



## Implementation and Reinforcement of Religious Moderation Attitudes Among Students at Lempuyangwangi Public Elementary School, Yogyakarta

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**Abstract:** This study adopts a qualitative case study approach to explore implementing and reinforcing religious moderation attitudes among students at Lempuyangwangi Public Elementary School in Yogyakarta. Through observation, interviews, documentation review, and literature analysis, the research delves into the perceptions and experiences of teachers, the principal, and students concerning religious moderation. Utilizing the Miles and Huberman model for data analysis and employing strategies such as triangulation and member checking for reliability and validity, the study unveils a comprehensive view of religious moderation education across diverse religious practices. Results highlight the school's commitment to fostering tolerance and understanding through the principles of honesty, openness, compassion, flexibility, and respect among its multi-religious student body. The study identifies the school's unique approach to religious education, emphasizing the essential role of educational settings in promoting a harmonious society. While acknowledging limitations in scope, the research underscores the need for further investigation into the longitudinal impacts of such educational practices. It suggests a collaborative model involving educators, parents, and the community in expanding religious moderation education. This case study not only enriches the academic discourse on religious moderation but also offers valuable insights for developing inclusive educational frameworks that support Indonesia's diverse identity.

**Abstrak:** Penelitian ini mengeksplorasi implementasi dan penguatan sikap moderasi agama di kalangan siswa Sekolah Dasar Negeri Lempuyangwangi di Yogyakarta, menggunakan pendekatan studi kasus kualitatif. Melalui observasi, wawancara, tinjauan dokumentasi, dan analisis literatur, penelitian ini menggali persepsi dan pengalaman guru, kepala sekolah, dan siswa mengenai moderasi agama. Dengan menggunakan model analisis data Miles dan Huberman dan menerapkan strategi seperti triangulasi dan pemeriksaan anggota untuk keandalan dan validitas, studi ini mengungkap pandangan komprehensif tentang pendidikan moderasi agama lintas praktik keagamaan. Hasil penelitian menonjolkan komitmen sekolah dalam menumbuhkan toleransi dan pengertian melalui prinsip kejujuran, keterbukaan, kasih sayang, fleksibilitas, dan rasa hormat di antara badan siswa multireligiusnya. Penelitian ini mengidentifikasi pendekatan unik sekolah terhadap pendidikan agama, menekankan peran penting lingkungan pendidikan dalam mempromosikan masyarakat yang harmonis. Sambil mengakui keterbatasan dalam lingkup, penelitian ini menekankan perlunya investigasi lebih lanjut terhadap dampak jangka panjang dari praktik pendidikan semacam itu. Ini menyarankan model kolaboratif yang melibatkan pendidik, orang tua, dan komunitas dalam memperluas pendidikan moderasi agama. Studi kasus ini tidak hanya memperkaya diskursus akademik mengenai moderasi agama tetapi juga menawarkan wawasan berharga untuk mengembangkan kerangka pendidikan inklusif yang mendukung identitas beragam Indonesia.



## Introduction

Understanding the radicalism that drives terrorist attacks continues to be a global concern and has evolved into a religious phenomenon over the past decade. Radicalism has manifested in Indonesia, with various activities such as suicide bombings against crowds resulting in numerous casualties. The growth of movements led by Islamic organizations and the emergence of intolerance are evident.<sup>1</sup> Radicalism can be classified into two levels: ideas and actions. Radicalism at the ideological level still exists in the form of discourse, concepts, and ideas that are still debated. Meanwhile, radicalism at the action level exists in the realm of social, political, and religious activities. Radicalism through actions is seen as a stark difference between the values advocated by certain religious organizations (denominations) and the existing or presumed value system.<sup>2</sup>

The radicalism movement is increasingly widespread among children and continues to grow. The topic of radicalism among children in schools raises concerns about the indoctrination of radical ideologies in the younger generation.<sup>3</sup> The threat of radicalization in the younger generation may stem from the inherent processes in the education they receive. Radicalism can manifest in various aspects of life, including education. Educational regulations need to be addressed seriously by strengthening religious moderation.<sup>4</sup>

Religious moderation is a step towards strengthening Indonesian society's national and religious beliefs, especially among children. *Wasathiyah*, in Arabic, means moderation. Instilling religious moderation in the younger generation is an effort to combat the current crisis of extremism and is a shared responsibility. As children emulate what they see, efforts to avoid radicalism in the youth involve the influence and example set by adults. Parents and educators must work extra hard to equip children with learning and shape their characters so they can exhibit moderate religious attitudes.<sup>5</sup>

Based on the above, this research aims to explore efforts to prevent extremism by developing religious moderation attitudes in formal institutions, particularly at Lempuyangwagi Elementary School in Yogyakarta. The findings of this research will contribute to knowledge and serve as an academic reference to enhance religious moderation in the younger generation to prevent extremism. This study also intends to provide policy recommendations, especially to cultivate religious moderation among the younger generation in formal institutions. This article contributes to the education discourse, highlighting the importance of developing religious moderation in contemporary educational practices. Recognizing its limitations, this research suggests further studies on the implementation and long-term impact of religious moderation education in various educational environments.

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<sup>1</sup> Muhammad Anas Ma'arif, "Internalisasi Nilai Multikultural Dalam Mengembangkan Sikap Toleransi (Studi Di Di Pesantren Mahasiswa Universitas Islam Malang)," *Nazhruna: Jurnal Pendidikan Islam* 2, no. 1 (March 2019): 164–89, <https://doi.org/10.31538/nzh.v2i1.179>.

<sup>2</sup> Rosyida Nurul Anwar and Siti Muhayati, "Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Pada Mahasiswa Perguruan Tinggi Umum," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 12, no. 1 (2021): 1–15.

<sup>3</sup> R. N. Anwar and Azizah, N. "Pengasuhan Anak Usia Dini di Era New Normal Perspektif Islam". *Thufuli: Jurnal Ilmiah Pendidikan Islam Anak* 2, no. 2 (2020): 1-9. <https://doi.org/10.33474/thufuli.v2i2.8966>

<sup>4</sup> Ahmad Yani, "Penyelenggaraan PAUD Berbasis Karakter Kebhinekaan Sebagai Upaya Pencegahan Radikalisme Sejak Dini," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 5, no. 1 (2021): 1–13, <https://doi.org/10.31004/obsesi.v5i1.503>.

<sup>5</sup> Darlis Dawing, "Mengusung Moderasi Islam Di Tengah Masyarakat Multikultural," *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat* 13, no. 2 SE-Articles (February 2018): 225–55, <https://doi.org/10.24239/rsy.v13i2.266>.

This research is based on previous studies on religious moderation and the prevention of radicalism that have been extensively researched by previous scholars. One such study by Mudzakkir, titled "Cultivating Values of Religious Moderation in Islamic Elementary Schools in Magetan," in 2021, used a developmental psychology approach to depict the cultivation of moderate values in Islamic Elementary Schools in Magetan. The research results state that the fundamental values used for cultivating religious moderation in first-grade classes include creed, worship, morals, and reading the Quran.<sup>6</sup>

Another study by Tomas Lastari Hatmoko in 2022, discusses the diversity of religions, beliefs, ethnicities, languages, and cultures, showing Indonesia's richness and beauty. However, the waves of religious radicalism or fundamentalism leading to conflict and violence have been spreading for years globally, including in Indonesia. Radicals giving rise to intolerance pose a threat to the nation's integrity. Since 2019, the government, through the Ministry of Religion, has paid attention to the religious moderation program in Indonesia. Religious moderation is an ongoing government program for the Indonesian people. The Catholic Church in Indonesia actively contributes to the dissemination of religious moderation values, especially through education. The goal of this research is to explore the diversity values within Indonesia, Religious Moderation, and its application in Catholic Schools. In developing this paper, the author utilizes a literature review method. Catholic religious education in schools is one way to educate children to be faithful without adopting extreme attitudes.<sup>7</sup>

Bibliometric analysis shows that although research on religious moderation and education is relatively new, the number of related publications has increased in recent years.<sup>8</sup> Participation in group counseling sessions at UIN Suska Riau proves that the positive implementation of religious moderation influences students' understanding and attitudes towards religious moderation in society.<sup>9</sup> Moderate Islam is proposed as a paradigm to reduce the penetration of radical ideologies in religion, using Maqāsid al-sharī'a analysis, providing an alternative as a preventive step against the spread of radical ideologies.<sup>10</sup>

Although some studies have highlighted the successful implementation of religious moderation values in educational settings, such as in Bandung schools creating a safe and respectful environment for Muslim and non-Muslim students,<sup>11</sup> others emphasize various factors contributing to religious moderation in multireligious communities.<sup>12</sup> The

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<sup>6</sup> Mudzakkir Mudzakkir, "Penanaman Nilai-Nilai Moderasi Beragama Di Sekolah Dasar Islamiyah Magetan," *AL-FATIH: Jurnal Studi Islam* 09, no. 01 (2021): 89–97.

<sup>7</sup> Tomas Lestari Hatmoko and Yovita Kurnia Mariani, "Moderasi Beragama Dan Relevansinya Untuk Pendidikan Di Sekolah Katolik," *JPAK: Jurnal Pendidikan Agama Katolik* 22, no. 1 (2022): 81–89, <https://doi.org/doi.org/10.34150/jpak.v22i1.390>.

<sup>8</sup> Kamaruddin Hasan and Hamdan Juhannis, "Religious Education and Moderation: A Bibliometric Analysis," *Cogent Education* 11, no. 1 (December 2024), <https://doi.org/10.1080/2331186X.2023.2292885>.

<sup>9</sup> Zaitun Syahbudin et al., "Developing Students' Religious Moderation Through Group Counseling At Islamic Higher Education," *Jurnal Pendidikan Islam* 9, no. 1 (2023): 15–28, <https://doi.org/10.15575/jpi.v0i0.22977>.

<sup>10</sup> Mutawali Mutawali, "Maqāsid Al-Sharī'a as the Foundation of Islamic Moderation: Theo-Philosophical Insight against Extreme Religious Ideology," *Ulumuna* 27, no. 1 (July 2023): 341–66, <https://doi.org/10.20414/ujis.v27i1.560>.

<sup>11</sup> Rohmat Mulyana, "Religious Moderation in Islamic Religious Educatiotextbook and Implementation in Indonesia," *HTS Teologiese Studies/Theological Studies* 79, no. 1 (2023): 1–8, <https://doi.org/10.4102/HTS.V79I1.8592>.

<sup>12</sup> Mirzon Daheri et al., "Strengthening Religious Moderation: Learning from the Harmony of Multireligious People in Indonesia," *Journal of Population and Social Studies* 31 (2023): 571–86,

layered nature of religious moderation, as depicted in these studies, indicates the need for a profound understanding of this topic.

Despite notable contributions, there are still limitations, controversies, and gaps in existing knowledge. For example, the sufficiency of the digital media approach by Islami.co in promoting religious moderation requires further investigation, as well as potential shortcomings in teaching models of religious moderation values in some educational institutions.<sup>13</sup> These gaps form the basis of our current research, aiming to address and expand existing understanding of religious moderation in the context of education.

Our research focuses on exploring the implementation of religious moderation values among students at Lempuyangwangi Public Elementary School, Yogyakarta. Through this research, we aim to contribute to existing literature by providing insights into the practical aspects of instilling and strengthening religious moderation attitudes among students. By doing so, our research intends to enhance a broader discourse on the role of religious moderation in shaping the worldview of future generations, aligning with the goals of the Ministry of Religion's Moderation program.<sup>14</sup> Through a comprehensive exploration of the implementation of religious moderation, our research seeks to shed light on the potential impact and challenges associated with this crucial educational effort.

Some previous studies have been broad and tied to the values of religious moderation without specifically showing their implementation. Therefore, this article will discuss the specific implementation to differentiate it from previous research. There are still few studies on implementing religious moderation and avoiding extremism in the younger generation. The novelty of this research lies in the discussion of fostering religious moderation in the younger generation, particularly students at Lempuyangwangi Public Elementary School, to prevent radicalism in formal institutions.

## Method

This study adopted a qualitative research methodology, focusing on a case study approach to explore implementing and reinforcing religious moderation attitudes among students at Lempuyangwangi Public Elementary School in Yogyakarta. The qualitative framework was chosen to explore the perceptions and experiences of teachers, the principal, and students regarding religious moderation. Data was collected through observation, interviews, documentation review, and literature analysis, employing a purposive approach to select participants who could provide rich insights into the study's theme. Interviews were conducted with a semi-structured format, enabling flexibility in responses while ensuring that all relevant topics were covered.

Data analysis followed the Miles and Huberman model, including data reduction, display, and conclusion drawing/verification.<sup>15</sup> This method facilitated a systematic examination of the data within the context of religious moderation, ensuring a thorough analysis of the collected information. To ensure the reliability and validity of the study,

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<https://doi.org/10.25133/JPSSv312023.032>.

<sup>13</sup> Mukhammad Zamzami et al., "Mainstreaming Religious Moderation in the Digital Space: An Examination of Islami.Co Web Portal in the Perspective of Jürgen Habermas' Communicative Rationality," *Malaysian Journal of Communication* 39, no. 1 (2023): 1-8, <https://doi.org/doi.org/10.17576/JKMJC-2023-3901-05>.

<sup>14</sup> Ayi Yunus Rusyana et al., "Concepts and Strategies for Internalizing Religious Moderation Values among the Millennial Generation in Indonesia," *Religious Inquiries* 12, no. 2 (2023): 157-76, <https://doi.org/10.22034/ri.2023.348511.1629>.

<sup>15</sup> M B Miles, A M Huberman, and J Saldana, *Qualitative Data Analysis* (California: Sage Publications, 2014).



several strategies were employed, including triangulation of data sources, which cross-verified information from interviews, observations, and document reviews. The research findings were also validated through member checking, where participants reviewed the accuracy of the data and interpretations. This approach reinforced the study's credibility and enriched the understanding of religious moderation among young students, addressing a gap in the existing literature that has largely overlooked the promotion of religious moderation and the avoidance of extremism in formal educational settings among children.

## **Result and Discussion**

### **3.1. Implementation of Religious Moderation Attitudes Among Students at Lempuyangwangi Public Elementary School, Yogyakarta**

SDN Lempuyangwangi, located at Jl. Hayam Wuruk No.11 Tegal Panggung, Kec. Danurejan, Yogyakarta City, Special Region of Yogyakarta, stands on government-owned land as a public school. The school building is robustly constructed and has facilities to support the learning process. The clean environment at SDN Lempuyangwangi fosters a comfortable atmosphere for students and teachers during the teaching and learning process. The school provides facilities such as a library, ICT laboratory, and language laboratory, accessible to all students, facilitating a conducive and intensive learning environment.<sup>16</sup>

The school has thirty-four teachers with diverse religious backgrounds, including civil and non-civil servants. The commitment of teachers from different religions ensures quality service to students. The student population at SDN Lempuyangwangi is divided into four religious groups: Islam, Christianity, Catholicism, and Hinduism. Each religion has its accompanying teachers for religious practices and reinforcement in religious moderation.

Firstly, from the perspective of Islam, Mr. Muhammmad Rusli Fadli, S.Pd., explains that moderation can be achieved through four main principles: honesty, openness, compassion, and flexibility. A moderate attitude toward religion is a collective responsibility for all citizens, ensuring the nation's and society's security and tranquility.<sup>17</sup> Islam emphasizes moderation in beliefs, worship, behavior,<sup>18</sup> and ethics.<sup>19</sup>

Secondly, from the Christian perspective, the concept of Love Law is essential. This concept, rooted in the Bible, encompasses God's love for humanity, human love for God, and love among humans.<sup>20</sup> Implementing the Love Law is crucial for religious moderation,<sup>21</sup> involving practical actions rather than mere plans or theories.<sup>22</sup> According

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<sup>16</sup> Profil SD Negeri Lempuyangwangi dalam <https://www.sdlempuyangwangi.sch.id/>, diakses pada hari Minggu, 24 Desember 2023, 16.10 WIB.

<sup>17</sup> M Luqmanul Hakim Habibie et al., "Moderasi Beragama Dalam Pendidikan Islam Di Indonesia," *Moderatio: Jurnal Moderasi Beragama* 1, no. 1 (2021): 121-50.

<sup>18</sup> Anwar and Muhayati, "Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Pada Mahasiswa Perguruan Tinggi Umum."

<sup>19</sup> Mudzakkir, "Penanaman Nilai-Nilai Moderasi Beragama Di Sekolah Dasar Islamiyah Magetan."

<sup>20</sup> J. A Barela, "Fundamental Motor Skill Proficiency Is Necessary For Children's Motor Activity Inclusion," *Revista de Educacao Fisica* 19, no. 3 (2013): 16-28, <https://doi.org/doi.org/10.1590/S1980-65742013000300003>.

<sup>21</sup> S D Rismawati et al., "The Legal Politics of Religious Moderation in Indonesia: Responsive or Repressive?," *Journal of Legal, Ethical and Regulatory Issues* 24, no. 4 (2021): 1-8, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85108870899&partnerID=40&md5=0aab875b7559286a1c691d965d148687>.

<sup>22</sup> N. Faiqah and Pransiska, T, "Radikalisme Islam Vs Moderasi Islam: Upaya Membangun Wajah Islam Indonesia Yang Damai", *Al-Fikra: Jurnal Ilmiah KeIslaman* 17, no. 1 (2018): 33-60. <https://doi.org/10.24014/af.v17i1.5212>

to Mohammad Hashim Kamali, moderation maintains balance and fairness without compromising principles or disregarding religious teachings. Justice and balance are necessary for practicing religious beliefs effectively.<sup>23</sup>

Thirdly, in the Catholic faith, Hestinawati, S.Pd., emphasizes the equality of all religions at SDN Lempuyangwangi. Teaching the idea that all religions are equal and emphasizing love and care for fellow beings are essential to religious moderation in Catholicism.<sup>24</sup> The Catholic Church's perspective on religious moderation, as expressed in the Second Vatican Council's *Nostra Aetate*, acknowledges the truth and sanctity of other religions. Religious educators and citizens are responsible for the practical understanding and application of religious moderation in schools.

In conclusion, implementing religious moderation at SDN Lempuyangwangi reflects a harmonious coexistence of diverse religious beliefs. The school's approach fosters tolerance and understanding among different religions, promoting a balanced and just society.<sup>25</sup>

Fourthly, in Hindu teachings, only one student at Lempuyangwangi State Elementary School follows the Hindu religion. According to the explanation from the Hindu religious companion teacher, there is a teaching in the cultivation and reinforcement of religious moderation, emphasizing the importance of sharing and respecting fellow creations of God, regardless of their differences. The Hindu religion carries a slogan that states "Basudewa Kutum Bakam," meaning we are all brothers and sisters. Everyone is embraced and considered a sibling regardless of background, race, ethnicity, and religion. In Lempuyangwangi State Elementary School in Yogyakarta, only one student practices Hinduism. The reinforcement of religious moderation for Hindu students initially involves simple gestures, such as exchanging greetings on festive days. For example, everyone greets each other, wishing a joyful celebration to their brothers or friends who follow different beliefs. Additionally, the interaction in Lempuyangwangi State Elementary School, where Hinduism differs from the majority, is handled casually, meaning there is no cultivation of discriminatory attitudes; everyone is treated equally.

For Hindus in Indonesia, religious moderation is a relatively new concept. The government has recently implemented religious moderation, but the principles of courtesy have long been embraced by society in daily practices. Hindu believers have been able to exhibit politeness in pluralism as members of the Indonesian nation. From a religious perspective, Hindu texts and literature emphasize the need for a moderate attitude. Explicitly referring to *Manawa Dharmasastra*, *Bhagawadgita*, *Nitisastra*, *Sarasamuccaya*, and *Slokantara* in this context, those who have studied the Vedas should behave with courtesy. Knowledgeable individuals serve as role models in society. Religious teachings should not be conflicting, and individuals practicing a religion should maintain a balanced perspective. To lead a peaceful life, a moderate attitude is crucial, aligning with the goal of Hinduism: *Moksartam Jagadhita*, you can do Dharma. True

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<sup>23</sup> Nurul Faiqah and Toni Pransiska, "Radikalisme Islam VS Moderasi Islam: Upaya Membangun Wajah Islam Indonesia Yang Damai," *Al-Fikra: Jurnal Ilmiah Keislaman* 17, no. 1 (July 3, 2018): 33, <https://doi.org/10.24014/af.v17i1.5212>.

<sup>24</sup> Efesus Suratman, "Moderasi Beragama Dalam Perspektif Hukum Kasih," in *Prosiding Pelita Bangsa*, 2021, 87.

<sup>25</sup> Hatmoko and Mariani, "Moderasi Beragama Dan Relevansinya Untuk Pendidikan Di Sekolah Katolik."

happiness and world peace become more attainable when people of different religions respect and appreciate each other.<sup>26</sup>

Religious moderation is implied in Hindu teachings, especially in the moral (ethical) aspect, one of the three frameworks of Hinduism. Although not explicitly mentioned in the text, the aspiration for religious moderation is evident in the concept of manyamabraya, grounded in the awareness of the necessity to respect and honor each other in communal life. Belief in the universality of God and the principles of Karma Phala impose duties and responsibilities on humans as members of the cosmos. According to theological analysis, Hindu scriptures contain numerous references to religious moderation.<sup>27</sup>

Ethical practices emphasize respect for others to foster harmony and peace. This understanding is crucial for Hindus to adopt a moderate approach in national and state life when facing diversity or heterogeneity, in line with the concept of Bhinneka Tunggal Ika. However, the government and relevant parties need to conduct broader and deeper socialization to ensure that religious moderation does not become a forgotten discourse in the future. The development of moderate principles is a gradual process that requires continuous advocacy to become ingrained in religious groups' thoughts, words, and actions.

### 3.2. Reinforcement of Religious Moderation Attitudes Among Students at Lempuyangwangi Public Elementary School, Yogyakarta

Moderation is the middle path and signifies what is best. Religious moderation, in the context of Hinduism, involves following the middle path (*Wasathan*). It means practicing religion moderately, avoiding extremism, and not deviating from the true path of the religion. Practitioners of religious moderation are referred to as moderates.<sup>28</sup>

The Ministry of Religious Affairs has formulated indicators for religious moderation, including national commitment, tolerance, anti-violence, and accommodation of local culture.<sup>29</sup> Quraish Shihab highlights the pillars of religious moderation as justice, balance, and tolerance.<sup>30</sup> Developed values include *tawassuth*, *tawazun*, *i'tidal*, *tasamuh*, *musawah*, *syura*, *ishlah*, *aulawiyah*, *tathawwir wa ibtikar*, *tahadhdhur*.<sup>31</sup>

Two fundamental principles of religious moderation are justice and balance. Being involves placing everything in its rightful place and executing it efficiently, while balance means always being in the middle ground. In religious practices, a moderate individual believes in serving God by following His teachings to honor humanity.<sup>32</sup>

Religious moderation is necessary because extreme religious attitudes contradict the essence of religious teachings. Extreme behavior in the name of religion often leads

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<sup>26</sup> I Nyoman Surpa Adisastra, Ni Made, and Rai Kristina, "Nilai-Nilai Moderasi Beragama Dalam Hindu (Perspektif Teologi)," *Widya Katambung: Jurnal Fisalfat Agama Hindu* 13, no. 2 (2022): 34-44, <https://doi.org/10.33363/wk.v13i2.883>.

<sup>27</sup> Adisastra, Made, and Kristina.

<sup>28</sup> Adisastra, Made, and Kristina.

<sup>29</sup> Hasse Jubba, Jaffary Awang, and Siti Aisyah Sungkilang, "The Challenges of Islamic Organizations in Promoting Moderation in Indonesia," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 6, no. 1 (2021): 43-54, <https://doi.org/10.15575/jw.v6i1.12948>.

<sup>30</sup> Shihab Quraish, "Wasathiyah Wawasan Islam Tentang Moderasi Beragama," *Tangerang Selatan: Lentera Hati*, 2019.

<sup>31</sup> Afrizal Nur and Mukhlis Lubis, "Konsep Wasathiyah Dalam Al-Quran (Studi Komparatif Antara Tafsir Al-Tahrîr Wa at-Tanwîr Dan Aisar at-Tafâsîr)," *An-Nur* 4, no. 2 (2015): 205-25.

<sup>32</sup> Nur and Lubis.

to conflicts, hatred, intolerance, and even wars that destroy civilizations. Such attitudes need moderation. Religious moderation is an effort to align understanding and religious practices with their essence, preserving the dignity and civilization of humanity. Religion should not be used to destroy civilization; instead, it was initially intended to build it.<sup>33</sup>

Religious moderation is crucial to Indonesia's strategy for preserving its diverse identity.<sup>34</sup> As a highly diverse nation, Indonesia's founders successfully established a unified agreement in the form of the Unitary State of the Republic of Indonesia. This unity brings together all religious, ethnic, linguistic, and cultural groups. Indonesia is not declared a religious state, yet religion is not separated from the daily lives of its citizens. Religious values are preserved and integrated with the wisdom and local customs. The state institutionalizes some religious laws, and religious and cultural rituals intertwine with peace and harmony. This is the true identity of Indonesia, a deeply religious country with a character that is polite, tolerant, and capable of dialoguing with diversity. Religious moderation must be part of the cultural strategy to preserve this identity.<sup>35</sup>

Ensuring the establishment of religious moderation requires collective efforts, both at the individual and institutional levels, within both society and the state. Moderate religious groups should speak up and no longer choose silence as a majority. Additionally, the involvement of women is crucial in strengthening religious moderation, considering that both men and women can perpetrate violence in the name of religion. Every component of the nation must believe that Indonesia possesses social capital to strengthen religious moderation. This social capital includes local cultural values, the richness of traditional customs, the tradition of consultation, and the spirit of cooperation inherited by Indonesian society. This social capital must be nurtured to create a harmonious life in cultural, ethnic, and religious diversity. Indonesia can become a global inspiration for practicing religious moderation if carried together.<sup>36</sup>

Based on some explanations from the religious guidance teachers at SD Negeri Lempuyangwangi Yogyakarta regarding the cultivation and strengthening of religious moderation, it is evident that students at SD Negeri Lempuyangwangi Yogyakarta have been fortified in their attitudes toward religious moderation and mutual respect. Consequently, the likelihood of exposure to radical movements is very minimal.

Religious moderation is necessary because extreme religious attitudes contradict the essence of religious teachings and often lead to conflicts, hostilities, intolerance, and even warfare that damages civilizations. Such attitudes must be countered. Religious moderation is restoring religious thoughts and practices to their essence, which involves preserving humanity's dignity, honor, and civilization. Religion should not be used to weaken society because, since its inception, religion has primarily functioned to develop civilizations.<sup>37</sup>

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<sup>33</sup> Deni Solahudin et al., "Implementation of Religious Moderation Values in the Learning of Islamic Education," *Al-Hayat: Journal of Islamic Education* 7, no. 1 (March 22, 2023): 62, <https://doi.org/10.35723/ajie.v7i1.331>.

<sup>34</sup> Muhammad Nur Adnan Saputra et al., "Deradikalisasi Paham Radikal Di Indonesia: Penguatan Kurikulum Pendidikan Islam Berbasis Moderasi," *Jurnal Pendidikan Agama Islam Al-Thariqah* 6, no. 2 (2021): 282–96.

<sup>35</sup> M Nasir and M K Rijal, "Keeping the Middle Path: Mainstreaming Religious Moderation through Islamic Higher Education Institutions in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021): 213–41, <https://doi.org/10.18326/ijims.v11i2.213-241>.

<sup>36</sup> Y I Indainanto et al., "Islamic Communication in Voicing Religious Moderation as an Effort to Prevent Conflicts of Differences in Beliefs," *Pharos Journal of Theology* 104, no. 4 (2023), <https://doi.org/10.46222/pharosjot.104.415>.

<sup>37</sup> Kementerian Agama, *Radikalisme Agama dan Tantangan Kebangsaan*, (Jakarta: Dirjen Bimbingan



Religious tolerance is a crucial part of nurturing Indonesia. As a highly diverse nation, the founding fathers have successfully bequeathed a consensus in nation-building, namely the Unitary State of the Republic of Indonesia, which has effectively unified all religions, ethnicities, languages, and cultures. It is widely recognized that Indonesia is not a religious state, yet it does not separate religion from the daily lives of its inhabitants.<sup>38</sup> Religious values are preserved, as well as local wisdom and traditions. The state enforces some religious regulations, and religious rituals and cultural practices coexist in cooperation and harmony. This is the true identity of Indonesia: a religious nation characterized by politeness, tolerance, and the ability to engage in diverse discourse. Religious moderation must be incorporated into cultural plans to protect our identity.<sup>39</sup>

Individuals, institutions, communities, and the state must collaborate to protect religious moderation. Moderate religious organizations need to speak up and cease being silent majorities. Women's involvement is indeed crucial in efforts to enhance religious moderation, considering that both men and women can perpetrate religious violence. All elements of the nation must feel that Indonesia has social capital to enhance religious moderation. Local cultural values, diverse traditions, the tradition of consensus, and the spirit of cooperation are examples of social capital inherited by the Indonesian people.<sup>40</sup> This social capital must be preserved to live harmoniously in a world of cultural, ethnic, and religious diversity. If this happens, Indonesia can be an example to other nations in implementing religious tolerance.<sup>41</sup>

The cultivation of religious moderation values applied to students at SD Negeri Lempuyangwangi Yogyakarta cannot be forced to encompass everything, as at this age, instilling and strengthening their attitudes must align with the child's developmental stage. For primary school-age children, instilling religious values can be readily accepted through personal example. Exemplifying these values is the responsibility of teachers at school and, more importantly, parents at home. The duration of time spent at home and at school is undoubtedly more excellent, so there needs to be effective communication between parents and teachers. This is expected to maximize the results of instilling these values.<sup>42</sup>

In addition to leading by example, teachers can also establish habits. Teachers can explain each implemented value to ensure these habits are understood. This way, children will better understand the purpose of each established habit. Instilling religious moderation values can be presented to children through various enjoyable and readily accepted methods, thus making it easier for children to adopt and enjoy these values. Consequently, the values instilled can be applied to the child's future to strengthen their character and create a religious and civilized nation.<sup>43</sup>

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Masyarakat Islam, 2014).

<sup>38</sup> Iffaty Zamimah, "Moderatisme Islam Dalam Konteks KeIndonesiaan," *Jurnal Al-Fanar* 1, no. 1 (2018): 1–19, <https://doi.org/doi.org/10.33511/alfanar.v1n1>.

<sup>39</sup> Nur and Lubis, "Konsep Wasathiyah Dalam Al-Quran (Studi Komparatif Antara Tafsir Al-Tahrîr Wa at-Tanwîr Dan Aisar at-Tafâsîr)."

<sup>40</sup> Imam Subchi et al., "Religious Moderation in Indonesian Muslims," *Religions*, 2022, <https://doi.org/10.3390/rel13050451>.

<sup>41</sup> Tim Penyusun Kementerian Agama RI, *Tanya Jawab Moderasi Beragama*, (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), 4.

<sup>42</sup> Ahmad Faisal et al., "Strengthening Religious Moderatism through the Traditional Authority of Kiai in Indonesia," *Cogent Social Sciences* 8, no. 1 (December 31, 2022): 2150450, <https://doi.org/10.1080/23311886.2022.2150450>.

<sup>43</sup> Benny Afwadzi and Miski Miski, "RELIGIOUS MODERATION IN INDONESIAN HIGHER EDUCATIONS: Literature Review," *ULUL ALBAB Jurnal Studi Islam* 22, no. 2 (2021): 203–31, <https://doi.org/10.18860/ua.v22i2.13446>.

Religious moderation is necessary because extreme religious attitudes contradict the essence of religious teachings and often lead to conflicts, hostilities, intolerance, and even warfare that damages civilizations. Such attitudes must be countered. Religious moderation is restoring religious thoughts and practices to their essence, preserving humanity's dignity, honor, and civilization. Religion should not be used to weaken society because, since its inception, religion has primarily functioned to develop civilizations.<sup>44</sup>

This study provides a profound understanding of the values of religious moderation in the context of SD Negeri Lempuyangwangi. The findings support the importance of religious moderation as a preventive measure against radical ideologies, especially in Moderate Islam. Additionally, the implementation of religious moderation values at the primary education level contributes to creating a safe and respectful school environment for both Muslim and non-Muslim students.

In discussing the implications of the findings, it is essential to understand that religious moderation is a middle path that involves not only individuals but also institutions and society. By understanding the values of moderation, SD Negeri Lempuyangwangi contributes positively to a healthy and harmonious religious life.

The discussion on religious moderation at SD Negeri Lempuyangwangi Yogyakarta reflects the importance of these values in preserving Indonesia's diverse identity. Through a moderation approach, it is hoped that every element of society can synergize to create a harmonious life amid cultural, ethnic, and religious diversity.

## Conclusion

This research explores the implementation and reinforcement of religious moderation attitudes among students at Lempuyangwangi Public Elementary School in Yogyakarta, revealing a strategic application of moderation across diverse religious practices, underpinned by values of honesty, openness, compassion, and respect. It underscored the pivotal role of education in fostering religious tolerance and understanding from a young age, contributing significantly to a harmonious societal ethos. While recognizing the study's limitations in scope and depth, the research suggests avenues for further exploration, particularly in broadening the religious perspectives examined and evaluating the longitudinal effects of such educational initiatives. By highlighting the school's model of promoting a balanced and just society through religious moderation, the study advocates for expanded research into effective moderation education. It emphasizes the necessity of a collaborative approach involving educators, parents, and the community. This comprehensive examination contributes to academic discourse and offers practical insights into cultivating a generation that upholds the principles of peace, tolerance, and mutual respect, crucial for preserving Indonesia's richly diverse identity.

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<sup>44</sup> Edi Kuswanto, Muhammad Nurul Mubin, and Dwi Setia Kurniawan, "Internalizing Islamic Moderation: A Model Approach for Educational Institutions," *IJoReSH: Indonesian Journal of Religion, Spirituality, and Humanity* 2, no. 1 (2023): 93–113, <https://ejournal.uinsalatiga.ac.id/index.php/ijoresh/article/view/212>.

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