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Superficial Implementation of Religious Moderation in Islamic Educational Management

Abstract

This study delves into the examination of religious moderation within educational institutions in Indonesia, with a particular focus on its cognitive dimension. This focus frequently results in a superficial understanding of religious moderation, depicting it more as a theoretical concept than a transformative force in shaping one's character. The study serves as a complementary investigation to previous inquiries by addressing the often-neglected contradictory aspects inherent in the implementation of religious moderation in educational settings. Employing qualitative research methodologies, the study gathered data from diverse online news outlets, digital journals, and interviews with religious educators. The findings within educational institutions shed light on the top-down execution of religious moderation policies, coupled with an implementation that predominantly remains confined to the textual realm. Three primary factors elucidate the superficial nature of religious moderation. Firstly, the material's superficiality, presented in a textual learning format, is a direct consequence of top-down policies. Religious moderation education conforms to predetermined programs within the constrained timeframe of Islamic Religious Education classes, lacking practical application beyond the classroom. Secondly, the material concerning religious moderation in educational institutions lacks integration with the prevailing school culture, notably in Islamic school environments characterized by a predominantly homogenous religious culture. Thirdly, the repercussions of superficial religious moderation become apparent in the cultivation of moderation values that lack contextualization with social realities, resulting in heightened intolerance, instances of violence within the educational sector, and an increased susceptibility among students to adopt extreme or fanatical attitudes.

Keyword: Superficiality, Religious Moderation, Educational Institution, Islamic Education, Students' Character.

Public Interest Statement

The inadequate and often superficial implementation of religious moderation in Indonesian educational institutions poses serious challenges to social cohesion and tolerance in a diverse society. This study critically examines the cognitive dimensions and policy approaches to religious moderation, revealing a persistent reliance on top-down frameworks and theoretical discourse with limited practical application. Such narrow implementation risks unintentionally fostering intolerance and extremism, thereby threatening societal harmony. To address these concerns, it is vital for educators, policymakers, and stakeholders to reformulate strategies for embedding religious moderation within the educational system. This requires shifting from purely conceptual approaches to contextually relevant and actionable practices that encourage collaboration and inclusivity. Genuine religious moderation not only enriches educational outcomes but also cultivates responsible citizenship and mutual understanding in pluralistic communities. This research underscores the urgency of developing effective, sustainable models of religious moderation education. By prioritizing practical integration and institutional

collaboration, these models can overcome current limitations and contribute meaningfully to fostering tolerance and unity in Indonesia's educational landscape.

1. Introduction

The promotion of religious moderation, as advocated by the Minister of Religious Affairs in Indonesia, appears to be primarily superficial, lacking a comprehensive understanding and remaining largely textual in nature. This textual nature directs students' comprehension of religious moderation toward knowledge-oriented aspects rather than practical application. Despite the extensive promotion of religious moderation, it does not align with the observed rise in intolerant attitudes. According to *Kumparan News* (2021), from 2011 to May 2021, there were 91 reported cases of blasphemy and religious defamation. Additionally, Setara Institute recorded 122 cases by 2022 (Firdaus, 2023). Surveys by Setara Institute and the International NGO Forum on Indonesian Development (INFID) reveal a concerning trend of high intolerance among adolescents regarding ideology and religion. Out of 947 respondents, 61% expressed comfort if all female students wore headscarves, accepted a student council leader of the same religion, and 56.3% agreed with the implementation of Islamic law in the country (*Kompas.id*, 2023). According to *Literasi Aktual* (2023), the National Commission for Child Protection (KPAI) also noted a significant increase in bullying cases in February 2023, totaling 1,138 cases of physical and psychological violence. These observations indicate that the values of religious moderation have not permeated the essential aspects manifested in students' characters.

Existing studies on religious moderation in educational institutions tend to depict it through policy implementation and the internalization of values in teaching and learning activities. However, the contradictions within this learning process have not been meticulously examined. The superficiality is evident in the realm of understanding religious moderation, which is oriented towards achieving cognitive aspects with subject grades above the minimum learning standards (Pabbajah et al., 2021). Students, facing the lived reality of coexistence with individuals of different religions or beliefs within Islamic school environments, encounter an inevitability. A study by Memon et al. (2019) addresses conceptual issues and the implementation of religious moderation in individuals and groups. Another study affirms that educational institutions play a strategic role in nurturing tolerance and religious moderation (Mahyuddin et al., 2020). A study by Sudrajat et al. (2021) also emphasizes that educational institutions, through their human resources, have the opportunity to support religious moderation. These explanations demonstrate that religious moderation in schools revolves around factual implementation, prioritizing conceptual ideological considerations over rational thinking. Meanwhile, on a methodological-practical level, the actual impact of substantive religious moderation tends to be overlooked.

This article seeks to address the limitations of previous research by examining the impact of implementing religious moderation in educational institutions, identifying persistent issues related to superficiality and formalism. The application of school-based learning aligns with government-established policies, compelling educational institutions to incorporate religious moderation content within a curriculum confined by the institutional setting. In line with these considerations, the article formulates three essential questions. Firstly, it explores how the superficial nature of religious moderation content manifests itself in educational institutions. Secondly, it investigates the reasons behind the lack of integration of religious

moderation content into the broader school culture, contributing to its perceived superficiality. Lastly, it examines the consequences of implementing superficial religious moderation in educational institutions. The responses to these inquiries aim to provide a comprehensive understanding of the superficial implementation of religious moderation within Islamic educational contexts.

This article posits that the superficiality of religious moderation arises from a textual understanding of religious moderation itself. Government policies regarding the implementation of religious moderation in schools appear forced and top-down. The distinct cultures of different institutions (Islamic and non-Islamic) are considered to have an insignificant influence on the implementation of religious moderation. Consequently, the implementation of religious moderation in schools merely follows top-down programs, with the success measured by the execution of programs and students' cognitive assessments. The preparation of educators as human resources with a strong understanding of religious moderation is required to counter this superficiality. Thus, the occurring superficiality necessitates an implementation oriented toward contextualization and social reality, transcending the textual formalities of religious moderation itself.

2. Literature Review
2.1. Superficiality

Superficiality can be understood as a lack of depth, referring to insufficient understanding and precision in a concept or study (Glogar, 2023). Mbato (2022) characterizes superficiality as a condition where individuals tend to engage in activities without profound meaning or thoughtful consideration, merely to create a positive impression. Superficiality stands in contrast to the term depth, representing a semantic opposition between externality and internality; linear progress and organizational growth; or individuality and collectivity (Mudzakkir, 2016). In a broader context, superficial is intended to describe how a discourse lacking depth contributes minimally to bringing about fundamental changes in a specific condition (Febrianto, Martinus, 2022). While, in this context, superficiality implies a shallowness in religious moderation within educational institutions, where these institutions may lack fundamental concepts ideologically, methodologically, and practically.

The superficiality in the implementation of religious moderation has consequences, leading to prolonged social conflicts because students lack a robust foundation in understanding, implementing, and problem-solving in religious moderation (Darmayanti & Maudin, 2021; Rohmah & Ali, 2022; Sutrisno, 2019). Superficiality in the context of religious moderation broadly refers to an understanding that focuses on symbols, rituals, or outward appearances, without integrating universal religious values such as tolerance, justice, and respect for diversity (Ibrahim et al., 2023). Such superficiality becomes a barrier to religious moderation as it often results in exclusivity or fanaticism, which lacks deep reflection and comprehensive understanding. This, in turn, hampers efforts to build harmony among diverse religious communities (Arli et al., 2020).

In the realm of religious moderation within educational institutions, superficiality manifests as ideological, methodological, and practical deficiencies. These shortcomings result in shallow engagements that focus on symbols, rituals, or outward appearances, neglecting universal religious values such as tolerance, justice, and respect for diversity (Ibrahim et al., 2023). This lack of depth has significant consequences, including the perpetuation of social conflicts, as students are inadequately equipped to understand, implement, and critically

address issues of religious moderation (Darmayanti & Maudin, 2021; Rohmah & Ali, 2022; Sutrisno, 2019). Furthermore, superficial approaches often foster exclusivity or fanaticism, which hinder efforts to build interfaith harmony by lacking the reflection and comprehensive understanding necessary for a more inclusive and balanced perspective (Arli et al., 2020).

The superficiality in implementing religious moderation in educational institutions is influenced not only by cultural and structural factors but also by infrastructure. Cultural factors, for instance, may result from a lack of emphasis on conceptual understanding and minimal time allocation for enriching moderation (Tanjung, 2022). Pabbajah et al. (2021) argue that educational institutions focus more on developing cognitive aspects, emphasizing rational thinking processes, thereby neglecting affective aspects related to emotions, such as appreciation, emotional values, enthusiasm, interest, and attitudes towards differences. Structurally, challenges in implementing religious moderation are influenced by the lack of clarity in rules, laws, and curricula accommodating moderation values in classroom learning (Tanjung, 2022). Purbajati (2020) adds that this is further exacerbated by the scarcity of educational resources with a foundational understanding of moderation. In terms of infrastructure, according to Aray Andrade et al. (2020), it is influenced by large classroom spaces, hindering the teaching-learning process from reaching the stage of individual understanding. Thus, it appears that the complex situation and conditions serve as the basis for the superficiality in the implementation of religious moderation in educational institutions.

2. Religious Moderation

Religious moderation is defined as a perspective, attitude, and behavior in religious matters that consistently adopts a centrist, fair, and non-extremist position (Amri, 2021; Arisah et al., 2022; Prakosa, 2022). Textually, religious moderation is closely related to two keywords: justice and tolerance, while substantively, it connects with the values of harmony or *tawassuth* and equality or *musawah* (Lubis et al., 2023). A moderate religious stance is crucial for building harmonious relationships in diverse societies (Abu et al., 2021; Irnawati et al., 2022; Syafieh & Anzhaikan, 2023). Religious moderation encompasses four main indicators: national commitment, tolerance, anti-violence, and accommodation of local culture (Muhaemin et al., 2023; Rachmadhani et al., 2023). Moreover, according to Sulaiman (2022) and Tualeka (2016), the objective of religious moderation is to provide assistance and foster mutual respect by enabling adherents of various religions to engage in their rituals without bias. This approach aims to mitigate the risk of violence and religious discord. Hence, religious tolerance seeks to embody social ethics that embrace diversity (Syukur, 2022).

The practice of religious moderation in educational institutions manifests in various forms, such as the incorporation of teachings into the curriculum, the communication of moderation principles in religious sermons, and the application of moderation values in social interactions within the school environment (Liando & Hadirman, 2022; Arifinsyah, Andy, & Damanik, 2020). Religious moderation is particularly important in Indonesia, which has a diverse, multi-religious society, as it fosters peaceful coexistence amid diversity (Kim et al., 2021). For instance, communities in Sekaran, Rama Agung, and Cigugur emphasize values of togetherness, acceptance of differences, and mutual respect as key factors in promoting religious moderation (Cholil, 2022). This approach is implemented in Indonesia through initiatives such as the House of Religious Moderation, which aims to cultivate moderate religious attitudes to counteract extremism and promote peace (Yusuf et al., 2023).

As indicated by Sumadi et al. (2023), the incorporation of values like *tasamuh* (respect), *aulawiyah* (prioritization), *musawah* (equality), *tahaddur* (civility), and *i'tidal* (honor) into the curricula of *pesantren*, or Islamic boarding schools, signifies an amalgamation of the curricula outlined by the Ministry of Religious Affairs and the Ministry of Education and Culture. The practice of religious moderation is also taught through student group counseling models centered on socio-religious themes (Syahbudin et al., 2023). Additionally, the utilization of technology, such as the use of the digital learning media Maktabah Syamilah NU 1.0 in *pesantren*, serves as another avenue for teaching religious moderation. Maktabah Syamilah is a software functioning as an online library containing thousands of Arabic-language books (Syahbudin et al., 2023). Thus, the implementation of religious moderation in educational institutions is not only practical but also methodological.

2.3. Educational Management

Educational institutions can be understood as spaces or settings where the educational process takes place with the aim of positively transforming individual behavior through interactions with the surrounding environment (Efendi & Sa'diyah, 2020). Bafadhol (2017) categorizes educational institutions into three types: formal education, which is structured and hierarchical; non-formal education, which is hierarchical but falls outside the formal education system, catering to individuals who cannot pursue education at a specific level; and informal education, which is more directed towards family and community settings. Educational institutions are constructed while considering the dynamics of changes in social, cultural, technological, and political constructs (Mattos et al., 2023; P. Lamadang et al., 2022). In the context of religious moderation, educational institutions are deemed to exert significant influence in shaping moderate attitudes and behaviors among adolescents (Al Faruq & Noviani, 2021). This is because educational institutions serve as a laboratory for religious moderation, capable of implementing moderate attitudes through socio-religious approaches to teaching and learning (Febbrianti et al., 2022; Harmi, 2022; Sutrisno, 2019).

Educational institutions have been discussed in various aspects, including management (Cekaite & Bergnehr, 2023; Fan et al., 2023), academic and non-academic culture (Kumar et al., 2022; Pandita & Kiran, 2020), and educational curriculum (Mao et al., 2023; Tokbolat, 2023). Educational management is defined as the process of planning, organizing, and controlling resources to achieve effective and efficient educational goals (Wahyudi & Siti Julaiha, 2021). Management involves the precision of strategies for determining the direction, content, and developmental processes of educational institutions (Hatim, 2018). Meanwhile, academic culture is understood as the totality of lived, interpreted, and practiced academic activities within an educational institution (Amin et al., 2018). Academic culture is evident, for instance, in how an institution with principles of inclusive education can practically reduce racism and discrimination within the educational environment (Swann et al., 2022). In addition to these, the curriculum is a key aspect of educational institutions (Solehudin et al., 2022). The curriculum is related to intentional and systematic knowledge delivery to students (Saiwanto et al., 2022). Thus, it is evident that educational institutions are inherently connected to these three main and interrelated aspects.

3. Methods

This research constituted a case study on educational institutions in Indonesia, encompassing both general and Islamic educational entities. Government policies regarding the implementation of religious moderation, the inculcation of religious moderation values in school activities, spanning management, academic culture, and curriculum, were examined in this study. The intensified implementation of religious moderation in educational institutions did not signify the elimination of various cases resulting from immoderation, such as incidents of intolerance, bullying, harassment, violence in the educational sphere, rejection of the establishment of places of worship, and religious defamation.

Employing a qualitative research design, this investigation aimed to delineate and scrutinize the experiences of students in educational settings, specifically focusing on religious moderation, encompassing both the school milieu and everyday activities. The examination of religious moderation's influence in schools, which brought about shifts in students' perspectives, attitudes, and religious conduct, involved a juxtaposition with occurrences of violence, bullying, and intolerance among students. This substantial phenomenon suggested that the educational approach to religious moderation had not substantially reached the realm of individual comprehension, primarily due to the predominantly textual nature of the instructional method.

The data source for this research consists of both primary and secondary data. Primary data includes observations and interviews with various stakeholders. Additional primary data were obtained from documents, such as books on religious moderation published by the Ministry of Religious Affairs. The data sources for this study were selected using a scheme that involved interviews with religious teachers who are part of a group known as the "Master's Eye of Teaching" (MGMP), as well as figures from the Education Council and events related to the implementation of religious moderation in Indonesia. The researchers selected two MGMP groups from both public schools and Islamic schools as informants to gather comprehensive information. These two groups were chosen based on the representation of religious teachers in public schools and religious educators in Islamic institutions. This selection reflects a unique aspect of the implementation of religious moderation, considering that the two types of educational institutions serve different student demographics, both religiously and culturally. Secondary data were collected from a variety of sources, including news articles, informational documents, survey data, social media, and print materials that highlight the superficiality of religious moderation. The collected data encompassed the implementation of cultural, structural, and infrastructural moderation as impacted by the superficiality of the religious moderators.

Data were gathered by the researcher through direct online interviews using various platforms such as WhatsApp, video calls, and voice notes. Semi-structured interview guidelines were employed, meaning that the researcher initially prepared a set of core questions derived from the main research problems and overarching themes, namely the attitudes of students in practicing religious moderation both within and beyond the school environment. The recorded interview data were transcribed into written form, and the researcher subsequently organized and sorted the information according to the research needs. The collection of supporting data for the research involved searching the online sphere for incidents of immoderation and intolerance as indications of the less successful implementation or superficial nature of religious moderation.

The data analysis process occurs through three analytical phases. The first phase involves the reduction of patterns of superficiality in religious moderation as identified in

textbooks, policies, and among religious moderators. The second phase is the presentation of data, which aims to produce organized information in the form of tables. The third phase involves data verification, where researchers draw conclusions based on the identified patterns. By employing inductive analysis, researchers can better understand the complexity and underlying meanings of the phenomenon of religious moderation superficiality in educational institutions. The results of this analysis engage in dialogue with the existing literature, ultimately leading to the research findings and conclusions.

4. Results
4.1. Manifestation of Superficiality in Religious Moderation Materials in Educational Institutions

The manifestation of superficiality in religious moderation implemented in educational institutions since its launch by the Minister of Religious Affairs of the Republic of Indonesia on September 22, 2021, is encapsulated in formal and limited-space religious moderation materials. The formalistic nature of religious moderation materials is evident in various aspects, as outlined in Table 1.

Table 1. Manifestation of Superficiality in Religious Moderation Materials

No.	Superficial aspect of materials	Narrative	Source
1	Top-down policy orientation	Presidential Regulation of the Republic of Indonesia No. 18 of 2020 on the National Medium-Term Development Plan for 2020-2024	https://peraturan.bpk.go.id/Home/Details/131386/perpres-no-18-tahun-2020
		Minister of Religious Affairs Decree No. 93 of 2022 on Guidelines for the Implementation of Religious Moderation Strengthening for Ministry of Religious Affairs Civil Servants	https://jdih.kemenag.go.id/assets/uploads/regulation/2022kmagama093.pdf
		Launching of the Religious Moderation Strengthening Program in Schools on September 22, 2021	http://www.pendis.kemenag.go.id/pai/berita-388-kemenag-launching-program-penguatan-moderasi-beragama-di-sekolah.html
		Module Book 1: Religious Moderation Based on Islamic Values	https://cendikia.kemenag.go.id/publik/buku_detail/517#flipbook
		Module Book 2: The Path to Moderation: Module for Strengthening Religious Moderation for Madrasa Teachers	https://cendikia.kemenag.go.id/publik/buku_detail/518

		Module Book 3: Integration of Religious Moderation in Islamic Religious Education Subjects	https://cendikia.kemenag.go.id/publik/buku_detail/519
		Module Book 4: 9 Great Activities of Moderate Students	https://cendikia.kemenag.go.id/publik/buku_detail/520
2	Unstructured delivery of religious moderation materials	"So far, we have been teaching with reference to the available modules. That is the only reference that guides us."	Interviewee 1 (Jul. 20, 2023)
		"I embed religious moderation in the religious education subject, with a duration of three hours per week. I convey materials on tolerant attitudes towards other religions."	Interviewee 2 (Jul. 20, 2023)
		"I teach religious moderation to the kids when teaching Islamic religious education. There is no separate space for delivering this material. Moreover, religious education is only three hours per week."	Interviewee 3 (Jul. 20, 2023)
		"Religious moderation materials are incorporated into other subjects, not just religious education, which not all teachers may have a deep understanding of religious moderation."	Interviewee 4 (Jul. 20, 2023)
		"The conveyance of religious moderation materials is done by all teachers, especially religious teachers. The position of teachers here is not everyone can serve as a role model in religious moderation, but it must be conveyed."	Interviewee 5 (Jul. 20, 2023)
		"Teachers of other subjects required to include moderation values may not have attended religious moderation training but are obligated to implement them."	Interviewee 6 (Jul. 20, 2023)
		"We must include religious moderation values in the lesson plan. The reference is the guideline book. Whatever the subject, these values must be included."	Interviewee 7 (Jul. 20, 2023)
3	Classical nature	"The delivery of material is classical within the classroom, incorporated into specific subjects, particularly Islamic Religious Education (PAI) and Civics (PKn)."	Interviewee 6 (Jul. 20, 2023)
		Religious moderation is provided to students at school.	https://wonosobo.kemenag.go.id/berita/model-moderasi-beragama-

			bagi-siswa-sekolah-dasar/
4	Limited subject lesson hours (3 hours/week)	The practice of Islamic religious education is restricted to class hours, averaging 3 hours per week for high school and junior high school levels.	https://www.kamimadrasah.id/2019/01/struktur-kurikulum-smpmts-sesuai.html
		With such a time allocation, it is clearly impossible to equip students with adequate religious knowledge, attitudes, and skills.	https://media.neliti.com/media/publications/117921-ID-potret-pendidikan-agama-islam-di-sekolah.pdf
5	Cognitive orientation	High cognitive understanding related to religious moderation can be measured. However, the practical aspect is not similarly addressed.	https://www.cnnindonesia.com/nasional/20170723125846-20-229735/guru-agama-dan-toleransi-superfisial-di-sekolah
		"The religious moderation program has been implemented. The students' orientation to moderation has been instilled. We observe student behavior in the school environment. Regarding interactions outside of school, there are limitations to monitoring them."	Interviewee 8 (Jul. 21, 2023)
		"Measuring the success of religious moderation is difficult in terms of achievement. If it is just measuring knowledge, it can be done through tests or solving problems. However, in their daily practice? It is challenging to detect."	Interviewee 9 (Jul. 21, 2023)
		"Religious moderation from the aspect of student knowledge is conveyed, but not necessarily in other aspects. Especially if the student environment is homogeneous (madrasas), there is no experience for students to interact directly with followers of other religions. The same goes for the teachers."	Interviewee 10 (Jul. 21, 2023)
		Survey data on understanding 4 indicators of religious moderation at a high level. This means the students' knowledge of religious moderation is good.	Survey conducted by LP2M (Institute for Student Reasoning and Research) Sayyid Ali Rahmatullah State Islamic University Tulungagung on 429

		"However, we do not know for sure how it is practiced in their daily lives. Because this questionnaire is multiple-choice and can be filled in according to the respondent's wishes, not the respondent's habits."	students of mainstream schools and madrasas in Tulungagung, Blitar, and Trenggalek (East Java). Interviewee 9 (Jul. 21, 2023)

Table 1 illustrates that religious moderation learning is formalistic. This formalistic nature is evident in the implementation of religious moderation stemming from top-down government policies, leading to material delivery in class that is classical and textual, up to the cognitive nature of material orientation. This tendency can be observed in three main issues/points. *Firstly*, the implementation of moderation values is more influenced by top-down policies. Implementation in each school is not based on needs but on political demands. The launch of the Religious Moderation Strengthening Program in schools on September 22, 2021, by the Minister of Religious Affairs of the Republic of Indonesia as a top-down policy instructed to all mainstream schools and madrasas in Indonesia (Pendis.kemenag.go.id, 2023) is politically motivated, as religious moderation is considered a strategic space for sowing religious moderation values (Minister of Religious Affairs of the Republic of Indonesia, 2023).

Supporting evidence of the manifestation of superficiality in the materials can be observed in the following images:
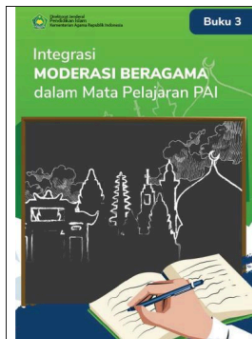
Image 1. A PAI teachers' guidebook. Source: https://cendikia.kemenag.go.id/publik/buku_detail/519	Image 2. A madrasa teachers' guidebook. Source: https://cendikia.kemenag.go.id/publik/buku_detail/518	Image 3. Number of PAI lesson hours. Source: https://www.smkn1tarumajaya.sch.id/read/10/kurikulum
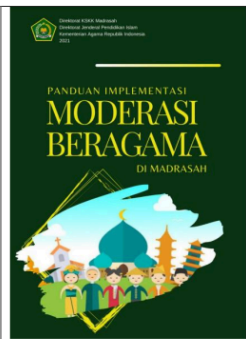
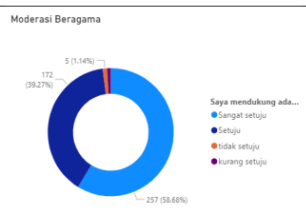|	
Image 4. Classroom learning. Source: http://www.Okezone.edukasi	Image 5. Survey data of 429 students (Source: LP2M Sayyid Ali Rahmatullah State Islamic University Tulungagung)

Images 1 and 2 depict guidebooks on religious moderation utilized by educators, serving as the exclusive educational resource. The scarcity of reference materials for 182,696 Islamic Education teachers and the 1:8.5 ratio of Christian Education and Character Education teachers to schools (epaper.mediaindonesia.com, 2021) is poised to shape the perspectives of 44.9 million students across Indonesia (dataindonesia.id, 2023). Concurrently, image 3 underscores the constraints on religious instruction hours in schools, specifically limited to 3 hours per week, as illustrated in the classroom scenario in image 4. Conversely, survey findings (Image 5) reveal a notably elevated level of (superficial) religious moderation among students in educational settings.

Secondly, religious moderation learning is delivered in a textual-classical manner, attached to other subjects (especially Islamic Education), with the limitation of 3 (three) hours of lesson time per week for secondary schools, indicating the fragility of the religious moderation knowledge structure. This aligns with the statement of one teacher, Interviewee 4, who mentioned: "Religious moderation materials are attached to other subjects, not just religious education, which not all teachers may have a deep understanding of religious moderation. Meanwhile, religious education in schools is only three hours per week."

This statement is reinforced by Interviewee 3, who stated: "I teach religious moderation to my students when teaching Islamic religious education. There is no separate space for delivering this material. Moreover, religious education is only three hours per week."

The attachment of religious moderation material to specific subjects, particularly Islamic Education subjects, is a necessity, even though human resources have not been specifically equipped with religious moderation knowledge. This is expressed in the statement by Interviewee 5: "The conveyance of religious moderation materials is done by all teachers, especially religious teachers. The position of teachers here is not everyone can serve as a role model in religious moderation, but it must be conveyed."

Thirdly, religious moderation material is oriented towards the cognitive aspect, which is measured by students' knowledge in understanding religious moderation but not in the practical aspect of moderating behavior. This is highlighted in the statement of one teacher:

> "The success of religious moderation is difficult to measure in terms of achievement because it involves students' character and daily behavior. If it is just to measure knowledge, it can be done through tests or solving problems, but that does not guarantee students will behave as what is written" (Interviewee 9).

Similarly, another statement reveals that:

> "Religious moderation from the aspect of student knowledge is conveyed, but not necessarily in other aspects. Especially if the student environment is homogeneous (madrasas), there is no experience for students to interact directly with followers of other religions. The same goes for the teachers" (Interviewee 10).

These three pieces of data, covering the implementation of top-down moderation values, the delivery of moderation learning in a textual-classical manner, and the material orientation of religious moderation on the cognitive aspect, indicate that Religious Moderation Materials in Educational Institutions are superficial.

4.2. Non-Integration of Religious Moderation Content into School Culture Drives Superficiality of Religious Moderation in Educational Institutions

The ethos of a school is shaped by the institution's vision and mission. Within certain educational establishments, particularly Islamic ones, the school culture is steeped in uniform religious values. This uniform community forms the fundamental cornerstone in establishing a monolithic environment. As a result, the assimilation of religious moderation content into the school culture encounters challenges. The lack of integration of religious moderation content is elucidated in Table 2.

Table 2. Drivers of Non-Integration of Superficiality of Religious Moderation in Educational Institutions

No.	Driver of Superficiality	Narrative	Source
1	Isolation of content within classrooms	Religious moderation programs in schools are implemented, and students acquire knowledge related to religious moderation, yet they have not encountered social realities.	Interviewee 3 (Jul. 20, 2023)
		Students receive moderation content with reference to module books published by the Ministry of Religion.	Interviewee 4 (Jul. 20, 2023)
2	Tendency to teach within a single disciplinary scope	Thus far, religion teachers impart religious subject matter in accordance with the established syllabus, aligning with their own faith and understanding of religion. This tendency is especially prevalent in homogenous religious environments, such as madrasas.	Interviewee 8 (Jul. 21, 2023)
		Religion subject teachers focus on teaching content aligned with their faith and understanding of religion.	https://www.cnnindonesia.com /nasional/2017072312 5846-20-229735/guru-

			agama-dan-toleransi-superfisial-di-sekolah
3	Teaching moderation without experiencing it (students are not exposed to moderation experiences)	The substance of religious moderation content manifests as an academic achievement that students should understand, rather than practice.	Interviewee 9 (Jul. 21, 2023)
		The culture in madrasas is religiously homogeneous. While teachers can instill the value of moderation, monitoring external control beyond school is challenging.	Interviewee 8 (Jul. 21, 2023)
		Religious moderation, they assert, must be understood practically and easily translated and accepted by society and academics. There should be no perception of religious moderation as something exclusive and extreme.	https://uin-malang.ac.id/r/221201/moderasi-beragama-harus-dipahami-secara-praktis.html (Dec. 11, 2022)
4	School programs do not make religious moderation an applicable value in the curriculum	Tolerance should not only be **taught** but also **experienced** firsthand.	https://ppim.uinjkt.ac.id/2020/07/24/koordinator-convey-toleransi-harus-dialami-tak-hanya-diajarkan/)
		Mono-faith in madrasas poses a unique challenge, as it has never been confronted with the experience of interacting with other religions.	Interviewee 4 (Jul. 20, 2023)

Research findings indicate that values of religious moderation remain disjointed from the broader school culture, operating independently of the overarching values within the educational institution. Three pivotal facets emerge from the observations presented in Table 2. **Firstly**, from a structural perspective, religious moderation is conveyed within classrooms using standardized content found in teacher guidebooks. Students are exposed to moderation content through module books published by the Ministry of Religion (Interviewee 4). Religion instructors typically adhere to the prescribed syllabus, primarily conducting classes. While students accumulate knowledge regarding religious moderation, they have yet to confront social realities (Interviewee 8). This scenario underscores that the predominant delivery of religious moderation content within classrooms isolates the essence of religious moderation.

Secondly, from a cultural standpoint, students are not exposed to direct experiences of moderation, given that school interactions are confined to a singular shared belief. This is articulated by Interviewee 4, who notes that the mono-belief environment in madrasas poses a distinct challenge, as students have not encountered interactions with other religions. Additionally, religious moderation is taught to be understood rather than experienced and practiced in social reality. This aligns with the viewpoint expressed below:

"Tolerance shouldn't be merely taught but must also be personally experienced. The culture in madrasas is one of homogeneous religious belief. While teachers can impart an understanding of [religious] moderation values, monitoring beyond the school is challenging" (Interviewee 8).

Further supporting evidence affirming that religious moderation should be not only taught but also experienced and is ingrained in the culture is presented below:

Image 7: Religious moderation materials
Source: Directorate of Islamic Education, Ministry of Religious Affairs, 2021

Image 7 illustrates the table of contents of the guidebook for Islamic Education teachers in delivering religious moderation content. This underscores that the substance of religious moderation is imparted rather than experienced, thus denying students factual encounters with moderation but subjecting them to the demands of achievement-oriented learning.

Thirdly, the school program does not position moderation as a value choice translated into an applicable curriculum. The evidence that religious moderation content is confined to the classroom is reflected in the conceptual nature of the materials taught "within the walls." Meanwhile, content that goes "beyond the walls" has not received significant attention.

4.3. Lack of Contextualization of Religious Moderation Values with Social Realities: Implications of Superficiality in Religious Moderation

The textual orientation of religious moderation implies an understanding confined to paper, lacking contextualization as students are not exposed to actual tolerance practices in society. The school culture, particularly in Islamic schools, which is homogeneous, further reinforces the cultivation of moderation values that are not aligned with social realities. Consequently, instances of intolerance, violence in the field of education, and fanaticism towards one's belief system are on the rise each year. This is evident in the data presented in Table 3 below:

Table 3. Implications of Non-Contextualized Inculcation of Moderation Values

No.	Implication of Superficiality	Description	Source

1	Hesitation to greet followers of other religions on their festivities due to the belief in its religious prohibition		Memes on Instagram (retrieved on Dec. 20, 2022)
		Ijma' Ulama: Larangan Mengucapkan "Selamat" Pada Hari Raya Non-Muslim (Ulemas' Consensus: Prohibition of Greeting Non-Muslim Festivals)	https://muslim.or.id/35319-ijma-ulama-larangan-mengucapkan-selamat-pada-hari-raya-non-muslim.html (Dec. 31, 2020)
		Pro-Kontra Muslim Ucapakan Selamat Natal (Pros and Cons of Muslims Saying Merry Christmas)	https://www.umm.ac.id/berita/prokontra-muslim-ucapakan-selamat-natal-ini-kata-dosen-fai-umm.html (Dec. 24, 2022)
2	Reluctance to visit places of worship of other religions	"I understand it's not really a big deal, but visiting places of worship of other religions feels like compromising my faith."	Interviewee 1 (Jul. 20, 2023)
		"What's the point of visiting other places of worship? I've never seen the inside. I only know about them through TV and social media."	Interviewee 2 (Jul. 20, 2023)
		"I've always chosen to worship in a mosque that follows my school of thought. Because the peace of mind based on belief cannot be denied."	Interviewee 3 (Jul. 20, 2023)
3	Reluctance to contribute financially to students of other religions	"Students in madrasas are more intolerant when they are asked to contribute [financially] for other religions because of the fanatic belief instilled by parents. While students in [mainstream] schools are more tolerant because they interact, make friends, and collaborate with followers of other religions, accustomed to differences."	Interviewee 9 (Jul. 21, 2023)
		"Honestly, I asked myself, why contribute [financially] to other religions when our own religion still needs it."	Interviewee 11 (Jul. 21, 2023)

4	Extra-curricular activities based on local culture (traditional dances, traditional music, and cultural performances)	"Extra-curricular activities in [mainstream] schools do not reject local culture. But in madrasas, we are more selective with Islamic-based extracurricular activities (*shalawatan*, *istighotsah*, *hadrah*)."	Interviewee 4 (Jul. 20, 2023)
		"We choose extracurricular activities that align with our beliefs. Those that have an Islamic flavor."	Interviewee 5 (Jul. 20, 2023)
5	Incidents of violence, discrimination, and bullying in schools	Indonesian Child Protection Commission (KPAI), February 13, 2023, recorded a rise in cases by 1,138, ranging from physical to psychological violence. Programme for International Students Assessment (PISA) 2018 showed that 41.1% of the 44.19 million students in Indonesia claimed to have experienced bullying.	https://literasiaktual.com/2023/berita/mengalami-peningkatan-angka-kasus-bullying-di-indonesia-lebih-dari-1000-kasus/
		The Federation of Indonesian Teachers' Unions (FSGI) noted that during the first two months of 2023 there were 6 cases of bullying or physical violence and 14 cases of sexual violence in education units.	*Kasus* Bullying *Anak di Sekolah Indonesia 2023* (Child Bullying Cases in Indonesian Schools 2023), https://tirto.id/gMdf
		Between 2015 and 2021, a total of 67 cases of violence occurred within the educational environment. This consisted of 87.91 percent psychological and discriminatory incidents, while physical violence accounted for 1.1 percent.	https://www.voaindonesia.com/a/komnas-perempuan-kasus-kekerasan-seksual-di-lingkungan-pendidikan-paling-tinggi-di-universitas/6525659.html#:~:text=Kekerasan%20yang%20terjadi%20di%20lingkungan,pada%20tahun%202015%20hingga%202021. (Apr. 12, 2022)

Religious moderation values, as conveyed, often assume a textual nature without adequate contextualization within the daily experiences of students. Consequently, manifestations of rejection, tending towards intolerance, become apparent. Table 3 delineates three pivotal dimensions aligning with the disconnection between moderation values and practical daily

applications. Firstly, the constrained sphere of interaction is observable through actions such as refraining from extending greetings during the festivities of other religions and avoiding visits to places of worship belonging to different faiths. Secondly, the diminished empathetic response when confronted with individuals from diverse faiths is exemplified by the refusal to provide social assistance to those of different faiths and a notable surge in bullying cases by 1,138 in 2023. Thirdly, the narrow fanaticism exhibited by students is illustrated through their reluctance to worship in places affiliated with a different school of thought, even within the same religious framework, and their selective adoption of local cultures perceived as having religious undertones. Rifai's statement, a notable figure in ISNU Tulungagung, further accentuates this point:

> "Students in madrasas undoubtedly receive indoctrination from the institution in accordance with its vision and mission. Unbeknownst to them, this instills fanaticism towards their school of thought. For instance, madrasas under the Nahdlatul Ulama foundation, those under the Muhammadiyah foundation, madrasas/schools affiliated with LDII, and so forth. In such institutions, cultural filtering tends to prioritize religious culture over local culture, which is perceived as diverging from religious values" (Interviewee 12).

This assertion underscores that the process of culturizing, characterized by filtering religious culture in various schools/madrasas, simultaneously fortifies and confines religious beliefs, thus imposing limitations on the principles of religious moderation.

5. Discussion
5.1. Formality of Religious Moderation Content in Limited Classroom Spaces

The inclination for religious moderation content to assume a formal nature lays the foundation for the emergence of rigid attitudes. Such rigidity in religious moderation reflects a superficial understanding, merely aiming to create a positive impression (Glogar, 2023; Mbato, 2022). The fundamental objective of religious moderation content remains unmet because the teaching of moderation is not based on needs but on interests. In alignment with this, Liando asserts that the teaching of religious moderation is carried out through the content of teachings within the curriculum and specific subjects (Liando & Hadirman, 2022). This further emphasizes a superficial pattern. Such a pattern increasingly demonstrates that the materials in the development of religious moderation in the classroom have not been optimally arranged to meet the needs of students within the class. The content remains religious instructional, neglecting the aspect of religious education. In religious instructional, teachers deliver content based on shared beliefs aimed at achieving confessional religious education (Chave, 1931; Afandi, 2018). The presence of specific interests results in the creation of superficial materials lacking substance, making learning less engaging and inhibiting students from understanding and implementing the content. This situation is what leads to the implementation of religious moderation education in the educational realm in a textual manner.

Textual learning conducted within the classroom provides limited space within the walls, while Chiara Logli, in her study "We Don't Live Alone," suggests that religious moderation education would be more effective when implemented beyond the wall (Fancourt, 2022: 74). This perspective is echoed by Latuconsina (2016) and Asrori (2016). It implies that the understanding of religious moderation on the cognitive level has yet to extend to the

affective and psychomotor domains, aligning with the statement by Pabbajah et al. (2021). Meanwhile, religious moderation should be experienced rather than taught. This condition reinforces the notion that instructional materials created solely for certain interests will not significantly impact students. The concept of formality in content delivery prioritizes the completion of the program, limited to executing the curriculum rather than targeting it as a learning objective that brings about meaningful impacts on students after the learning process.

5.2. Lack of Integration of Religious Moderation Content into School Culture

Religious moderation content in schools still lacks connection with the school culture, evident in the diverse school cultures across Indonesia. School culture represents the unique character within a school, with each institution possessing distinct cultural attributes. This diversity, even among schools within the same region, underscores the crucial role of school culture in the reception of instructional materials. Given that one indicator of religious moderation is an adaptive attitude toward local traditions (Muhaemin et al., 2023; Rachmadhani et al., 2023), it is imperative that school culture is rooted in local traditions. Failure to integrate religious moderation content with school culture can hinder optimal learning outcomes, as students may struggle to absorb or internalize the material in their daily lives (Liao et al., 2019; Sujono et al., 2022). It is akin to two faces of a coin that never meet: religious moderation content in the classroom and the school environment.

In madrasas, where school culture is homogenously established, students are not exposed to multicultural situations. The lack of a proper response by teachers to religious activities, not grounded in a sound understanding of religion, can pose risks (Ayu, 2017). In this context, early warning signs of fanaticism need to be anticipated. This impact further strengthens the notion that religious moderation content superficially comprehends the conditions within the school, as well as the students, teachers, and the surrounding community.

The importance of integrating instructional materials with school culture is underscored by several factors. Firstly, school culture serves as a pattern based on assumptions developed within a learning group, enabling students to address emerging challenges during their educational journey. By integrating religious moderation content with school culture, this content should aid students in overcoming their challenges. Secondly, school culture significantly influences student development. However, since religious moderation content is not seamlessly integrated with school culture, it may not have the comprehensive influence needed to foster mature tolerance and collaboration across different beliefs. Thirdly, school culture can impact the spirit and motivation of both teachers and students. If school culture is not integrated with religious moderation content, the enthusiasm of teachers and students to engage with this content may be lacking. Consequently, the understanding of religious moderation achieved may remain superficial, not progressing beyond theoretical knowledge — intellectually enriching but insufficient in shaping character.

5.3. Implications of Superficiality in Religious Moderation: Lack of Contextualization in Social Reality

The cultivation of religious moderation values is crucial in helping students understand the significance of religious moderation in their daily lives. It is expected that such values will influence students' perspectives on religion, encouraging them to adopt centrist, fair, and non-extreme stances in their views, attitudes, and behaviors (Amri, 2021; Arisah et al., 2022;

Prakosa, 2022). However, in practice, the cultivation of these values in Indonesia remains largely textual. This is evident in the teaching materials, which primarily offer examples that are not relevant to current life situations. Consequently, the cultivation of values remains general, depriving students of the essential aspects of religious moderation.

The material presented tends to be textual, often hesitant to engage with contextual realities, especially within Islamic schools. While the concept of *hablu minallah* (relationship with God) is emphasized, the principle of *hablu minannas* (relationship with fellow humans) remains largely unexplored. For example, one informant stated, "I refuse to visit places of worship of other religions because the comfort of my heart, based on faith, cannot be deceived" (Informer 3, July 20, 2023). Another informant expressed, "Honestly, ask yourself, why would you donate to another religion while your own still needs it?" (Informer 11, July 21, 2023). Additionally, there are local culture-based activities, such as *jaranan*, *karawitan*, and *reog gendang*. These three social realities illustrate that the practices of value cultivation often lack context and may lead to a limited understanding of moderation among students. It would not be surprising if the material presented ultimately becomes a fleeting thought for them.

Cultivating values in students during a learning process should be contextual to touch essential aspects. Contextual value cultivation can be achieved through modeling, not just indoctrination, by giving students the opportunity to practice in the field with cases similar to the learning material. This approach allows students to directly experience religious moderation values. Strengthening religious moderation in schools should emphasize the values of integrity, solidarity, and tolerance (Maryani, 2021). However, in practice, the cultivation of religious moderation values has not occurred in Indonesia. Institutions still rely on modules that are not tailored to field conditions, and value cultivation is often conducted in a traditional rather than methodological manner, as suggested by Syahbudin et al. (2023): through counseling-centered socio-religious themes and the utilization of technology. Learning is dominated by one-way communication through lectures, preventing the cultivation of moderation values from reaching the desired core but remaining confined to cognitive aspects.

As a result, intolerance levels in Indonesia are on the rise, and violence in educational institutions, such as bullying cases, is also increasing (Abdurohman, 2023). Inter-student clashes as a form of violence are also escalating (Andriansyah, 2022), and adolescents are becoming vulnerable to extreme attitudes and radical ideologies. Therefore, religious moderation education in educational institutions is essential but it should go beyond superficial aspects and address the substantive aspects—the essence of religious moderation values.

Religious moderation in educational institutions remains an aspirational goal that requires a journey for realization. The dream of moderation is not yet connected with the capacity of teachers; the quality of teachers is inadequate to carry out the mission of moderation. On the other hand, the curriculum does not fully support, failing to bridge the differences. School culture, especially in Islamic educational institutions, remains isolated and non-contextual, given the homogeneity of students. The four pillars as the foundation of moderation — multiculturalism (the ability to accommodate differences), diversity (viewing differences as strengths), pluralism (making differences a shared experience), and relativity (seeing things from others' perspectives) are the key to realizing religious moderation in educational institutions. These four pillars lay the values to build individual moderation into institutional moderation.

6. Conclusion

The exploration of the superficiality of religious moderation reveals a significant mismatch between the mission of developing religious moderation in schools and the existing capacities and quality of educational resources. For religious moderation to be effectively implemented, institutional transformation is essential to empower schools to fulfill this crucial mandate. Additionally, enhancing the quality of educators is a vital prerequisite, enabling them to impart the values of moderation effectively to their students. The longstanding reliance on Islamic studies teachers to carry the burden of moderating education is inadequate for two primary reasons: firstly, the current capability of Islamic studies teachers does not meet the demands of this mandate, necessitating a reevaluation of the beliefs held by religious educators. Secondly, the responsibility for teaching moderation should extend to all educators, rather than placing it solely on religious studies teachers. Consequently, the principles of religious moderation should permeate all subjects and educational practices.

The urgency of instilling values of religious moderation within educational environments cannot be overstated. The sustainability of learning and practice must encompass structural, cultural, and infrastructural dimensions, presenting unique challenges that require dedicated attention within the educational sphere. This study critiques the implementation of religious moderation in educational institutions for being predominantly textual, hinging on limited and outdated modules. Such textual learning inevitably falls short of encapsulating the essence of religious moderation, resulting in theoretical knowledge that enriches the mind but fails to foster character development. As it stands, the application of religious moderation in educational institutions has not effectively mitigated prevalent intolerant attitudes or addressed issues of violence, bullying, or extreme, radical, and fanatical tendencies.

In terms of contributions, this study highlights the critical gaps in current educational frameworks concerning religious moderation and underscores the necessity for a comprehensive shift in pedagogy. It encourages a departure from superficial approaches towards the development of a robust, multi-faceted model for teaching religious moderation. Future researchers are invited to explore innovative and effective strategies for integrating religious moderation into the curriculum, ensuring that it genuinely shapes the character of students and prepares them for harmonious coexistence in a diverse society. Engaging with community stakeholders and incorporating practical experiences could enhance the relevance and impact of moderation education. Ultimately, the goal is to cultivate a generation of students who not only understand the values of moderation but also embody them in their everyday lives.

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