STRENGTHENING RELIGIOUS MODERATION IN ISLAMIC EDUCATIONAL INSTITUTIONS WITHIN BALI'S MULTICULTURAL SOCIETY

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Abstract: This study aims to analyze the forms, strategies, and implementation of strengthening religious moderation in Islamic educational institutions within the multicultural society of Bali. The research employed a qualitative approach using a case study design conducted at MAN 1 Jembrana and Pondok Pesantren Raudlatul Huffadz Bali. These institutions were purposively selected because they are located in a multicultural environment where the majority of the population is Hindu while maintaining harmonious interreligious relations. Research participants consisted of the principal, pesantren leader, teachers, educational staff, and students. Data were collected through observation, semi-structured interviews, and documentation. The data were analyzed using the interactive model of Miles, Huberman, and Saldaña, including data condensation, data display, and conclusion drawing, while data validity was ensured through source and technique triangulation. The findings reveal that strengthening religious moderation is implemented through the integration of moderation values into learning activities, institutional culture, exemplary

leadership of educators, and harmonious social interaction with the surrounding community. The institutions also promote tolerance, mutual respect, dialogue, and appreciation of local culture as integral parts of students' character development. These practices contribute to creating an inclusive educational environment and demonstrate that Islamic educational institutions can serve as strategic agents in fostering social harmony and strengthening religious moderation within a multicultural society.

Keywords: religious moderation, islamic educational institutions, multicultural society, islamic education

Abstrak: Penelitian ini bertujuan untuk menganalisis bentuk, strategi, dan implementasi penguatan moderasi agama di lembaga pendidikan Islam dalam masyarakat multikultural Bali. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus yang dilakukan di MAN 1 Jembrana dan Pondok Pesantren Raudlatul Huffadz Bali. Kedua lembaga tersebut dipilih secara purposif karena berlokasi di lingkungan multikultural di mana mayoritas penduduknya beragama Hindu, namun tetap menjalin hubungan antaragama yang harmonis. Peserta penelitian terdiri dari kepala sekolah, pimpinan pesantren, guru, staf pendidikan. Data dikumpulkan melalui observasi, wawancara semi-terstruktur, dan dokumentasi. Data dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña, yang mencakup kondensasi data, penyajian data, dan penarikan kesimpulan, sementara validitas data dipastikan melalui triangulasi sumber dan teknik. Temuan-temuan tersebut menunjukkan bahwa penguatan moderasi keagamaan dilaksanakan melalui integrasi nilai-nilai moderasi ke dalam kegiatan pembelajaran, budaya kelembagaan, kepemimpinan teladan para pendidik, serta interaksi sosial yang harmonis dengan masyarakat sekitar. Lembaga-lembaga tersebut juga mendorong toleransi, saling menghormati, dialog, dan apresiasi terhadap budaya lokal sebagai bagian tak terpisahkan dari pengembangan karakter siswa. Praktik-praktik ini berkontribusi dalam menciptakan lingkungan pendidikan yang inklusif dan menunjukkan bahwa lembaga pendidikan Islam dapat berperan sebagai agen strategis dalam memupuk kerukunan sosial dan memperkuat moderasi keagamaan di tengah masyarakat multikultural.

Kata kunci: moderasi agama,lembaga pendidikan Islam, masyarakat multikultural, pendidikan Islam

INTRODUCTION

Indonesia is a country characterized by religious, ethnic, cultural, linguistic, and traditional diversity, which constitutes a valuable social asset while also posing potential challenges if not managed wisely. Within a multicultural society, differences in religious identity may give rise to exclusivism, prejudice, intolerance, and social conflict that can undermine interreligious harmony. This condition highlights the urgent need to

strengthen religious moderation, particularly through Islamic educational institutions, which play a strategic role in shaping students' religious understanding, character, and patterns of social interaction. Islamic educational institutions serve not only as centers for the transmission of religious knowledge but also as spaces for fostering openness, tolerance, justice, and the ability to coexist peacefully with individuals from diverse backgrounds. This issue can be understood through the perspective of multicultural education theory, which emphasizes the importance of recognizing diversity, respecting differences, and fostering equitable and harmonious social relationships within multicultural societies. One strategic approach to fostering multicultural awareness is through education and the internalization of the values of tolerance, mutual respect, and peaceful coexistence[1]

Cultural diversity (multiculturalism) is a natural phenomenon resulting from the coming together of various cultures and the interaction of diverse individuals and groups who bring with them cultural behaviors and have distinct and specific ways of life. Such diversity including cultural diversity, family backgrounds, religions, and ethnicities interacts within Indonesian communities[2]. Religious moderation is generally understood as the tolerance of a religious group toward different faiths while simultaneously refraining from liberalism. Thus, the concept of religious moderation, particularly among Indonesian Muslims, is defined using the ideas of the concept and the policy of religious moderation by the Indonesian Ministry of Religion[3]. Previous studies have demonstrated that education plays a crucial role in internalizing the values of religious moderation through teaching and learning processes, habituation, exemplary practices, and the development of an institutional culture that promotes

[1] Ali Mustofa, "Upaya Menumbuhkan Kesadaran Multikultural Dalam Masyarakat Majemuk," *ILJ: Islamic Learning Journal (Jurnal Pendidikan Islam)* 4, no. 1 (2026): 86–99, https://doi.org/https://doi.org/10.54437/iljjislamiclearningjournal.v4i1.2877.

[2] Ali Mustofa, Nurul Indana, and Arif Rahman Hakim, "PEMBEKALAN MODERASI BERAGAMA GENERASI MUDA DI BLKK PONPES QUR ' ANY BULUREJO JOMBANG," *AN NAF'AH: Jurnal Pengabdian Masyarakat* 2, no. 1 (2024): 49–57, https:// jurnal.stituwjombang. ac.id/index.php/annafah.

[3] Ali Mustofa et al., "SUFISM EDUCATION IN THE FORMATION OF MODERATE ISLAMIC ATTITUDES OF YOUTH IN URBAN MUSLIMS," *Akademika: Jurnal Pemikiran Islam* 29, no. 1 (2024): 117–30, https://doi.org/10.32332/akademika.v29i1.9059.

these values [4]. A study by [5] emphasized that religious moderation based learning is capable of fostering students' character, enabling them to adapt to social changes while maintaining Islamic values. Research on religious moderation in Islamic education has generally highlighted the importance of integrating the values of tolerance, justice, balance, and respect for diversity into educational processes [6]. [7] further explained that the implementation of religious moderation-based learning models can strengthen students' understanding of the values of tolerance, balance, and respect for diversity.

In addition, numerous studies have shown that educational institutions can serve as strategic spaces for fostering dialogue and strengthening harmonious social relationships within communities characterized by religious and cultural diversity [8]. The findings of [9] further support this view by demonstrating that the implementation of religious moderation at MAN 1 Jembrana was carried out through its integration into the curriculum, the development of a positive school culture, the strengthening of ukhuwah wathaniyah (national fraternity) and ukhuwah basyariyah (universal human fraternity), as well as various activities designed to cultivate tolerance within Bali's multicultural society. However, most previous studies have focused on the implementation of religious moderation within a single Islamic educational institution, particularly madrasahs, without comprehensively examining the practices of strengthening religious moderation across two types of Islamic educational institutions madrasahs and Islamic boarding schools (pesantren) operating in a predominantly non-Muslim environment. In fact, MAN 1 Jembrana and Raudlatul Huffadz Islamic Boarding School, Bali, represent a distinctive social context, as both institutions have developed within Bali's multicultural society. Therefore, this study aims to analyze the

[4] Muhammad Zalnur, Abdul Basit, and Sasmi Nelwati, "MULTICULTURAL ISLAMIC EDUCATION AS AN INDICATOR OF RELIGIOUS MODERATION IN INDONESIA," *Jurnal Pendidikan Islam*, no. November (2023): 589–602, https://doi.org/10.30868/ei.v12i04.8265.
[5] Shofyan (2022)
[6] Abdul Wahid, "Moderasi Beragama Dalam Perspektif Pendidikan Agama Islam : Implementasi Dalam Pendidikan Multikultural Di Indonesia," *Jurnal Sosial Humaniora Dan Pendidikan* 2 (2024): 29–36, https://doi.org/10.31959/js.v2i1.2367.
[7] Harmi (2022)
[8] Katmani and Arjiman, "PENERAPAN PENDIDIKAN AGAMA ISLAM DI LINGKUNGAN," *Jurnal Ilmu Pendidikan Dan Ekonomi* 10, no. 2 (2025).
[9] Anggreani et al. (2024)

forms, strategies, and practices of strengthening religious moderation in Islamic educational institutions within Bali's multicultural society.

METHOD

This study employed a qualitative approach using a case study design. This approach was selected because the study aims to gain an in depth understanding of the practices of strengthening religious moderation implemented by Islamic educational institutions within the context of Bali's multicultural society. The research focuses on the forms of implementation, strategies, and values of religious moderation that are cultivated within these educational institutions, as well as their interactions with the surrounding community.

The study was conducted at MAN 1 Jembrana and Raudlatul Huffadz Islamic Boarding School, Bali. These two institutions were purposively selected because they possess distinctive characteristics, namely being located within a multicultural society where the majority of the population is Hindu, while successfully fostering harmonious coexistence through various practices of religious moderation. The research participants included the principal of the madrasah, the head of the Islamic boarding school, teachers, educational staff, and students (santri) who were involved in the implementation of religious moderation programs.

Data were collected through observation, semi structured interviews, and document analysis. Observation was employed to directly examine learning activities, institutional culture, and the interactions between members of the madrasah and Islamic boarding school communities and the surrounding society. Semi structured interviews were conducted with participants selected based on their involvement in the implementation of religious moderation programs in order to obtain in depth information regarding the strategies, experiences, and challenges encountered. Document analysis was used to complement the data by examining institutional profiles, work programs, photographs of activities, and other relevant supporting documents.

Data were analyzed using the interactive model proposed by Miles, Huberman, and Saldaña, which consists of data condensation, data display, and conclusion drawing and verification. The trustworthiness of the data was ensured through methodological

triangulation by comparing findings obtained from observations, semi-structured interviews, and document analysis, as well as source triangulation by comparing information gathered from multiple participants. These procedures enhanced the credibility of the research findings.

RESULT AND DISCUSSION

The observational findings indicate that the strengthening of religious moderation at MAN 1 Jembrana and Raudlatul Huffadz Islamic Boarding School, Bali, is implemented not only through classroom instruction but also through the cultivation of positive habits in daily life. Both institutions promote mutual respect, tolerance, and the ability to coexist harmoniously with communities of diverse religious and cultural backgrounds. These values have become an integral part of the institutional culture, enabling students to consistently practice them both within the educational environment and in the wider community. One teacher at MAN 1 Jembrana stated, *"We consistently remind our students to respect everyone. Even when people belong to different religions, they should continue to greet one another and help each other whenever there are community activities."*

The findings also reveal that the relationship between the Islamic educational institutions and the surrounding community is characterized by harmonious coexistence. Raudlatul Huffadz Islamic Boarding School, which is situated within a predominantly Hindu community, has established positive communication through the use of the Balinese language in certain interactions, community involvement in boarding school activities, and collaboration in social and economic initiatives. One of the boarding school administrators explained, *"Here, we live side by side with the local community. Whenever the boarding school holds activities, community members are willing to help, and likewise, we also participate whenever the community organizes events."* This situation reflects a pattern of social relations based on mutual respect while allowing each group to maintain its own religious identity.

Furthermore, the strengthening of religious moderation is reinforced through the exemplary leadership demonstrated by the madrasah principal, the head of the Islamic boarding school, teachers, and ustadz (Islamic teachers) in fostering a culture of dialogue, deliberation, and respect for diversity. Such exemplary practices are reflected in the way educators deliver religious instruction in an inclusive manner,

avoid discriminatory rhetoric, and provide concrete examples of maintaining positive relationships with the surrounding community. One santri (Islamic boarding school student) stated, *"We are taught to remain committed to Islamic teachings while also respecting others. We have never been taught to hate people of other religions."*

These findings are consistent with multicultural education theory, which emphasizes that educational institutions play a vital role in fostering respect for diversity through teaching and learning processes, habituation, and social interaction. Education serves not only to transmit knowledge but also to develop students' character, enabling them to coexist peacefully within a pluralistic society. Therefore, the cultures of both the madrasah and the Islamic boarding school function as effective means of internalizing the values of tolerance and mutual respect.

The findings of this study also reinforce the concept of religious moderation, which is grounded in the principles of tawassuth (the middle path), tasamuh (tolerance), i'tidal (justice), and tawazun (balance) as the foundation of social life. The practices observed at MAN 1 Jembrana and Raudlatul Huffadz Islamic Boarding School demonstrate that religious moderation extends beyond a conceptual framework and is manifested through social interaction, collaboration with the local community, respect for local culture, and the development of students' inclusive character.

The findings further indicate that the strengthening of religious moderation at MAN 1 Jembrana and Raudlatul Huffadz Islamic Boarding School, Bali, is achieved through the synergy of classroom instruction, institutional culture, exemplary leadership by educators, and social interaction with the surrounding community. This integrated strategy has created an educational environment conducive to the development of tolerance, respect for diversity, and students' ability to adapt to a multicultural society. Thus, the implementation of religious moderation has become not only an integral component of the curriculum but has also been internalized into the daily practices of members of these educational institutions.

The success of both institutions in promoting religious moderation demonstrates that Islamic education can serve as a unifying force within a pluralistic society. This finding confirms that Islamic identity can coexist harmoniously with respect for local culture and the diverse social fabric of the community. Furthermore, the results indicate that strengthening religious moderation requires the collective

commitment of all members of educational institutions, inclusive leadership, and harmonious partnerships with the wider community in order to foster a peaceful, tolerant, and mutually respectful social environment.

CONCLUSION

This study demonstrates that the strengthening of religious moderation at MAN 1 Jembrana and Raudlatul Huffadz Islamic Boarding School, Bali, is implemented through the integration of the values of tolerance into teaching and learning processes, institutional culture, exemplary educational practices, and harmonious interactions with the surrounding community. Both institutions not only cultivate a moderate understanding of religion but also encourage students to respect religious, cultural, and traditional differences through a wide range of academic and social activities. The presence of these institutions within Bali's predominantly Hindu society demonstrates that Islamic education can foster inclusive relationships while maintaining its Islamic identity. The use of local culture as a medium of communication, active community involvement in various institutional activities, and sustained partnerships with the surrounding community further strengthen the implementation of religious moderation in everyday life. Therefore, the strengthening of religious moderation is manifested not only through institutional policies but has also become an integral part of the institutional culture, as reflected in the attitudes and behaviors of madrasah members, santri (Islamic boarding school students), educators, and the wider community, thereby fostering harmonious coexistence within a multicultural society.

This study has several limitations. First, its scope is confined to two Islamic educational institutions in Bali Province, and therefore the findings cannot be generalized to all Islamic educational institutions in Indonesia. Second, the data collection relied primarily on observations and semi-structured interviews conducted over a relatively short period, which limits the study's ability to capture the long-term development and sustainability of the implementation of religious moderation.

Future research is recommended to include a larger number of Islamic educational institutions situated in communities with diverse socio-cultural characteristics in order to provide a more comprehensive understanding of the

implementation of religious moderation in Indonesia. For educational institutions, the findings of this study may serve as a valuable basis for evaluating and strengthening religious moderation programs through curriculum development, the cultivation of a positive institutional culture, enhanced collaboration with interfaith communities, and professional development programs that equip educators to internalize the values of tolerance and multicultural coexistence.

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