

The Role of Islamic Religious Education Teachers in Developing Understanding of Religious Moderation Among Adolescents

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Abstract. The development of an increasingly complex and diverse society demands an understanding of religious moderation among adolescents to avoid the potential for extremism. Islamic Religious Education teachers have a strategic role in developing moderate attitudes through an inclusive and open approach. In this context, it is important to explore the challenges faced by adolescents and the strategies that can be applied in the process of religious learning. This study aims to identify the role of Islamic Religious Education teachers in building an understanding of religious moderation among adolescents. This study uses a qualitative approach with data collection through interviews, observations, and document analysis from various relevant sources. The results of the study indicate that synergy between schools, families, and communities is very important in supporting religious moderation. In addition, open discussion methods and the use of relevant media can increase student involvement in learning. This finding also confirms that support from families and communities can strengthen the values of moderation taught in schools. Thus, good collaboration between various parties is key to forming adolescents who are tolerant and respect differences. This study is expected to contribute to the development of more effective and inclusive religious education.

Keywords: *Teachers, Islamic Religious Education, Religious Moderation, Adolescents.*

A. INTRODUCTION

Indonesian society is known as one of those with an extraordinary diversity of ethnicities, religions, cultures, and languages. This diversity is both a wealth and a challenge for the nation. Amid this plurality, Indonesian society has for years been able to live side by side with full tolerance, mutual respect, and cooperation, especially in the social and cultural fields. However, in recent years, the flow of globalization, the development of information technology, and socio-political dynamics have brought new challenges, especially in maintaining an attitude of religious moderation among the community, especially teenagers (Zarbaliyev, 2017).

Adolescents, as a group that is in the phase of forming their identity, are one of the main targets of external influences. They are often exposed to various information and diverse religious understandings, both through social media and their daily social environment. On the one hand, this wider access to information allows them to gain various perspectives on religion. However, on the other hand, not a little of the information conveyed is provocative and leads to narrow and extreme understandings. This creates a major challenge for the world of education, especially Islamic Religious Education (PAI) teachers, in equipping teenagers with a correct and moderate understanding of religious teachings (Hardy et al., 2019).

The role of Islamic Religious Education teachers is very important in this situation. Teachers not only act as teachers who deliver teaching materials in class, but also as educators who guide students in understanding the essence of peaceful, tolerant, and inclusive religious teachings. In the context of religiousness in Indonesia, religious moderation is a value that must continue to be strengthened, especially considering the emergence of various movements that

tend to be extremist in society. This phenomenon, although not new, is gaining new momentum with the development of communication technology that allows the spread of radical ideologies more quickly and widely, including among teenagers (Arifinsyah et al., 2020).

In various schools, Islamic Religious Education teachers are faced with the challenge of instilling values of moderation amidst increasingly complex social situations. Schools, as formal institutions, have a great responsibility in shaping students' character, including in terms of developing moderate religious attitudes. However, this process is not easy. Teenagers tend to search for self-identity, often by exploring new ideas that they find, either through social interaction or access to the internet. In this search process, they are often exposed to deviant or extreme understandings of religion (Wängqvist & Frisé, 2016).

This phenomenon of adolescent radicalization cannot be underestimated. In some cases, a narrow understanding of religion has driven several individuals to take actions that violate the values of humanity and diversity. Radicalization often occurs slowly, starting with the formation of a black-and-white understanding of religion, then developing into an intolerant attitude towards differences, ultimately leading to extreme actions that harm many parties. Although not all teenagers are exposed to these ideologies, the potential for radicalization among young people remains a concern for many parties, especially in the educational environment (Pedersen et al., 2018).

In this context, Islamic Religious Education teachers have a strategic role in preventing the development of extremist ideologies among students. Through the right approach, Islamic Religious Education teachers can teach that Islamic teachings emphasize peace, balance, and tolerance. However, this role cannot be done partially or limited to the classroom. Islamic Religious Education teachers must be able to understand the dynamics faced by teenagers in everyday life, as well as how various external factors, such as social media and social circles, influence the way they view religion (Sjøen & Jore, 2019).

In schools, the Islamic Religious Education curriculum should be designed in such a way as to encourage students to develop a critical and open attitude toward differences. Islamic Religious Education teachers are expected not only to teach memorizing verses or religious laws rigidly but also to be able to guide students to understand the context of religious teachings in a broader life. A moderate understanding of religion is not only important for the harmony of religious life in society but also for the development of a balanced and responsible adolescent personality (Munir & Malik, 2020).

Efforts to develop religious moderation among adolescents must also involve cooperation between schools, families, and the community. The family as the first environment where children learn has a major influence in shaping children's views on religion. However, in the modern era, many families may not have enough time or knowledge to provide moderate religious education. This is where the role of schools, especially Islamic Religious Education teachers, becomes crucial as a balancer and guide for adolescents in understanding religion wisely (Ozer et al., 2017).

Moreover, socio-political phenomena that occur in society also have a significant impact on adolescents' perspectives on religion. Tensions that occur between religious groups, coupled with narratives that appear in the media, often cloud adolescents' understanding of religion. In this context, Islamic Religious Education teachers must be able to provide concrete examples of how religious teachings can be applied in everyday life inclusively and peacefully, without sacrificing the principles of religious beliefs (Nadan & Ganz, 2018).

With these challenges, efforts to develop religious moderation cannot be made instantly. This is an ongoing process, where the role of Islamic Religious Education teachers as agents of change is essential. Islamic Religious Education teachers must have the capacity to accompany adolescents in the process of searching for their religious identity while

providing a proportional understanding of religion. Through an empathetic and inclusive approach, it is hoped that Islamic Religious Education teachers can help adolescents develop an attitude of religious moderation that will be a strong foundation for their lives in the future (Susilo & Dalimunthe, 2019).

Ultimately, the success of developing religious moderation among adolescents is highly dependent on the ability of Islamic Religious Education teachers to deal with the dynamics that occur in the field. The quality of religious learning in schools must always be adjusted to the times, without abandoning the basic values of noble religious teachings. The challenges that exist must be faced with openness and innovation in teaching methods, so that adolescents can understand religion contextually, moderately, and relevantly to their lives.

B. LITERATURE REVIEW

1. Religious Moderation

Religious moderation is a way of seeing, behaving, and behaving religiously that is embraced and practiced by the majority of the population of this country, from the past to the present. The government has also made religious moderation one of the national programs in the National Medium-Term Development Plan (RPJMN). In the context of faith and relations between religious communities, religious moderation (MB) is believing in the truth of one's religion "radically" and respecting and honoring adherents of other religions who believe in their religion, without having to justify it. MB is not at all a shallowing of faith, as misperceived by some people (Zuhdi, 2018).

In the socio-cultural context, doing good and being fair to those of different religions is part of religious teachings. In the context of nation and state or as citizens, there is no difference in rights and obligations based on religion. All are equal in the eyes of the state. In the political context, partnering with those of different religions is okay. There is even a requirement to commit to political agreements that have been built even with those of different religions, as exemplified in the empirical experience of the prophet in Medina and several verbal narratives from the prophet (Hoon, 2017).

MB is opposed to identity politics and populism. Because, apart from being contrary to basic teachings and moral ideas or the ultimate goal of religion, namely realizing benefit, it is also very dangerous for the diverse context of Indonesia. In an intra-religious context, MB does not add to or subtract from religious teachings, and respects and appreciates each other if differences occur (especially in the public space) while still referring to scientific principles. In the name of religious moderation, everyone is allowed to express their opinions and speak freely, without observing scientific principles and without having adequate background and knowledge (Basyir, 2020).

The advancement of information technology and globalization has created a new reality, both positive and negative, and disrupted various aspects of our lives, including religious life. The digital world has penetrated the privacy spaces of religious communities. Various religious beliefs ranging from the far right (ultra-conservative) to the far left (liberal), even to the extreme radical can be accessed borderlessly by anyone. This allows the process of transmitting religious beliefs from all corners freely, without filters which in addition to bringing benefits, also has the potential to damage moderate religious beliefs that have so far been the social glue in our national and state life (Dwivedi et al., 2020).

Several intolerant practices can be found in religious life in Indonesia. For example, the rejection of the presence of other religious communities in certain areas because they feel they are the majority, the rejection of the establishment of houses of worship, and the rejection of traditional traditions by religious groups. Another example is the emergence of identity politics

every time a democratic party approaches until the emergence of groups with transnationalist ideologies (Pedersen, 2016).

Furthermore, in the digital world and social media, several new religious actors have emerged that are not based on religious mass organizations and are not rooted, which have the potential to ignore traditions that have so far made an important contribution to increasing religious literacy and also gluing religious life. In addition, the dominance of religious conservatism narratives on social media will transmit conservative religious understanding to the millennial and Gen Z generations who are identical to the digital world. It is not uncommon for state administrators to unknowingly or with little knowledge carry out intolerant practices by creating majoritarian perspective policies and forgetting to protect citizens' constitutional rights by not facilitating religious people to practice their religion (Nisa, 2018).

Religious moderation certainly has important principles that must be present in every attitude so that it can be said that someone has behaved moderately in religion. Quraish Shihab said that there are three important principles in moderation, including the principle of justice, the principle of balance, and the principle of tolerance (Subaidi, 2020).

The first principle is justice which means straight and firm, in terms of language, justice is also interpreted as *I'tidal* which also means putting something in its place exercising rights, and fulfilling obligations according to its portion. *I'tidāl* is part of the application of justice and ethics for every Muslim. From this understanding, the word fair cannot be separated from the meaning of "equal" which is equality in rights (Engelmann & Tomasello, 2019).

In this case, equality will give birth to someone, so that they do not tend to side with others. The principle of balance can be interpreted as meaning neither lacking nor excessive, but at the same time, this principle cannot be articulated as an attitude of avoiding difficult situations or an attitude of running away from responsibility. Fair means realizing equality and balance between rights and obligations (Anderson, 2015).

Human rights should not be reduced because of obligations. Without upholding justice, religious values feel dry and meaningless, because justice touches the lives of many people. Moderation should always provide efforts and encouragement in realizing *almashlahah al-'ammah* which is also known by another term, social justice. Based on social justice which happens to be following the 5th foundation of the Indonesian state, the foundation of public policy will bring the essence of religion into the public space. Every leader has a responsibility to translate it into real life for the public interest or the social interests of the people they lead (Havel, 2018).

Second, the principle of balance (*tawazun*), namely the understanding and practice of religion in a balanced way that covers all aspects of life, both worldly and hereafter, firmly stating the principle that can distinguish between *inhiraf* (storage), and *ikhtilaf* (differences). Balance also has the meaning of giving something its right, without any addition or reduction. Balance, because an individual's attitude can balance his life, is very important in the life of an individual as a Muslim, as a human being, and as a member of society. Through the attitude of *tawazun*, a Muslim will be able to achieve true inner happiness in the form of peace of mind and peace of mind in the form of stability and tranquility in life activities (Sugiyanto et al., 2020).

Third, the principle of tolerance (*tasamuh*). The word *tasamuh* comes from the word *samah*, *samahah* which is interpreted as generosity, forgiveness, ease, and peace. Etymologically, *tasamuh* is to tolerate or accept matters lightly. While in terms of terminology, *tasamuh* means to tolerate or accept differences with a light heart (Alnahas, 2019).

Tolerance can be interpreted as a balanced attitude that does not lead to aspects of engineering by reducing or adding. The attitude of tolerance is more directed at broad-mindedness respecting every different belief and willingness to accept various views and

diverse positions, although sometimes the differences that arise do not correspond to the views of each individual or group. Furthermore, in creating an attitude of religious tolerance between individuals and community groups in an environment, various efforts are needed from various elements of society, especially differences in beliefs (Porat et al., 2015).

Tolerance is a person's stance or attitude that is manifested in the willingness to accept various views and diverse positions, even though they do not agree with them. Tasamuh or what is known as tolerance is very closely related to the issue of freedom or independence of human rights and the order of social life so that it allows for open-mindedness towards differences of opinion and beliefs from each individual (Verkuyten et al., 2019).

C. METHOD

This research method will be implemented using a qualitative approach. Through this approach, research data will be obtained from various relevant sources, such as research results and previous studies that are in line with the focus of the research. This qualitative approach allows researchers to explore deeper information about the role of Islamic Religious Education teachers in developing an understanding of religious moderation among adolescents. The data collection process will be carried out using interview, observation, and document analysis techniques, which will provide a holistic picture of the dynamics that occur in the context of religious education. After the research data has been successfully collected, the next step is to process the data to produce significant findings. The data that has been collected will be analyzed. Through this analysis, it is hoped that effective strategies can be found that can be implemented by Islamic Religious Education teachers in supporting the development of moderate attitudes in students. With this approach, it is hoped that this research can provide a significant contribution to the development of more inclusive and tolerant religious education (Kusumastuti & Khoiron, 2019).

D. RESULT AND DISCUSSION

1. Challenges for Teenagers in Accepting the Understanding of Religious Moderation

The challenges faced by adolescents in accepting the understanding of religious moderation are complex issues that cannot be separated from the major influence of technology and social media. In the digital era, adolescents have unlimited access to various sources of information that cross geographical and cultural boundaries. The internet and social media, with all their advantages, have become the main channels through which adolescents obtain information about religion. However, without clear and in-depth guidance, they often get trapped in religious views that tend to be narrow or extreme. Social media algorithms that are designed to amplify content that attracts attention tend to display sensational or controversial material. This can trigger distortions in the way adolescents understand religion because they are more often exposed to extreme views than moderate ones. In addition, adolescents' ability to sort out valid and reliable information is still developing, so they easily accept inaccurate information as the truth.

Another influence that helps shape adolescents' understanding of religion is the social environment in which they grow up. Association with peers and group influence are very dominant in shaping adolescents' attitudes and views towards various aspects of life, including religion. A diverse social environment, both in terms of religion, culture, and socio-economics, can be a valuable source of learning for adolescents in accepting differences. However, on the other hand, a religiously homogeneous or polarized environment can make it difficult for them to accept moderate views. In social groups that tend to be exclusive, adolescents are often more inclined to follow the majority view to gain social acceptance, even though the view is not in

line with the principles of religious moderation. This situation is further exacerbated when group influence pressures adolescents not to question the dogma or beliefs held by the group.

In addition to external influences, the internal challenges faced by adolescents in accepting the understanding of religious moderation are also closely related to the process of searching for self-identity that occurs during adolescence. In this phase, adolescents are in the stage of searching for their identity and often experiment with various views, including religious views. They are in an unstable psychological condition, where the desire to find the meaning of life and self-identity often makes them more easily influenced by radical or intolerant views that offer simple answers to the complexities of life. Adolescents also tend to seek certainty in belief, and in this process, they can be attracted to extreme religious views because they appear to provide a clear and firm structure.

Another challenge that arises from this process of searching for self-identity is the need for adolescents to challenge authority or the status quo. In many cases, the view of religious moderation is considered part of the established order, so adolescents who are in a phase of rebellion against authority tend to be more attracted to opposing views. This is where the role of teachers and parents becomes very important in directing the process of searching for adolescent identity without curbing their freedom to think critically. Islamic Religious Education teachers, in particular, have a great responsibility to guide teenagers so that they do not get caught up in radical or intolerant attitudes, while still respecting the natural process of teenagers forming their own identities.

In addition, adolescents' emotional and psychological factors also play a role in how they accept the understanding of religious moderation. At this time, adolescents are greatly influenced by feelings of wanting to be accepted, recognized, and appreciated by their social environment. They often follow the views held by groups they consider important, even though these views are not in line with the principles of moderation. This condition makes adolescents vulnerable to external influences that can lead them to religious extremism, especially if they feel alienated or isolated from their community. These experiences make adolescents more likely to seek alternative identities that can meet their emotional needs, and in many cases, they choose extreme paths as a form of self-expression.

The challenges for adolescents in accepting the understanding of religious moderation are closely related to the influence of technology, the social environment, and the process of searching for self-identity. The interaction between these external and internal factors makes the process of accepting religious moderation more complex for adolescents. For this reason, a more comprehensive approach is needed in providing moderate religious education, taking into account the psychological, social, and technological dynamics faced by today's adolescents.

2. The Role of Islamic Religious Education Teachers as Directors of Religious Moderation

The role of Islamic Religious Education (PAI) teachers in directing religious moderation among adolescent students is crucial in the context of current religious education. As the main director in understanding religion, PAI teachers have a great responsibility to ensure that students understand religion not only in a dogmatic context but also inclusively. An open approach to learning carried out by PAI teachers is very important to form students who can accept differences and diversity. When students are taught with an open approach, they are encouraged to see that religious teachings are not only related to carrying out certain rules, but also about how to establish harmonious relationships with fellow human beings, both those who have the same or different beliefs. PAI teachers must be able to invite students to think more broadly and deeply about the values contained in religious teachings, including the importance of mutual respect and tolerance for differences.

In this case, openness in learning is also related to how teachers deliver material inclusively, not limiting students' understanding to one view or interpretation of a particular religion. PAI teachers need to explain that in Islam there are various schools of thought and legitimate thoughts, and instill an understanding that these differences are part of the intellectual wealth of Muslims. This will help students to not only understand religion from one perspective but also appreciate the differences that exist among Muslims themselves. This inclusive attitude will then broaden the horizons of students' thinking so that they are not easily trapped in exclusive or radical attitudes that reject differences. Islamic Religious Education teachers who use an open approach to learning will be more effective in instilling a moderate attitude in students because they are invited to understand religion in a broader context and relevant to social life in a pluralistic society.

In addition to openness in learning, the role of Islamic Religious Education teachers as empathetic and insightful leaders is also very important. As role models for students, Islamic Religious Education teachers must be able to demonstrate a moderate attitude in everyday life. The attitude of teachers who are empathetic, able to listen, and understand the needs of students will help students feel more comfortable exploring their understanding of religion without feeling judged or forced. Empathy from a teacher is not only shown in the way they teach but also in how they respond to students' questions and concerns about religious issues. When teachers show empathy and broad insight, students will feel more motivated to develop a moderate understanding of religion, because they see direct examples from figures they respect. Broad-minded teachers will also be able to connect religious teachings with contemporary issues that are relevant to students' lives so that they do not only see religion as a series of rules to be followed, but also as a relevant guideline to answer the challenges of modern life.

The empathy shown by teachers is also important in guiding students who may experience confusion or doubt in understanding religion. In adolescence, students are often in a phase of searching for identity and facing various critical questions about religion. In facing this situation, Islamic Religious Education teachers must be able to be companions who not only provide answers but also encourage students to think critically and reflectively. Teachers who have an open and empathetic attitude will find it easier to build strong relationships with students so that they feel supported in the process of seeking moderate religious understanding. Students who feel supported by their teachers tend to be more open to discussing and exploring their religious understanding without fear of being judged or blamed.

Related to the high curiosity of adolescents, the role of Islamic Religious Education teachers as directors of religious moderation also requires the ability to deal with critical questions from students. In adolescence, students often have great curiosity and may ask difficult questions about religion. The challenge for Islamic Religious Education teachers is how to provide a balanced and open explanation without imposing rigid or dogmatic views. Teachers must be able to provide space for students to question and explore their views on religion, while still ensuring that the discussion does not lead to extremism or radicalism. In dealing with critical questions from students, Islamic Religious Education teachers need to realize that the discussion is an important part of the learning process, where students are invited to think independently and reflectively. Teachers who can answer students' questions with logical and in-depth explanations will help them develop a more moderate and inclusive understanding of religion.

The ability of Islamic Religious Education teachers to answer students' critical questions is also an important indicator of their success as directors of religious moderation. In answering these questions, teachers do not always have to provide final or definitive answers, but more importantly, they encourage students to continue thinking and seeking answers that are following the values of religious moderation. Teachers who are willing to discuss sensitive

religious issues openly with students will create a more inclusive and dynamic learning environment, where students feel safe to express their views without fear of being judged. The open and responsive attitude of Islamic Religious Education teachers will encourage students to develop a critical and moderate attitude in understanding religion so that they are better able to face life's challenges wisely and with tolerance.

With an open approach, empathetic leadership, and the ability to deal with critical questions, Islamic Religious Education teachers play a vital role in guiding adolescent students toward a strong understanding of religious moderation. This not only impacts students' religious lives but also how they interact with the wider community in the future.

3. Learning Strategies that Support Religious Moderation

Learning strategies that support religious moderation among adolescents are very important to be implemented by Islamic Religious Education (PAI) teachers in an increasingly pluralistic and complex educational context. One of the main approaches that can be taken by PAI teachers is to facilitate open discussions and dialogues in the classroom. This method allows students to express their views on various aspects of religious teachings without fear of being judged or forced to accept certain views. Through open discussions, students are invited to listen to different opinions and understand that differences in religious views are not something to be feared or rejected, but rather learned and appreciated. PAI teachers who can build an inclusive discussion atmosphere will help students develop an attitude of mutual respect, which is the core of religious moderation. In this context, teachers not only act as teachers but also as facilitators who encourage the creation of constructive dialogue and respect for differences among students.

These open discussions and dialogues also serve as a means for students to explore their understanding of religion, where they can learn from each other and find more moderate views in understanding religious teachings. When students are given space to ask questions and discuss freely, they tend to be more open to accepting new ideas that can broaden their understanding of religion. Islamic Religious Education teachers who facilitate such discussions help students build a sense of responsibility in religion, where they do not just follow religious teachings blindly but also reflect on and understand the meaning behind the teachings. This attitude is important in preventing the emergence of extreme or radical views among teenagers, which often occurs when they do not have the space to explore their religious understanding more openly and critically.

In addition to the discussion method, the integration of national values in religious learning is also an important strategy in supporting religious moderation. Indonesia, with its vast diversity, requires an educational approach that can link religious teachings with national values, such as tolerance, unity, and respect for diversity. Islamic Religious Education teachers have a responsibility to instill these values in students as part of religious learning. By integrating national values, students are not only taught to be religious individuals but also to be good citizens who value diversity and peace. The integration of these national values will strengthen students' understanding of the importance of moderation in religion because they are invited to see religion as part of a broader social life, where the values of tolerance and unity are very important to maintain harmony amidst differences.

In religious teaching that is integrated with national values, Islamic Religious Education teachers must also be able to explain to students that the practice of religious moderation is not only about how we relate to people of the same faith but also how we interact with those of different beliefs. In the context of pluralistic Indonesia, students need to understand that diversity is an integral part of national and state life. Thus, religious learning that emphasizes religious moderation will encourage students to appreciate differences and reject all forms of

intolerance that can damage unity. Islamic Religious Education teachers who integrate national values into religious learning will find it easier to instill a moderate attitude in students because they are invited to see the importance of tolerance and harmony in everyday life.

In addition to the methods and values taught, the use of media that is relevant to the world of teenagers also plays an important role in supporting the learning strategy of religious moderation. Today's teenagers are very close to technology and social media, so Islamic Religious Education teachers need to utilize tools that are relevant to their lives to convey religious teachings. The use of videos, infographics, and other digital sources that attract students' attention can help convey the message of religious moderation more effectively. This media not only makes it easier to convey material but can also help students understand more abstract religious concepts more concretely and interestingly. When students can see visualizations of moderate religious teachings, they tend to be more receptive and internalize these values in their daily lives.

The use of relevant media also allows Islamic Religious Education teachers to explain religious teachings in the context of students' daily lives. Digital media can be used to connect religious teachings with social issues they are facing, such as diversity, tolerance, and interfaith relations. Thus, students not only learn about religious teachings theoretically but can also see how these teachings can be applied in real life. Islamic Religious Education teachers who utilize digital media well will be able to attract students' attention and make religious learning more relevant to their needs and interests. In addition, the use of appropriate media can also help students to be more critical in filtering the information they receive from the internet or social media so that they are not easily influenced by extreme or radical ideologies that are widely spread in cyberspace.

By using open discussion and dialogue methods, integrating national values, and utilizing media that is relevant to the world of youth, Islamic Religious Education teachers can be more effective in instilling an understanding of religious moderation among students. These strategies not only help students understand religious teachings more deeply, but also encourage them to become individuals who are more open, tolerant, and respectful of differences. Religious learning that supports religious moderation will form a young generation that is not only religious, but also able to live harmoniously amidst diversity, maintain unity, and reject all forms of radicalism and intolerance that can threaten the harmony of society.

4. The Importance of Collaboration between Schools, Families, and Communities

Collaboration between schools, families, and communities plays a crucial role in supporting the formation of adolescent character, especially in the context of understanding religious moderation. The family, as the first environment faced by adolescents, has a major influence in shaping their initial views on religion and the values they adhere to. Parents and other family members provide a foundation of values that are then strengthened and expanded through formal education at school. Without family support, efforts made by schools, especially Islamic Religious Education (PAI) teachers, to instill the values of religious moderation in students can be hampered. On the other hand, families who are active in supporting learning at school, especially in terms of religious moderation, will strengthen the application of moderate values at home. Parents who provide examples of moderation in everyday life, for example by respecting differences in religious views and teaching tolerance to children, will help strengthen the moderate understanding that students gain at school. This collaboration becomes a strong synergy in forming moderate adolescents in understanding and practicing their religious teachings.

However, the role of the family alone is not enough if it is not balanced with good synergy between various elements in the school environment. Islamic Religious Education

teachers, although they have the primary responsibility for teaching religious moderation, need support from other teachers and general school policies to create an environment conducive to learning moderation. A school that provides space for open discussion about religious diversity and differences will be more successful in instilling the values of moderation than a school that does not facilitate such dialogue. Collaboration between Islamic Religious Education teachers and teachers from other subjects is very important in integrating the values of moderation in various aspects of learning, not just limited to religious subjects. For example, in history or social studies lessons, teachers can teach how moderation and tolerance play an important role in maintaining social harmony and building the nation. School policies that encourage extracurricular activities or programs that involve interfaith dialogue and respect for differences will also have a positive impact on the formation of moderate attitudes among students. With this synergy, the school environment as a whole becomes a place that supports the development of moderate attitudes toward religion.

Furthermore, the role of society as a social environment outside of school cannot be ignored in the formation of moderate adolescent character in religion. The community environment where adolescents interact every day, such as the residential environment, places of worship, and community organizations, greatly influences their perspective on religion. Schools that collaborate with community leaders, such as religious leaders, social activists, or religious organizations, can have a greater influence in instilling the values of religious moderation. For example, through collaborative activities between schools and local mosques, adolescents can be invited to participate in religious activities that teach the importance of tolerance and respect for differences. This not only strengthens the values of moderation taught in schools but also ensures that adolescents apply this moderate attitude in real life in society. Community figures who are respected by adolescents often have a great influence in shaping their views on religion, and collaboration with these figures can have a broader impact on the formation of an understanding of religious moderation among adolescents.

Collaboration with the community can also involve religious organizations that have a similar vision and mission in instilling religious moderation. For example, religious organizations that support inclusive and moderate attitudes can collaborate with schools to hold seminars, workshops, or social activities that strengthen students' understanding of the importance of religious moderation. These organizations often have an approach that is closer to the reality of adolescents' daily lives, so that the messages conveyed are more relevant and easily accepted by students. In addition, direct community involvement in supporting religious moderation also helps create a more harmonious environment and prevents the growth of radical or extreme ideologies among adolescents. With support from various elements of society, religious moderation learning carried out in schools will be more effective and have a long-term impact.

The importance of collaboration between schools, families, and communities in instilling religious moderation among adolescents cannot be underestimated. These three elements complement each other and have a significant influence in shaping adolescents' attitudes and views towards religion. The family provides the initial foundation, schools strengthen and expand this understanding through formal education, and the community provides a real context in which the values of religious moderation can be applied. Without good collaboration between these three elements, efforts to instill an understanding of religious moderation among adolescents will find it difficult to achieve optimal results. On the contrary, with strong synergy between schools, families, and communities, teenagers will be better able to understand the importance of moderation in religion and apply it in everyday life, both in the school environment, family, and the wider community. This collaboration will ultimately

produce a young generation that is not only intelligent in spiritual matters but also able to maintain social harmony amidst the existing religious diversity.

E. CONCLUSION

The role of schools, families, and communities in supporting learning about religious moderation is very important in shaping the character of moderate adolescents in religion. Families provide the initial foundation for religious attitudes, while schools strengthen these values through structured education and a supportive environment. Good synergy between Islamic Religious Education teachers and other teachers as well as school policies will create a more conducive space for adolescents to learn about the importance of diversity, tolerance, and moderation in religion. In addition, cooperation with the community, both through religious figures and religious organizations, expands the positive influence in shaping adolescent character. The active involvement of various elements outside of school helps ensure that the values of religious moderation are not only taught in the classroom but also applied in everyday life in their social environment. Thus, collaboration between schools, families, and communities is key to creating a generation that is moderate, open, and able to appreciate differences amidst the religious diversity that exists in society.

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