THE ROLE OF RELIGIOUS EDUCATION IN SHAPING RELIGIOUS MODERATION AMONG THE YOUNGER GENERATION

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Abstrak

Penelitian ini bertujuan menganalisis peran pendidikan agama dalam membentuk sikap moderat beragama di kalangan generasi muda, khususnya melalui proses pembelajaran, internalisasi nilai, dan pengaruh lingkungan pendidikan terhadap pengembangan toleransi, keseimbangan, dan keterbukaan. Penelitian menggunakan pendekatan kualitatif melalui studi literatur dan observasi lapangan terbatas pada lembaga pendidikan formal dan nonformal. Data diperoleh melalui analisis dokumen kurikulum, wawancara mendalam dengan pendidik dan peserta didik, serta triangulasi sumber untuk menjamin validitas temuan. Analisis dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pendidikan agama berperan signifikan dalam membentuk sikap moderat ketika pembelajaran menekankan dialog, pemahaman lintas mazhab, nilai-nilai *wasathiyah*, serta praktik keagamaan yang inklusif. Generasi muda yang mendapatkan pendidikan agama berbasis moderasi cenderung lebih menghargai perbedaan, menolak ekstremisme, dan berkontribusi dalam menjaga harmoni sosial. Implikasi penelitian ini menegaskan pentingnya penguatan kurikulum pendidikan agama berbasis moderasi, peningkatan kompetensi pendidik dalam menginternalisasikan nilai *wasathiyah*, serta kolaborasi antara sekolah, keluarga, dan masyarakat dalam membangun ekosistem pendidikan yang mendukung pencegahan radikalisme dan penguatan integrasi sosial.

Kata Kunci: pendidikan agama, moderasi beragama, wasathiyah, generasi muda, toleransi.

Abstract

This study aims to analyze the role of religious education in shaping religious moderation attitudes among the younger generation, especially through the learning process, internalization of values, and the influence of the educational environment on the development of tolerance, balance, and openness. The research uses a qualitative approach through literature studies and field observations limited to formal and non-formal educational institutions. Data was obtained through analysis of curriculum documents, in-depth interviews with educators and students, and triangulation of sources to ensure the validity of findings. Analysis is carried out through data reduction, data presentation, and conclusion drawn. The results of the study show that religious education plays a significant role in forming a moderate attitude when learning emphasizes dialogue, cross-sectarian understanding, *wasathiyah values*, and inclusive religious practices. The younger generation who receive a religious education based on moderation tends to appreciate differences more, reject extremism, and contribute to maintaining social harmony. The implications of this study emphasize the importance of strengthening the religious education curriculum based on moderation, improving the competence of educators in internalizing *wasathiyah values*, and collaboration between schools, families, and communities in building an educational ecosystem that supports the prevention of radicalism and the strengthening of social integration.

Keywords: religious education, religious moderation, wasathiyah, the younger generation, tolerance.

Introduction

Indonesia as a multicultural country with diverse religions, ethnicities, and cultures faces serious challenges in maintaining social harmony in the midst of global dynamics and information digitization. These challenges include increasing identity polarization, the emergence of intolerance discourses, and the potential for the penetration of extreme ideas among the younger generation who are highly exposed to social media. In this context, religious education is seen as a strategic arena to instill the values of moderation, namely tolerance, balance (wasathiyah), and adaptive to differences so that the younger generation can become constructive agents for social cohesion (Jati & Bachtiar, 2024)

Conceptually, religious education has a dual potential: on the one hand as a vehicle for internalizing moral and spiritual values; on the other hand as a means of forming socio-political attitudes that influence individual actions in the public sphere. Previous research has shown that when religious learning curricula and practices are geared towards dialogue, cross-sectarian understanding, and the strengthening of critical reasoning and public ethics, the results tend to increase tolerance and reduce extremism tendencies among students and students (Sihombing & Maigahoaku, 2025). However, its effectiveness is highly dependent on the competence of educators, the support of the school/campus environment, and the integration of technology and digital literacy in teaching methods.

Empirical reviews of local studies show consistent but still fragmentary findings. Several field studies have found that religious education programs in schools/madrassas are able to strengthen the understanding of wasathiyah and inter-community skills, especially if given a participatory and contextual approach (e.g., cooperative, project-based, and the use of local content). On the other hand, other studies highlight obstacles such as a normative curriculum without a diversity context, a lack of teacher training related to moderation, and the role of family influence and social media that sometimes reinforce polarization (Edi et al., 2024) From this literature, it can be seen the need for a holistic approach that combines curriculum, teacher training, and family/community collaboration.

Although many studies confirm the important role of religious education, some research gaps are still glaring. First, many studies are descriptive and localized and concentrated at one level (e.g., madrassas or pesantren) or regions so that generalizations to cross-contexts (urban vs. rural, formal vs. non-formal) are limited. Second, there is little research that combines formal curriculum analysis with quantitative-longitudinal measures of young people's attitudes toward moderation—primarily linking curriculum exposure, learning practices (e.g., critical discussion, problem-

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solving), and indicators of moderate behavior in the online/offline realm. Third, the impact of integrating digital literacy in religious education on the formation of moderate attitudes is still underexplored considering the role of social media as an "informal education space" for generation Z.

Based on these gaps, this study has novelty in at least three aspects: (1) combining the analysis of the formal religious education curriculum with empirical measurement of moderate attitudes in the younger generation (quantitative and qualitative), (2) exploring the role of PAI (Islamic Religious Education) teachers as mediators between the curriculum and student attitudes, and (3) assessing the influence of digital literacy and interaction on social media on the internalization of the value of moderation a mixed-methods approach that has been relatively rare in previous local studies (Ependi et al., 2023) This novelty is expected to make a theoretical and practical contribution to the formulation of religious moderation education policies at the school and madrasah levels.

The formulation of the problems that arise from the above setting is as follows: the extent to which the curriculum and learning practices of religious education contribute to the formation of moderate attitudes among the younger generation; what is the role of educators' competence as mediators; and how digital literacy moderates the relationship between formal education and students' religious attitudes. Answering this problem is important to formulate recommendations for effective educational interventions ranging from curriculum design to teacher training strategies and the integration of contextual digital literacy activities (Ependi et al., 2023)

This introductory conclusion affirms the focus of the research: examining the role of religious education (with attention to curriculum, teaching methods, and educator competence) in shaping religious moderate attitudes in the younger generation, as well as examining the role of teacher competence mediation and the moderation of effects by digital literacy. The results of the study are expected to contribute empirical evidence for strengthening religious moderation policies in the realm of formal education and practical recommendations for improving the quality of religious teaching that is adaptive to the challenges of the times (Ritonga, 2021)

Research Methods

This research uses a qualitative approach because the main focus is to understand the meaning, process, and experience of students related to the role of religious education in shaping religious moderate attitudes. The qualitative approach was chosen because it is able to explore social phenomena in depth through direct interaction with the research subjects (Creswell, 2002)

The type of research used is descriptive-qualitative study, which is research that aims to describe facts, findings, and relationships between variables as they are without manipulation of the research object. Descriptive-qualitative research is suitable to be used to identify the patterns, values, and understanding that the younger generation has about religious moderation as a result of the religious education process (Narbuko & Achmadi, 2005)

The data sources in this study consist of two categories, namely primary data and secondary data. Primary data was obtained through interviews. Meanwhile, secondary data was obtained from religious education curriculum documents, religious moderation modules of the Ministry of Religion, scientific journals, and other relevant literature. According to John W. Creswell, data in qualitative research can be sourced from documents, interviews, and observations to obtain a comprehensive understanding (Creswell, 2002)

The data collection technique is carried out through three main methods, namely: In-depth interviews, observations of the religious education learning process, and documentation studies. Sugiyono explained that the three techniques are an important part of data triangulation to increase the credibility of research results (Sugiyono, 2013) The data analysis was carried out by following the analysis model of Matthew B. Miles and A. Michael Huberman, which includes three main steps: data reduction**,** data presentation, and conclusion drawing verification **conclusions.** In the data reduction stage, the researcher selects, focuses, and simplifies the relevant data. The data presentation stage is carried out through organizing data in the form of a narrative or matrix. Meanwhile, conclusions were drawn continuously from the beginning of data collection to the end of the study (Miles & Huberman, 1994)

To ensure the validity of the data, this study uses source triangulation techniques and triangulation techniques. Triangulation is carried out by comparing data from various sources and methods so that the research results become stronger, credible, and trustworthy. Lexy J. Moleong explained that triangulation is an important strategy to check the validity of data in qualitative research (Moleong, 2004) By using these approaches and analysis techniques, this research is expected to be able to provide an in-depth picture of how religious education plays a role in shaping religious moderate attitudes among the younger generation.

Research Findings and Discussion

Religious education forms a moderate attitude in the younger generation

Religious education acts as a *systematic space for learning values*, not just a transfer of doctrine, but a process of forming attitudes, moral reasoning, and social skills that support tolerance. When the curriculum incorporates themes of moderation (e.g., national commitment,

respect for diversity, rejection of violence), the material provides a conceptual foundation for students to understand that religious practices can coexist with national values and plurality. Empirical studies in the context of colleges and schools show that the integration of moderation materials into the curriculum results in an increase in normative understanding of cultural tolerance and accommodation when accompanied by explicit learning activities addressing cases of plurality. This shows that a curriculum that is consciously designed for moderation is a fundamental step in shaping the moderate attitude of the younger generation (Ikhwan et al., 2023)

The role of educators (teachers/lecturers) greatly determines the transformation of values into attitudes and behaviors. Teachers who have pedagogical competence, inter-religious dialogue skills, and the ability to manage critical discussions are able to become enlightenment agents who mediate between religious texts and students' social contexts. In practice, teachers who use participatory methods such as case discussion, project-based learning, and halaqah dialogue are more effective in encouraging students to practice tawassuth (balance) and tasamuh (tolerance) attitudes rather than one-way lecture methods. Field research at various levels of education found a strong relationship between teaching quality (including teacher competence) and moderate attitude indicators in students. Therefore, teacher capacity building is a key intervention to strengthen the effect of religious education on moderate attitudes (Jati & Bachtiar, 2024)

, pelatihan guru, dan rumah moderasi kampus). Penelitian kontemporer menekankan bahwa tanpa dukungan lingkungan, efektivitas intervensi kurikuler cenderung terbatas; sebaliknya, sinergi lintas-aktor Learning methods and campus/school activities that are social experiences also contribute significantly. Activities such as cross-background group work, shared community service activities, interfaith seminars, and the use of contextual teaching materials (films, contemporary texts, local case studies) help students internalize the value of moderation through real practice rather than just abstract concepts. Empirical evidence suggests that learning activities that facilitate direct interaction between people/groups encourage empathy and reduce stereotypes, thus forming moderate social habits that are more durable than theoretical teaching alone (Mahsusi et al., 2023)

In the digital era, media/digital literacy is a determining variable: the younger generation is highly exposed to religious content in cyberspace, so the ability to filter, verify facts, and be ethical in online interactions is part of modern religious education. Religious education programs that include digital literacy training, such as online source analysis, communication ethics on social media, and criticism of radical narratives, have been proven to strengthen the durability of moderation messages. In addition, the proactive use of social media by educational institutions (as a

moderate da'wah platform) can expand the reach of internalizing moderate values when combined with offline learning activities (Santoso et al., 2025)

Finally, strengthening the ecosystem (school-family-community collaboration—including religious institutions and the media) increases the opportunity for religious education messages to become social norms. Religious education will be more effective if it is supported by a home environment that exemplifies tolerance, a community that encourages dialogue, and institutional policies (e.g., national curriculum content can prolong and deepen the internalization of moderate attitudes among the younger generation (Ropiah et al., 2025)

Factors Influencing the Success of Religious Education in Instilling a Moderate Attitude

The success of religious education in instilling a moderate attitude of religion in the younger generation is influenced by a number of factors that interact with each other, ranging from elements of curriculum and teaching methods to the context of the family and digital ecosystem. First, the quality of the curriculum and the content of the material are the main foundations. An explicit curriculum incorporates the values of moderation (e.g., respect for differences, a contextual approach to the text, and an understanding of maqāṣid) and provides material relevant to contemporary social dynamics facilitating the internalization of moderate attitudes. Studies evaluating models of actualization of moderation values on campus show that when the curriculum is systematically designed and linked to real practices, students are better able to translate moderation values into daily attitudes and actions (Sholeh, 2023)

Second, the competence and attitude of educators are very decisive. Teachers and lecturers who master the content, are proficient in dialogical pedagogy, and are role models of moderate behavior tend to be more effective in encouraging changes in students' attitudes. Educators who are accustomed to managing critical discussions, asking reflective questions, and facilitating cross-difference interactions can transform students' normative insights into moderate social practices. Research on the character strengthening program of prospective educators confirms that investment in pedagogical training and understanding of moderation for prospective teachers has a direct impact on their ability to cultivate a moderate attitude in students.

Third, learning methods and field experiences (learning by doing) have a strong effect on the durability of value internalization. Participatory methods such as real-case discussions, cross-faith community service projects, simulations, and collaborative activities facilitate empathy, conflict resolution skills, and recognition of plurality. Field evidence suggests that direct interaction between social environments in schools/madrassas (e.g. classroom mentoring, community projects)

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reinforces the message of moderation that is theoretically conveyed so that it becomes a sustainable social habit.

Fourth, digital literacy and cyberspace management are now determinants of success that should not be ignored. The younger generation is massively exposed to religious information through online platforms; Without digital literacy skills (fact-checking, assessing the credibility of sources, ethics of interacting on social media), the message of moderation taught in the classroom is easily eroded by extreme narratives spread online. Research in madrassas shows that mentoring programs combined with digital literacy training help students filter out intolerant messages and actively promote moderate content on social media (Ni'mah et al., 2024)

Fifth, the role of the family and micro-social environment (peer groups, local religious leaders, communities) also moderates the effectiveness of formal education. Religious education in schools will be more effective if the values taught are also confirmed or supported in the home and community environment; Conversely, the discontinuity between school messaging and family practices can weaken internalization. The study of the Children's Spirituality Education model emphasizes the importance of a holistic approach involving families and communities to strengthen tolerance and moderation at an early age.

Sixth, policy and institutional support (e.g., ministries/government policies, campus/school moderation home programs, access to moderate teaching resources) affect how widely and consistently moderation programs can be implemented. Without policies that facilitate teacher training, revision of teaching materials, and program evaluation, local initiatives tend to be episodic and less impactful in the long term. Studies in the college and school environment highlight the need for institutionalization (e.g., home moderation, integrated curriculum) in order for attitude change to be measurable and sustainable.

Finally, the local socio-economic and cultural context also has an influence. Factors such as community homogeneity/heterogeneity, economic pressures, and historical experiences of conflict affect group sensitivity to moderation messages. Therefore, effective religious education interventions must be contextual-adapting materials and methods to local conditions to make them relevant and acceptable to learners and local communities.

Overall, cultivating a moderate attitude through religious education requires an integrated approach: a relevant curriculum, competent and exemplary educators, active methods that provide hands-on experience, strong digital literacy, family and community involvement, policy/institutional support, and adaptation to local contexts. Failure in one of these components can

weaken results, while inter-factor synergy will increase the chances of forming a young generation that is moderately religious and socially responsible.

The influence of the social and digital environment on the formation of moderate attitudes through religious education

Micro-social environments including family, peer groups, local religious leaders, and communities are the first platforms on which religious values are learned and tested. Formal religious education (in schools, madrasas, pesantren) often provides a framework of values and learning activities that encourage a moderate attitude; But if those messages are contradictory or not reinforced in the home and community, their effectiveness will decrease. Conversely, when families and communities affirm the values of tolerance, dialogue, and respect for differences, the internalization process that begins in the classroom will be stronger and more sustainable. Field research shows that the synergy of messages between school and the family/community environment increases the likelihood that moderate behavior becomes a social norm that is routinely practiced by adolescents and youth.

In addition to the microenvironment, broader social structures such as environmental demographic diversity (homogeneous vs. heterogeneous), historical experiences of local conflicts, and economic pressures also shape the way young people accept or reject the message of moderation. In homogeneous communities or those that have experienced sectarian conflict, the message of moderation requires adaptive strategies that are sensitive to the local context so that they are not perceived as "foreign" or irrelevant. Therefore, effective religious education curricula and programs usually tailor content and methods to suit local socio-cultural conditions (e.g., local case studies, context-based modules), so that the message of moderation feels relevant and applicable. Regional studies confirm that contextual interventions are more successful in changing attitudes than the one-size-fits-all approach.

In the digital age, the influence of cyberspace on attitude formation is enormous—especially for young people who spend hours a day on social media and content platforms. Platforms such as YouTube, TikTok, Instagram, and online forums not only disseminate religious information, but also shape identities, behavioral norms, and group characteristics through algorithmic mechanisms, virtual communities, and online authority figures. Exposure to religious content in the digital space can strengthen moderation if the dominant narrative is inclusive, contextual, and reason-based; But unfiltered exposure to provocative content or extreme narratives has the potential to erode the moderate attitudes taught in schools. Therefore, digital literacy is an inseparable component of

modern religious education without critical skills to assess sources and navigate algorithms, students are easily exposed to content that causes polarization (Nurjanah, 2024)

The presence of "digital da'wah" and religious influencers shows that religious authority is now also contested in the online space. New actors (ustaz/ustazah celebs, viral da'wah channels, Telegram/WhatsApp communities) can spread moderate and extreme messages quickly. Research examining the phenomenon of TikTok and digital da'wah practices shows that these platforms are ambivalent: they facilitate the dissemination of concise and engaging moderate material, but they also facilitate the spread of religious simplification and black-and-white rhetoric in the absence of editorial moderation or digital competence among users. Therefore, the role of religious education institutions is changing: not only as doctrinal teachers, but also as digital literacy trainers and critical filters for online religious discourse.

The interaction between the real social environment and the digital space creates opportunities and challenges at the same time. On the one hand, schools that are able to combine field practice (e.g. cross-community activities, service projects) with digital literacy modules can reinforce the message of moderation through hands-on experience and critical reflection on online content. On the other hand, imbalances—for example, a conservative family but students exposed to moderate content online, or vice versa—can lead to identity conflicts that affect the complex acceptance of moderate attitudes. Therefore, the most effective interventions are holistic: involving schools, parents, community leaders, and digital platforms (e.g., collaboration with moderate content managers), so that the message of moderation is amplified in many arenas of daily life.

Finally, aspects of digital ethics and institutional policies also determine long-term success. Religious education that includes a policy on the use of value-based social media (digital piety), training on online communication ethics, and cooperation with stakeholders (e.g. Ministries, platform managers, moderation NGOs) showed better results in building resilience to extreme narratives. The study of the ethics of social media use among students emphasizes the need for practical guidelines and habituation of values so that online activities do not conflict with the spirit of tolerance and dialogue. Thus, the social and digital environment is not just a backdrop, but an active component that can strengthen or undermine religious education efforts in fostering a moderate attitude depending on how educational actors design strategies that touch on both domains simultaneously.

Conclusion

Religious education has an important role in shaping religious moderation attitudes in the younger generation through the integration of moderation values in the curriculum, the pedagogical

role and competence of educators, and the application of dialogical and experience-based learning methods. Digital literacy skills are also a supporting factor so that students are able to critically filter religious information amid the rise of extreme content on social media. The effectiveness of religious education is also highly dependent on the support of the family, school, and community environment so that the process of internalizing the value of moderation can take place continuously. With the synergy of all these elements, religious education is able to form a young generation who are religiously balanced, tolerant, and able to live harmoniously in a diverse society

The success of religious education in instilling a moderate attitude in the younger generation is influenced by various interrelated factors, ranging from the quality of the curriculum that contains the values of moderation, competence and exemplary educators, to participatory learning methods that provide real experiences in diversity. Strengthening digital literacy is also an important factor because the younger generation is very exposed to religious information in the online space so it requires the ability to filter extreme content. In addition, family support, social environment, and institutional policies also determine the sustainability of internalizing moderation values. When all of these factors move synergistically and support each other, religious education has great potential to form a young generation that is religiously moderate, inclusive, and able to play an active role in maintaining social harmony in the midst of societal diversity.

The social and digital environments have a significant influence on the formation of moderate attitudes through religious education, especially because they are the main spaces where the younger generation interacts, learns, and builds religious identities. An inclusive social environment for families, schools, and communities provides direct experience in harmonious coexistence, thereby strengthening the value of tolerance taught in religious education. Meanwhile, the digital space presents a wide opportunity to access moderate religious knowledge, but at the same time demands strong digital literacy so that the younger generation is not easily influenced by extreme narratives that spread rapidly. With the management of religious education that is adaptive to social and digital dynamics, the young generation can develop a balanced, rational, and inclusive religious attitude in dealing with diversity in the modern era.

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