a significant impact on the development and formation of the character of future generations. With this approach, children will more easily accept positive values that support their qualities as individuals and members of society.

This will build religious moderation that is quite effective through religious education in the family. The family serves as the first socialization agent that introduces children to religious values (Iqbal Anggia Yusuf 2022). Through daily interactions, parents have the opportunity to teach religious moderation. Open discussions about different views, shared experiences with people from different backgrounds, and the introduction of other religious teachings can enrich children's understanding. In addition, parents can instill values such as empathy, mutual respect and the importance of interfaith dialogue. Families who support religious moderation education create an atmosphere where children feel safe to ask questions and explore their own beliefs and the beliefs of others.

Adopting the value of religious moderation in an effort to prevent family disharmony is a very relevant and important step. First, the values of religious moderation support mutual understanding and tolerance among family members with different beliefs. This creates an inclusive and respectful environment for differences, thereby reducing the risk of conflict and tension that can damage family harmony. In addition, the value of religious moderation also encourages practices that strengthen family ties, such as supporting, helping and respecting each other. In this context, the teachings serve as moral guides that direct family members to prioritize unity and cooperation, overcome differences, and strengthen relationships between family members (Crescent 2023).

The family is the basis for instilling the values of Religious Moderation to ward off the spread of radicalism that occurs wildly. Prevention efforts are carried out as early as possible from the smallest unit in the community (Prima & Lexy 2022). The researchers analyzed that the family serves as a strong foundation to instill religious moderation values and prevent the spread of radicalism. Through inclusive education, open dialogue, and the cultivation of empathy, families can form a generation that is tolerant and respectful of diversity. However, despite the many initiatives and programs that have been carried out, the implementation of religious moderation education in families in Bekasi City still faces various challenges. One of them is the gap in the understanding and application of religious moderation values in the family, both between the younger generation and the elderly, as well as between individuals with different religious backgrounds. Therefore, it is important to dig deeper into how FKUB Bekasi City can play a role in encouraging religious moderation education in the family as an effort to create a peaceful and tolerant society.

This study aims to examine how FKUB Bekasi City runs a religious moderation education program, especially in the context of the family. It is hoped that the results of this study can provide insight into effective ways to implement religious moderation education in the family environment as a strategic step to strengthen harmony between religious communities in Bekasi City.

B. METHOD

Type of research

Contents of This study adopts a qualitative approach, aiming to describe education and the process of religious moderation education in the family: especially in Religious Harmony Forum (FKUB) Bekasi City. This research is included in the category of case studies, which is for in-depth investigation of individual experiences and perspectives in a multicultural environment. When finding multicultural community events or social interaction events, very closely related to the natural conditions of the field, of course, the source of information or resource persons, the information provided by the informant to the researcher,

studying and interpreting with words or sentences related to the event, The analysis in this study focuses on the form and process of religious moderation education in the context of the family, as well as its implications for religious attitudes in the Indonesia.(Alamsyah Agit Luluk Nur Aini and Ananda 2023)

Data collection techniques

In this research, there are several data collection techniques used, namely:

a. Interview

Interviews are a technique used in collecting data by conducting oral questions and answers with resource persons related to the focus of the research (Suggestion 2019:134). The interviews in this study are to obtain a more in-depth perspective on religious moderation education in the family and the FKUB program. Interviews can be conducted with various relevant informants, namely the Head of Family and Parents and the management of FKUB Bekasi City.

b. Observation

According to (2020:338) Observation is the collection of data or information that must be carried out by making observation efforts directly to the place to be investigated. Researchers are involved with the daily activities of the people being observed or used as a source of research data. The researcher directly observed interactions in families that practiced religious moderation. In addition, the researcher is involved in various seminars, workshops, or activities organized by FKUB that focus on religious moderation education.

c. Documentation

Documentation is carried out to collect data sourced from archives and documents that are at the research site or outside the research site that are related to the research (Suggestion 2020:126). This study collects various documents related to religious moderation education published by FKUB, the government, or related educational institutions.

Data Analysis Techniques

Data analysis techniques in the study take place simultaneously with the data collection process. Miles and Huberman describe the process of qualitative research data analysis through three stages of the water model, namely data collection, data reduction, data presentation, and verification (Qomaruddin 2024).

1. Data collection

Researchers collect qualitative data relevant to the research topic through various data collection techniques. In the context of research on religious moderation education in the family with a case study of FKUB Bekasi City

2. Data reduction

After the data is collected, the researcher reduces the data, which is the process of filtering, simplifying, and organizing the data to be more focused and relevant to the research question

3. Data presentation

After the data is reduced, the researcher presents the analyzed data in a more structured form so that it can be easily understood

4. The final stage is verification, which aims to ensure that the results of the research are valid and trustworthy

C. RESULTS AND DISCUSSION

Religious Moderation Education in the Family

The family is a basic unit in society that has an important role in shaping individuals and ensuring the survival of a community. In this context, the family can be understood as a social system consisting of various interrelated elements. These elements include beliefs, feelings, goals, rules, positions and roles, levels, sanctions, powers, and facilities. All of these elements contribute to the dynamics and interactions within the family environment, which in turn affects the development of the individual and society as a whole (Yulia 2018). Families that are strong in trust tend to have clear goals, both for the family members themselves and for the wider community. Feelings of mutual respect and love among family members create strong bonds, allowing individuals to grow up in a safe and supportive environment.

Family empowerment as an agent of family moderation has an important role. Together with schools and the community, the family is the three main pillars of value transmission in optimizing character education for students (Jamilah 2019). According to Lickona, the quality of parenting plays an important role in the behavior of family members who violate the law. According to him, the quality of supervision and affection of both parents towards their children (especially mothers) plays an important role in their child's potential to be involved in the problem of violating the law (Lickona 2013:48).

In general, in the context of religious moderation, it can be understood that the family (especially mothers), together with educational institutions and communities, plays an important role in developing the values of religious moderation. The quality of religious moderation of family members is also determined by the quality of parental care in transmitting these values to other family members. The government, through the Ministry of Religious Affairs (Kemenag), strategically develops religious moderation. This is enshrined in the Ministry's National Priority Project (ProPN) where religious moderation in the family is included in the agenda to improve marriage and family guidance services. Furthermore, the vision of religious moderation has also been scheduled in the Ministry's strategic plan (renstra). Various policies have been established as a form of strengthening and implementing religious moderation (Fitri dan Anto 2022).

Religious Moderation Education in the Family prioritizes the education of Pancasila values considering that multicultural diversity is a benchmark in the context of Religious Moderation Education in Family Education. In the context

of religious moderation, Pancasila plays a key role in promoting tolerance, interreligious harmony, and recognition of cultural diversity in Indonesia. As the basic ideology of the state, Pancasila offers a value framework that facilitates harmonious interaction between different religious and cultural communities, and promotes the development of an inclusive and equitable society. One of the key aspects of Pancasila is the principle of "*Belief in One God*." This value underscores respect for the diversity of religious beliefs, emphasizing the importance of tolerance and mutual respect between followers of different religions. The second value, "*Just and Civilized Humanity*," emphasized the importance of social justice as the foundation of religious moderation. This principle invites every individual to treat their fellow human beings fairly, regardless of religious or cultural background (Nurrohmah, Aris Yusuf, and Aditya Putra 2022).

Furthermore, the value of "*Unity of Indonesia*" shows the importance of unity in the midst of diversity. Pancasila encourages all citizens to unite in harmony, regardless of religious, ethnic, or cultural differences. Principle "*Democracy Led by Wisdom in Representative Consensus*" reflects the basic values of democracy. In the context of religious moderation, freedom of religion and opinion is considered a basic right in a democratic system. Finally, the principle of "*Social Justice for All Indonesian People*" emphasized the importance of protecting human rights and minority rights (Ramadan and Islam 2022).

Religious moderation education in families that prioritize Pancasila values is the key to creating a harmonious and tolerant society (Hasibuan 2023). By internalizing the principles of Pancasila, the family can become an environment that supports the development of children's ethical character, respecting differences, and committing to social justice. In facing the challenges of globalization and social shifts, the application of these values has become increasingly relevant to build harmony and peace in Indonesia.

Another method explicitly establishes religious moderation education in family life. *First*, parents serve as role models for children. Parents' attitudes and behaviors greatly affect children's perspectives and actions. When parents show tolerance and respect for religious differences, children tend to imitate these behaviors. Consistency between parents' words and actions is very important in building religious moderation attitudes in the family. (Musyarofah 2021). *Second*, habituation has proven to be an effective method to instill the values of religious moderation. Parents can get children used to being tolerant by integrating these practices into their daily lives. For example, inviting children to participate in celebrations of different religions or teaching them to greet people from other religions. This habit makes the values of religious moderation part of family culture.

Third, parents play a role in providing direct learning about religious moderation. By explaining moderation education and the importance of tolerance, parents can form a better understanding of their children. Discussions on religious issues and examples of the application of moderation in daily life help children internalize these values.(Taufik and Mohsi 2023) Active religious activities outside the home, family religious activities are not only limited to the home. They actively participate in religious activities in the local community.(June 2021) Through collaboration with religious institutions and the surrounding community, these families not only strengthen the bonds between family members, but also expand their understanding of the values of moderation in the community.

Fifth, building religious education as a way of life and becoming a middle way or a fair middle way in determining problems in people's lives. The position of religion is a guideline that offers a balance between the affairs of the world and the hereafter, a balance between the utterances of the mind and the heart, between the education of the ratio and the norms, between the education of ideals and facts, as well as the individual and collective problems of society. No wonder when religion is legitimized as a perfect guide to life, there are no restrictions whatsoever, both on a micro and macro scale, family, country, and others.(Akhmadi 2019) Overall, the role of parents is very important in religious moderation education. Through modeling, habituation, and active learning, parents can instill these values, creating a generation that is tolerant and respectful of differences. This ultimately contributes to stability and harmony in a pluralistic society.

The city of Bekasi as one of the major cities in Indonesia has a very high religious and cultural diversity. In the midst of this diversity, maintaining harmony between religious communities is a challenge as well as an opportunity to create social harmony. One of the most strategic steps is to strengthen religious moderation education at all levels of society, especially in the family. Religious moderation, which teaches mutual respect, respect for differences, and tackling extremism, is an important pillar in building a peaceful and tolerant society. Through the efforts made by the Bekasi City Religious Harmony Forum (FKUB), various programs and activities continue to be encouraged to maintain and improve religious harmony. One of the main focuses is to strengthen the values of tolerance within the family as the smallest unit in society. By realizing a family that practices the principles of religious moderation, it is hoped that the city of Bekasi can become an example for other regions in terms of harmonious diversity.(Bekasi n.d.)

Based on the results of data in the field about Religious Moderation Education in the Family of the Bekasi City Religious Harmony Forum (FKUB), namely:

Tolerant Religious Value Education

Parents teach tolerant religious values education to children to respect differences in religion and belief. This can start by getting children used to understanding that everyone has the right to practice their beliefs freely. Parents can explain the basic education of tolerance in their respective religions, teaching that religious teachings do not only focus on personal worship, but also on harmonious relationships with others, regardless of religious differences. In the opinion of Mr. YS, one of the heads of families in Bekasi said that:

As a parent, I feel it is important to instill the values of religious moderation from an early age in the family. At home, we teach children to appreciate differences, be it differences in religion, culture, or views. We believe that by understanding religious tolerance and moderation, children can grow up to be more open and better in dealing with them (Interview with Mr. Yohanes Setiawan, Dec 2, 2024).

This is also in accordance with what has been conveyed by the chairman of the Bekasi city FKUB, Mr. AM that:

Religious moderation is a very important thing to be taught from an early age, especially in the family environment. From the perspective of FKUB, we always encourage parents not only to teach aspects of religious rituals, but also moral values that can maintain harmony between religious communities. Religious moderation is expected to form a more tolerant generation, not easily provoked by issues that can divide harmony. (Interview with Mr. H. Abdul Manan, Dec 4, 2024).

Building open communication and mutual listening between family members is very important in shaping religious values in children. Children need to feel safe asking questions about religion and getting clear and thorough explanations from parents. An open discussion of relevant religious values, morality, and ethics in everyday contexts will help children understand and internalize those values (Masriah, Nurlaeli, and Akil 2023) This suggests that parents acting as facilitators in the process of religious and moral education, and that parents should create a space where children feel safe to ask questions and discuss about religion, morality, and ethics, especially in terms of tolerance for differences in religion, culture, and views, is a strong foundation for building an open attitude in children. Teaching children to appreciate these differences is not only a moral task, but also a strategy in forming individuals who are able to coexist harmoniously in a pluralistic society. In this way, children learn to see differences as something that can enrich their lives, not as an obstacle or threat.

Integrating Multicultural Education

In addition to religious education, families can also include multiculturalism education in children's education. Parents can introduce different cultures and religions through books, movies, or hands-on experiences that showcase diversity. This can enrich children's insight into the wider world and promote mutual respect between religious believers. Based on data in the field from the results of interviews with IMS that

I often invite our children to watch movies or read books that raise the theme of diversity, such as stories about life in other countries or about different religious traditions. We also often visit places that have different cultures, for example museums or cultural events that show the diversity of Indonesia. At home, I discuss the importance of respecting differences and respecting each other, regardless of religion or ethnicity. (Interview with Mr. I Made Suardika, Dec 4, 2024).

This has also been conveyed by Mr. BTP he said that:

In addition to teaching them about our religions, we also introduce them to other religions. We don't teach them to compare or impose a particular religion, but rather to know how other people worship and believe different things. We often invite them to interact with friends from different religious and cultural backgrounds, as well as visit other places of worship to enrich their experience. Interview with Mr. Bong Tji Phin, Dec 4, 2024).

Parental support is very important in instilling multicultural values in children. Parents must take time for their children, be a good example, and act as a guide and monitor of children's development. The role of parents is great in the formation of children's character, because children tend to imitate their parents' behavior. In addition, teachers also play an important role in observing children's behavior at school, and good communication between parents and teachers greatly supports children's social development. Instilling multicultural values involves the process of internalizing values such as respect, tolerance, cooperation, and living in harmony (Hutagalung and Ramadan 2022).

Religious moderation in the context of a multicultural society in education has been carried out by Faozan. This study uses *School-wide approach*, an educational strategy that involves all levels of society and elements in schools. The results of the study show that religious moderation in Islamic Religious Education is integrated as a hidden curriculum, which includes active participation from teachers, selection of relevant textbooks, and the implementation of extracurricular activities (2020). With this approach, religious moderation is not only explicitly taught in the curriculum, but also inserted into various aspects of school life, encouraging the involvement of all parties in creating an inclusive and tolerant environment. Faozan

emphasized the important role of schools in forming moderate attitudes among students, so that they can interact well in a diverse society.

Every religion has education in teaching messages of tolerance, mutual respect, and interreligious harmony. Religious moderation is not an education aimed at one particular religion, but a universal approach that is relevant to all religions. Every religious tradition has the potential to give rise to extremism, which needs to be realized by the public. Religious moderation does not mean mixing religious teachings or being indifferent to differences, but rather emphasizing the importance of respecting diversity and interpreting truth in each tradition. The main goal is to avoid the extremism, intolerance, and violence that often arise from a narrow understanding of religion.(Anton Ranteallo 2023). It should be noted that religious moderation is not religious moderation itself. What is moderated is the understanding and experience of religious people, so this process involves deep reflection and dialogue on religious teachings. In this context, religion acts as a spiritual, moral and ethical foundation that directs individuals in the life of society, nation and state.

Religious moderation education in the Islamic perspective family

Religious moderation education in the family from an Islamic perspective focuses on a balanced approach in carrying out religious teachings, where Muslims are taught not to overdo it (*ghuluw*) or underestimating (*Taqshir*) in religion. In the context of the family, religious moderation aims to create an atmosphere of harmony, compassion, and respect for differences, both within the family and in relationships with others in society (Hasani 2023). This has been revealed by Mr. US that:

I always try to instill in my children that Islam is a religion that teaches balance. I don't want my children to get caught up in extreme understandings, whether it's overdoing worship or underestimating religious obligations. We always discuss the importance of worshipping in a reasonable way, while still going about our daily lives. For example, worship is important, but we also teach them to study hard, to get along with friends, and to help others. Interview with Mr. Ahmad Sulaiman, Dec 5, 2024).

This has also been conveyed by HK as the secretary of the Bekasi City FKUB that:

Parents must be good role models. For example, if we teach a child to pray, we should also show them how important it is to maintain good relationships with neighbors, friends, and others, even if they have different beliefs. In Islam, we are taught to always be fair, respect the rights of others, and maintain peace. Parents should teach children not only to know religion, but also to apply religious values in their social interactions. (Interview with Mr. Hasnul Kholid, dated 6 Dec 2024).

In an ideal context, religious moderation education in Islam leads to the principles contained in the Charter of Medina, which was promoted by the Prophet Muhammad. This charter serves as an answer to the reality of religious life by uniting the people in the existing diversity, both in terms of thought, religion, social, and economic. In this case, the relationship between religion and the state is not seen as something contradictory, but as a synergistic force that carries out the principles of justice and balance (Anica 2021). Through this effort, the example of the Prophet Muhammad Saw through the Medina Charter is used as a reference for Muslims when carrying out activities, including religious activities. For this reason, the following author explains the meaning of religious moderation or wasathiyaah in Islam. As contained in the Qur'an, religious moderation is called Wasatha or Wasathiyyah. This word is found 5 times (Quraish Shihab 2020:4).

In the Qur'an, namely in Q. S. Al-Baqarah verse 143, Q. S al-Baqarah verse 238, Q. S al-Maidah verse 89, Q. S al-Qalam verse 28, and Q. S al-A'adiyat 4-5. The following is a description of Q. S albaqarah verse 143 which is the basis for many Muslim scholars in the Qur'an:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۖ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقِبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

Meaning: And likewise We have made you (Muslims) a just and chosen people so that you can be witnesses of human deeds and so that the Messenger of Allah (Muhammad) can be a witness to your deeds. And We do not set the Qibla that you are going to now, but so that We know (so that it becomes clear) who follows the Prophet and who fixes it. And indeed, the shift of the qibla is very difficult, except for those who have been guided by Allah; and Allah will not waste your faith. Indeed, Allah is Most Merciful to mankind.

The above verse is used by many scholars as a starting point regarding religious moderation, as explained by Ar-Razi (Quraish Shihab 2020:16). There are various meanings of the verses that have been conveyed, the first is the word fair. This word is interpreted as the same attitude towards all directions that do not refer to one direction or ignore the other. Second, the word wasath in the above verse is interpreted as the best. Third, the most important or the best. And the fourth meaning, if Muslims are wasathan ummatan, it means that they have a moderate or middle between advantages and disadvantages in various things.

Ummatan washatan education explained that wasath education or moderation answers various challenges in understanding religious diversity today. The word wasathan in verse 143 of Surah Al-Baqarah means ta "dil and takhyir which means the non-application of ifrath and tafrith. This implies that Islam is considered a moderate religion because it has balanced and non-

exaggerated principles. Thus, balance in Islam plays an important role in Muslims' ability to understand different viewpoints and be witnesses to other religions (Fatihatushshofwa et al. 2023).

This is reinforced that religious moderation education is found in Q.S. Al-Baqarah verse 143. From this verse, it can be understood that Allah's command to humans to be the best mediator and be just. Mediator means always taking a peaceful path in solving problems. The mediator also does not use violence when acting. Because, the mediator is the best chosen person. In the hadith of the Prophet who said: "The best is the middle way". (H.R. Al-Baihaqi) From this hadith, it is once again emphasized that the best way to solve problems is by means of peace. Islam strictly forbids its followers to solve problems by violence. Because this is very contrary to the teachings of Islam (February 2023).

Religious moderation in Islam is certainly inseparable from the holy book of the Qur'an as a guideline for life. The Qur'an has a mission to create peace for all mankind. The rise of exclusivism in religion often triggers extreme reactions. Similarly, ultra-conservative attitudes often lead to the birth of hatred, hostility, intolerance, extremism, violence and even terrorism in the name of religion. This is truly considered a threat to peace and tearing apart our unity and integrity. Religious moderation based on the principles of the Qur'an is expected to be a solution to extreme religious problems in society. Strengthening religious moderation cannot be done by individuals, but must be done systematically and institutionally, even through the state. The state must be present to create a healthy public space to create interaction between religious and belief people. Not the other way around, creating regulations with certain religious sentiments that are embraced and enforced in the public space (Yusriyah and Khaerunnisa 2024).

In addition, moderation in the Islamic view prioritizes justice, this has been explained in Surah An-Nisa 'verse 58, which calls on humans to be just. Justice is equated with a middle position, like balance on the scales. Ideally, a balanced people are able to apply justice in decision-making, regardless of the social status or power of the individual being judged. A historical example is the action of Umar bin Khattab who tried Jabalah bin Aiham, the King of the kingdom of Ghassan, who apostatized after accepting the law of qisas. When Jabalah experienced the incident in the Kaaba, Umar firmly gave the same punishment as a form of justice, showing that in Islam there is no difference between the commoner and the king (Nurdin 2021).

Furthermore, Surah Al-Qasas verse 77 emphasizes that moderate believers must be able to integrate the interests of this world and the hereafter. These two aspects must go hand in hand; Neglect of both will lead to an imbalance. If individuals focus only on the interests of the world, they can get caught up in materialism, whereas if they only orient themselves to the afterlife, they risk

falling behind in the progress of the world. Currently, Muslims tend to be trapped in a pattern that focuses on the dimension of the hereafter, which is influenced by the dominance of educational institutions by the thought of normative fiqh and Ash'ari theology. This leads to fatalism and a lack of attention to the empirical studies needed to drive progress in industry, economics, and technology. As a result, many Muslim countries still rely on external aid and face challenges in overcoming poverty and ignorance in society (Nurdin 2021).

Thus, the application of religious moderation education in Islam not only serves to prevent extremism and intolerance, but also contributes to the formation of a peaceful, prosperous and just society or often echoes Islam *rahmatan lilalamin*.

Religious moderation education in the Christian perspective Family

Wise and Loving Religious Education Religious education in Christian families must be done in a wise and loving way. Parents need to instill Christian values, such as love, forgiveness, justice, and peace, in their children's lives. This education is not only limited to religious teachings that are ritual, but also includes teaching on how to live a life in accordance with the teachings of Jesus in their daily lives. A moderate education teaches children to develop a firm faith, without having to fall into fanaticism or extremism.

This is as expressed by Mr. MM, one of the pastors and administrators of FKUB Bekasi City, that

We always try to teach our children that the Christian faith is not only about worship in church, but also about how we live our daily lives. We teach them to love others, not to judge, and to always show compassion to others, especially to those from different backgrounds. We also emphasize the importance of forgiveness and justice. For example, when there is a conflict between family members or their friends, we always invite them to resolve it by talking and forgiving. We believe that love is the foundation of everything, in accordance with the teachings of Jesus. (Interview with Bapak Mangatur Manurung , dated Feb 7, 2024).

Religious moderation education in Christian theological literature is rooted in the core teachings of Jesus Christ that emphasize love, forgiveness, and respect for others. In the Gospels, Jesus often showed simplicity through his parables and teachings that invited people to love their neighbors, including those of different faiths. The parable of the Good Samaritan (Luke 10:25-37) is one prime example, where Jesus taught that love and mercy must transcend ethnic and religious boundaries. This inclusive and loving attitude is the basis for moderation education in Christianity, calling on people to reject exclusivism and bigotry (Elditrijnae Grace, Resciana, Herlina Tappi, Naber 2024).

One important example is the church's approach to interreligious dialogue and interfaith cooperation. Around the world, many churches actively host interfaith dialogue events and interfaith forums, designed to build a better understanding and respect for differences between religions (Elditrijnae Grace, Resciana, Herlina Tappi, Naber 2024). This activity not only creates a space for discussion and exchange of ideas, but also strengthens interfaith relations by emphasizing shared human values. Through this forum, participants from various religious backgrounds can share their experiences and views, as well as find common ground that can strengthen harmony. The Church often takes the initiative to undertake social projects together with other communities, such as humanitarian aid programs, education, and human rights advocacy.

Christian education, which focuses on reading, appreciating and understanding the Bible, plays a crucial role in shaping the character of individuals and communities in the context of a pluralistic nation. Through this education, Christians are taught to internalize the teachings of Christ, which emphasize love, peace, and tolerance toward others. Love education in Christianity encourages individuals to share love and kindness with others, regardless of religious or cultural background. By understanding that every human being is created in God's image, Christian education invites people to appreciate diversity and build harmonious relationships in society. This is in line with the principle of religious moderation, which prioritizes respect for differences and constructive dialogue between religious communities (Agung Sutrisno et al. 2024)

Wise religious education means teaching the teachings of Jesus in a loving way, not imposing religious understanding on children or family members, but rather educating them by concrete example in everyday life. This was conveyed by the PSG pastor as the administrator of the Bekasi City FKUB that

In the family, religious education should include teaching about love, forgiveness, patience, and peace. We teach Christians to live with integrity, to love others regardless of background, and not to impose our religious views on others. Families that teach these values wisely will create a generation of strong but moderate faith, one that is not caught up in extremism (Interview with Mr. Pati S. Ginting, dated 7 Feb 2024).

Christianity emphasizes love and respect for others, regardless of religious differences. In the Gospels, Jesus teaches us to love our fellow human beings and show empathy for others. Churches in Indonesia often implement social programs that support interfaith harmony, such as services for those in need, regardless of religious background. This approach encourages believers to

understand and appreciate differences and build harmonious relationships with people of other religions (Randalele, Budi, and Nabu' 2022).

The active role of Christian teachings is not only in the church but the value of moderation is also always active on social media. Christians are encouraged to use these platforms wisely, as a space to exchange ideas, respect differences, and express their views on Christian beliefs. Social media provides an opportunity to build strong interfaith relationships, allowing individuals to share perspectives and learn from each other. In this way, it is hoped that there will be productive cooperation between various religious communities. This not only enriches the spiritual experience of each individual, but also creates an atmosphere of mutual understanding that can reduce social tensions (2023 Home).

In this context, we analyze that religious moderation includes not only tolerance, but also the development of constructive dialogue. Through positive interactions on social media, religious people can demonstrate their commitment to shared values, such as peace, justice, and mutual respect. Thus, the use of social media can contribute to the creation of a more inclusive and harmonious society, where every individual feels valued and heard.

Religious moderation education in the Hindu perspective Family

Dharma in Hinduism refers to moral obligations or the right way of life. In the context of the family, religious moderation teaches the importance of living in accordance with dharma principles which include honesty, integrity, and social responsibility. Parents in Hindu families educate their children to live a life full of deep moral values without getting caught up in extremism

This is based on interview data with IGMR, one of the Bekasi City FKUB administrators said that

In our family, we always teach our children the value of Vasudhaiva Kutumbakam which means the world is family. We teach that even though we are different religions, we are still one family that must respect and work together. We also often talk about the value of mutual cooperation, which I think is very important in daily life, both in the family and with the surrounding community. This principle teaches us to live in harmony with everyone, regardless of their religious or tribal background (Interview with IGM Rudhita, Feb 8, 2024).

Religious moderation in the Hindu tradition in Indonesia has been realized through various practices and values that emphasize togetherness and mutual cooperation. One of the basic principles that reflects this moderation is Education "Vasudhaiva Kutumbakam," comes from the Maha Upanisad. This phrase literally means "The world is a family," and describes the spirit of

brotherhood and solidarity between individuals, regardless of differences in cultural or religious backgrounds.(Adisastra and Ni Made Rai Kristina 2022)

In addition, based on the interview data that the researcher obtained from one of the parents, Mr. DP said that:

I introduced the teachings of Manyama so that children always respect and appreciate others. This is a value that we apply very much at home. We always strive to not only respect our own family, but also others, especially those of different religions. We teach children to see everyone as a brother, no matter if they are Hindu, Muslim, or Christian. It is part of a harmonious and mutually supportive life (Interview with Mr. Dharmawan Prabowo, Feb 8, 2024).

Religious moderation is implied in Hinduism, especially in the aspect of ethics or morality, which is one of the three main frameworks of religion. Although not explicitly stated in religious texts, the values of religious moderation are reflected in Education "*Manyama Braya*," which emphasizes the importance of mutual respect and respect in social interactions. Belief in the universality of God and the principles of law *Karma Phala* encourages individuals to fulfill obligations and responsibilities towards others as an integral part of the universe (Adisastra et al. 2022).

This fact can be seen from the way Balinese Hindus refer to those who are Muslims as "Nyama Selam" or Muslim brothers; and those who are Christians as "Nyama Kristian" or Christian brothers. Interpreting this growing and developing social capital is then considered a form of life dialogue between individuals that is quite strong for the local community. This is also considered one of the standards of civilization values and is the unifying rope for religious relations of the community in daily life (Adisastra et al. 2022).

In addition, Hinduism has found direct practice in the implementation of three Hindu Educations, including Tri Kaya Parisudha, Tri Hita Karana, and Catur Paramita, to become the foundation for the implementation of religious moderation, which emphasizes the importance of purity, balance, and spiritual freedom. On the other hand, in Islam, religious moderation includes attitudes that avoid extremism, encourage tolerance, and maintain balance in religious practice (Raffaele Gibaran Mahendra 2024). The case study in this study reveals that the actual practice of religious moderation between Hindus and Muslims participates in joint religious activities and supports each other, emphasizing the importance of tolerance and harmony in religious life. Religious moderation has an important involvement in preventing extremism and radicalism, as well as strengthening interreligious harmony and harmony in Indonesia.

In the perspective of Hinduism itself, the message of religious moderation as an answer to the problem of contestation among Hindus can be found through several verses in the Vedic scriptures and Hindu ancestral teachings, such as;

Bhagawad Gita IV. 11 which gives the message that every path as long as it is in the right corridor will still be able to reach God Almighty, the teachings of Pawongan in Tri Hita Karana and the message of Mpu Tantular in the book of Sutasoma to unite humanity which is surrounded by differences, the teaching of equality between fellow living beings as a family in the Upanisad, and the teaching of love in the sphere of friendship in the Yajur Veda, XXX. 18. In addition, in the national scope, every citizen also needs to remember the Third Precept of Pancasila, namely "Indonesian Unity" to strengthen fraternal bonds based on the message of religious moderation and human values (Gede and Permana 2022).

It is important to build good relationships with fellow humans in order to achieve their goals. Hindu teachings about *tat twam asi* guide Hindus in building harmonious relationships with others. *Tat twam asi* is Mahavakya Upanisad or the main motto of the upanisad which means it is you. This education clearly emphasizes that each individual (atman) is in fact one and infinite (Brahman). The essence is an attitude of mutual care and that sense of concern is not hindered by differences (Premananda and Heriyanti 2023).

Thus, if the above values need to be applied properly, then tolerance will arise naturally. Tolerance does not arise instantly but requires a foundation or supporting doctrine, and in the context of religious life, these guidelines are derived from religious teachings. Meanwhile, in the context of society and nationality, the norms that apply in society become a reference. Tolerance serves as the key to creating peace and harmony between religious communities.

Religious moderation education in the Buddhist perspective Family

In the Buddhist perspective, religious moderation is rooted in principles such as balance, peace, and avoidance from extremism, both in behavior and in outlook. This education is in line with Buddhist teachings that emphasize the importance of *the middle path* or *Majjhima Patipada*— In Buddhist families, parents teach the importance of balance between worldly life and spiritual life. Children are taught to respect Buddhism, but not to engage in extreme practices such as self-sacrifice or isolated life. Parents teach children to live a harmonious life between their spiritual and social obligations, such as doing good, getting along with others fairly, and not being tempted by excessive lust

This is based on interview data with BTP as the management of FKUB Bekasi City said that

In our family, we have always emphasized the balance between the temporal life and the spiritual life. Buddhism teaches us to walk the middle way, and we want our children to understand that. We don't teach them to live extremes, such as self-harm or isolation from society. Instead, we teach them to get along with others fairly, to respect Buddhism, and to try to live a

balanced life, both spiritually and socially (Interview with Mr. Bong Tji Phin, Feb 9, 2024).

Buddhism places religious moderation at the core of its teachings as enshrined in the Tripitaka scriptures. The Buddha believed that individuals from a variety of backgrounds – including religious, ethnic, racial, tribal and cultural differences – could follow the Eight-Element Noble Path (JMBD). This path helps to avoid extreme religious views and attitudes, which are often a source of greed, hatred, and suffering. By practicing JMBD, Buddhists can be developed into tolerant, non-violent, and moderate individuals in expressing their Buddhist beliefs and teachings (Hasan 2021).

In addition, from the interview data with Mr. SW, one of the heads of the family said that

In Buddhism, in the family environment it is very important for us to have a correct understanding of our own religion, as well as to understand other religions. The right view is the basis of all Buddhist teachings, and this is taught through the Eightfold Path of Noble Beings (Ariya Aṭṭhaṅgika Magga). In this case, the right view is the first. The right view is not only a matter of intellectual understanding, but rather of integrating these values in daily life. By having the right view, we will be able to respect the beliefs of others without looking down on or criticizing them (Interview with Mr. Sukanto Wijaya, dated Feb 9, 2024).

Historically, a Buddhist king named Asoka Wardhana or also known as Dhammasoka during his leadership once set a policy to enforce and strengthen a sense of tolerance between the religious communities of his people, (Fitriani, Dwi Kurniawan, 2022) The policy reads: *"We are taught not to glorify our religion by criticizing other religions and still to respect other religions. This understanding must also maintain tolerance and harmony in religion by listening to the teachings of other religions." "If we respect our own religion, we cannot mock and insult other religions. If we respect other people's religions, then our religion will grow."* (For 2023).

The policy emphasizes the importance of mutual respect between religions. The point is that we should not elevate or glorify our religion by degrading or criticizing other religions. In this context, a good understanding of other religions is essential for creating tolerance and harmony in society.

In the practice of religious life, it is important for individuals to have a correct understanding of their beliefs. With this deep understanding, one can avoid fanaticism. In Buddhism, one of the pieces of advice given to disciples is to practice the Noble Path of the Eight Elements (*Ariya Aṭṭhaṅgika Magga*), where the first order, the right view, is fundamental. The correct view involves not only intellectual understanding, but also the integration of those values into everyday

life. This allows the right view to manifest in thoughts, speech, and actions consistent with Buddhist teachings (Hanto et al. 2023).

Buddhism also emphasizes the importance of adhering to the Dhamma. In the verses of the Dhammapada, especially in chapters 318 to 257, it is stated that an individual who considers something wrong as true, and vice versa, will face bad consequences. People who make decisions carelessly are not considered fair and wise; On the contrary, a wise person must make a decision after carefully weighing right and wrong. By exercising honest and impartial judgment, and acting in accordance with the truth, such individuals will be protected and behave in accordance with the Dhamma. Such a person deserves to be called a person who adheres to the Dhamma (Bhikkhu Dhammathirao 2018).

Religious moderation education from the perspective of Buddhism is an education that has actually been implied and is the core of Buddhist teachings sourced from Sidharta Gautama, namely Metta. Meta means a middle way that can separate Buddhists from greed and ego so that they can be free from worldly suffering. Buddhists in Indonesia have implemented religious moderation education from the Ministry of Religion of the Republic of Indonesia such as religious moderation counseling practices for Buddhists in Banjarnegara Regency, multicultural moderation practices at Borobudur Temple, and the use of public spaces as a model of moderation for Buddhists internally in Vesak celebrations and Pokjaluh traditions. Therefore, Buddhists have actually had moderate religious education and practices since the emergence of Buddhism until now.(Andika, Nurbaiti, and Lahmuddin 2023) In practice, Buddhists in Indonesia are active in interfaith dialogue activities and social projects aimed at strengthening harmony. In Buddhism, the attainment of Nirvana is not only for the individual, but also for the common good. This underscores the importance of moderation in social and interreligious interactions. Researchers analyze the importance of a balanced and wise attitude in religion. Through the teachings of the Eightfold Noble Path, especially the aspect of the right view, Buddhists are encouraged to develop a deep understanding of their teachings, which are not only intellectual, but also integrated into their daily way of life. This helps prevent fanaticism and extremism among religious people.

Religious moderation education in the Family from a Confucian perspective

Religious moderation education in the perspective of Confucianism in the context of the family prioritizes moral and ethical values that promote social and family harmony, as well as balanced personal development. Although Confucianism is not a religion in the traditional sense, but rather a philosophical and ethical system, its principles provide guidelines for living a moral, wise, and harmonious life.

Based on the data of the interview with Mr. S as the administrator of the Bekasi City FKUB said that

In Confucianism, religious moderation is closely related to virtue and harmony. One of the main principles is Wei De Dong Tian, which means that every action must be based on virtue pleasing to God. In the context of the family, we teach children to always do good and maintain harmonious relationships, both in the family and with others. This good behavior is expected to reduce the potential for conflict and create peace, both in the context of the family and in religious life more broadly. By teaching these virtue values, children are expected to grow up to be individuals who are not only good in their social relationships, but also close to God (Interview with Mr. Soegandi, dated Feb 10, 2024).

Ongky Setio Kuncono explained that there are eight main foundations in religious moderation according to Confucian teachings, one of which is "Wei De Dong Tian" Education. This education emphasizes that good works and deeds are the core of the teachings. "Wei De Dong Tian" has a deep meaning, which is "Only because of God's favor." Therefore, every step and behavior must be based on the principle of virtue, which is considered the path to God in the Confucian tradition. By applying virtue values in social interaction, it is hoped that peace and happiness will be created, as well as reduce the potential for conflict in religious life (Today is Kushmant Daan Wakhudin Wakhudin 2023)

In addition, religious moderation education in the perspective of Confucianism in the context of the family instills virtue values in every action. This was conveyed by Mr. LTW that:

As parents, we always try to instill the value of virtue in every action. Wei De Dong Tian became a fundamental principle in our family, which taught that good deeds should be done selflessly and for the common good. We teach children to respect differences and not feel better than other religions or beliefs. In addition, we also teach them that being a noble human being or Junzi is not only about intelligence, but also about living a life with moral integrity and respect for others. (Interview with Mr. Liem Tjeng Hwa, dated 10 Feb 2024).

The book *The Path to God* explains that there are several reasons why Tian loves virtue. First, the ultimate goal of life is to fill life with virtue. Virtue, when applied in the context of the relationship between humans, God, and the environment, creates harmony. It consists of three main aspects: *First Interpersonal relationships (Pure Cleanup)*: Virtue promotes harmonious interaction between individuals, resulting in better social relationships and mutual respect. Second, the relationship between man and God (*Ren-Tian*): By practicing virtue, individuals can draw closer to God, creating a strong spiritual connection and gratitude. Third, the relationship between humans and nature

(*Ren-Di*): Virtue also plays a role in protecting the environment, by teaching the importance of living in harmony with nature and paying attention to sustainability (Fatkhurrahman 2017:22). Finally, someone who was at the peak of goodness was also at the peak of faith, the peak of the holy path, of course he was already at one with heaven and earth, he was already able to perform fusion so that he could already act Tian Di Ren. If a person has reached this level, he will become a noble human being who emphasizes the value of moderation in daily life where every element in life is interconnected and supports each other to create balance and peace. By promoting virtue in every aspect of life, Confucianists are expected to live meaningful lives and contribute to common prosperity.

In addition to the above teachings, Confucianism also teaches Junzi Education, which can be interpreted as a person's level of morality. Junzi means an individual who has attained a high moral and intellectual level. Becoming a Junzi is the ideal of Confucianism. So, what is also important to have a moderate attitude is tolerance. Because tolerance is behavior to give place and not interfere with individuals of other religions to believe, express opinions, practice their beliefs, even though the beliefs of other religions are different from ours. The existence of tolerance refers to an attitude of acceptance, openness, voluntariness and warmly accepting differences. Tolerance is always associated with a positive mindset. In upholding continuity, the state plays a very important role. Because the state will determine the direction of moderation and become one of the props of justice (Mawardi 2022).

Religious moderation can succeed optimally, we need a holistic approach, starting from understanding God, Godhead and learning to be mature in responding to differences, living simply and not excessively, being in harmony with nature, preserving and rejuvenating culture as a valuable heritage, seriously increasing the level of literacy endlessly, strengthening relationships between fellow citizens, and always being responsive to prepare for the future. Hopefully the religious moderation program and all parties involved in it can play a role like water, not prominent, but very decisive (S Tanuwibowo 2022). If all can be realized, then superior people will be born who have a high level of spirituality, who are open-minded and not limited by religion, aware of and love the natural environment, appreciate and respect culture and its origins, are responsive to the progress and development of the times, science and technology, are always diligent in learning to hone themselves, have extensive and non-discriminatory social relationships and associations, and have good character and superior character.

D. CONCLUSION

Religious moderation education in the family, based on a case study of the Bekasi City Religious Harmony Forum (FKUB), plays a crucial role in fostering a peaceful, tolerant, and respectful religious life. The study found that each religion emphasizes unique yet complementary values: Islam promotes tolerance and dialogue, Christianity focuses on love and forgiveness, Hinduism stresses harmony, Buddhism advocates for balance and inner peace, and Confucianism teaches respect and virtue. These values, when taught within the family, contribute to the creation of an inclusive and harmonious society.

The findings suggest that early education in religious moderation can help prevent extremism and promote tolerance. For example, families that engage in open discussions about religious differences and participate in interfaith activities are more likely to instill values of mutual respect and compassion in their children. These practices, observed in the study, highlight the potential of family-based education in building a more inclusive society.

Future research could explore the long-term impact of religious moderation education on community harmony and compare different regions or cultural contexts to identify best practices. Additionally, policymakers and educators should consider integrating these findings into educational programs and community initiatives to further promote religious moderation and social cohesion.

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