

Empirical Insight: Religious Moderation Within the Family Context – Unveiling Research Findings

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Abstract

This article aims to synthesize empirical research findings on religious moderation within the family, addressing the scarcity of publications that highlight such empirical studies. The primary objective is to review existing research and provide a foundation for future empirical investigations in this area. Utilizing a scoping review methodology, this study specifically focuses on empirical articles exploring family religious moderation. The literature search was conducted on Google Scholar, targeting publications from the past decade (2013-2023), adhering to the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines. From this process, 18 articles were selected for comprehensive review. The research findings revolve around three main themes: religious moderation within family dynamics, promotion of tolerance and non-violence values, and religious moderation education. While the empirical research on religious moderation within families is currently limited, it serves as a foundational basis for fostering strong, tolerant family relationships. In conclusion, this review underscores the importance of further empirical research to deepen our understanding of religious moderation within the family context, aiming to strengthen familial bonds through tolerance and mutual respect.

Keywords: *religious moderation, family, scoping review*

Introduction

The application of the concept of religious moderation within the family setting significantly influences the dynamics among family members. A comprehensive grasp of diverse moderation values is pivotal in moulding harmonious interactions. In an ideal scenario, family members are expected to deepen their comprehension of these values, using them as the bedrock for daily interactions. Additionally, collaborative endeavours to foster collective awareness of religious diversity within the family aim to establish an inclusive environment marked by mutual respect for varying beliefs. However, amid these

aspirations, the practical challenges encountered by families in consistently incorporating moderation values into their lives cannot be overlooked. There exists a potential alignment between ideal expectations (Dassolen) and the reality (Dassein) of everyday family life, potentially leading to differences in the interpretation or prioritisation of values (Yuliana et al., 2022).

Indonesia is diverse, encompassing cultural, ethnic, racial, and religious variations. As per Hendrik et al. (2022), diversity is the foundation for creating an inclusive society that values differences, fosters harmony among individuals and groups, promotes mutual

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respect, upholds diversity, and advocates for a non-violent ideology in religious development. The objective of diversity is not only to enhance culture, broaden perspectives, and fortify social solidarity but also to be recognised as the nation's wealth and excellence, surpassing mere material possessions. Indonesia successfully upholds the principles of diversity, embracing it as a democratic expression that esteems differences, serving as the cohesive force of the nation and preventing division (Mujizatullah, 2021).

Religious moderation plays a crucial role in fostering harmony within the family unit. Defined as a balanced attitude actively navigating diverse perspectives, religious moderation requires patience, tenacity, and a sound understanding. Family practices that instil the values of religious moderation are particularly significant, given that the family serves as the primary social system for children, shaping their ability to respect differences in relationships with others (Wiguna, 2020). Emphasising the value of accommodation further contributes to maintaining familial harmony by prioritising the acceptance of diverse customs and cultures within the family.

Anwar (2021) suggests that implementing religious moderation in the family involves understanding contextual issues, accepting differences, and adopting a humble attitude towards the truth. This can be achieved by observing people's habits without judgment, reconstructing customs by extracting positive elements, eliminating negative aspects, and incorporating relevant teachings (Putera, 2022). Recognising the potential of the family in countering religious radicalism, which poses detrimental effects to the nation, requires serious attention and study. This calls for a well-formulated approach to instilling the value of religious moderation within the family, the smallest and earliest unit in the educational process. Thus, fostering religious moderation in the family entails a profound understanding of religious teachings, embracing differences, and the ability to reconstruct customs in alignment with relevant values. This underscores the importance of adopting a wise and tolerant

approach in practising religious teachings within the family environment.

While research on the value of religious moderation in the family has yielded varied focuses and results, there is a lack of literature presenting a comprehensive mapping and development of these research findings. The empirical research findings can be categorised into subthemes, such as the role of parents, tolerance, and the reinforcement of educational values in religious moderation within the family environment. However, a more comprehensive literature review is required to capture the latest research themes and developments. Despite the substantial research conducted on this theme, no scoping review is available that thoroughly examines and compiles these findings into a cohesive narrative. The limited literature in mapping research results on the value of religious moderation in the family represents a gap that this article aims to address.

This article aims to mitigate the limitations of a scoping review within the theme of the value of religious moderation in the family. Specifically, the author aims to present a comprehensive overview of findings from previous research and serve as a foundation for future research themes related to this topic. Beyond its scientific objectives, the study also aspires to enhance readers' knowledge regarding the value of religious moderation within the family.

Research Method

The utilised research approach is a scoping review, a method in literature research designed to map the progression and findings of studies systematically centred around a specific theme. Data for this scoping review were gathered from reputable and credible journal articles. The procedural steps for a scoping review were executed as follows: Firstly, the scoping review question was identified. In this scoping review, the question format employed was PEOS, which stands for populations, exposure, outcome, and study design. The research problem addressed in this study revolves around implementing the value of religious moderation within the family, seeking to answer the question: How is the value

of religious moderation empirically implemented in family settings?

Table 1. *Framework PEOS*

Population	Parents, children, families.
Exposure	Research on the implementation of the value of religious moderation (or what is relevant to religious moderation) in Indonesian families in the last ten years.
Outcome	Discussion of research that focuses on implementing the value of moderation in families in Indonesia.
Study design	Empirical research (quantitative & qualitative)

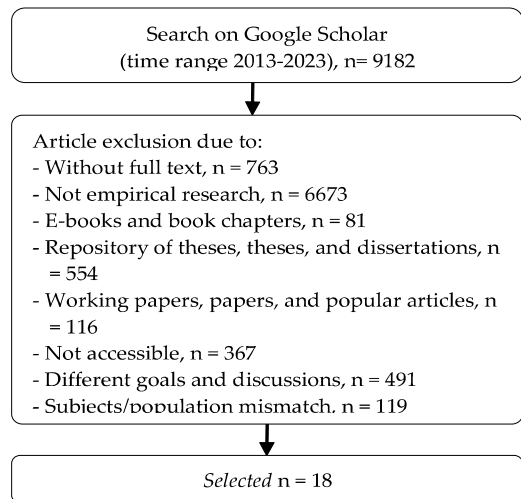
The second step is to identify relevant literature sources. Relevant literature is defined with inclusion and exclusion categories as follows:

Table 2. Inclusion and exclusion criteria

Inclusion
- Published from 2013 to 2023 in scholar.google.co.id
- Written in English and or Bahasa Indonesia
- The aim and discussion of the article focus on "religious moderation in the family."
- Population: parents, children, family.
- The article carries an appropriate empirical research methodology according to the research objectives
Exclusion
- Scientific articles using library study research methods, literature reviews, and meta-analysis.
- e-book & book chapter
- Paper or Popular article in a magazine
- Repository of undergraduate thesis, thesis, and dissertation.
- Research articles without full paper version or the full paper are inaccessible
- Working paper without clear publication identity

The third step involved the collection and selection of literature. Literature sources were gathered through the scientific article browsing site scholar.google.co.id. In this scoping review,

researchers organised literature files in accordance with the Preferred Reporting Items for Systematic Reviews (PRISMA) guidelines. Employing the Google Scholar page (scholar.google.ac.id), the keyword used for the search was "religious moderation in the family environment." The search was confined to the past ten years (2013 to 2023) and conducted in December 2023. The search results yielded 9,182 articles. Subsequently, the literature files were filtered based on the earlier predetermined criteria. The stages of filtering article files are as follows:



Picture 1. The stages of filtering article files

Results and Discussion

Findings In light of the 18 chosen articles, a data charting process was conducted to outline the information derived from each article. This information encompasses the title, methodology employed, and the research findings. The outcomes of the search are comprehensively presented in the ensuing table:

Table 3. Data Charting

No	Title	Author(s)	Method	Result and Discussion
1	Religious Moderation in Hindu Families to Form an Attitude of Tolerance for Early Childhood	(I. Dewi et al., 2022)	Literature study, observation and interviews. Researchers took samples from one family where the family members had different beliefs (Hinduism and Islam).	Fostering an atmosphere of religious tolerance within the family plays a crucial role in moulding children's character. Adopting a religious moderation approach, endorsed by the Indonesian Ministry, aims to realise this objective in the future. Cultivating religious tolerance from an early age contributes to the development of positive attitudes in children, including empathy, mutual respect, and non-discriminatory regard for others. This forms a robust foundation for nurturing a future generation dedicated to upholding the principles of tolerance.
2	Instilling the Value of Religious Moderation Through Education in Hindu Families in Mataram City, West Nusa Tenggara Province	(Putera, 2022)	Qualitative research engages 15 parents for an interview	Hindu families in Mataram City recognise the family's pivotal role as the primary and initial source of education. They actively contribute to instilling the value of moderation, considering it essential preparation and a means of adaptation for their children in their future societal lives. The employed strategy involves utilising the narrative approach and fostering diverse interactions among children.
3	Family Functionality as a Basis for Strengthening Religious Moderation in Londut Afdeling III Village, Kualuh Hulu District, North Labuhan Batu Regency.	(I. Sari et al., 2021)	Qualitative research engages Household for an interview N= 1	It is crucial to explore religious moderation to prevent the emergence of radical tendencies within a family. This understanding enables the family to embrace differences, fostering the development of a positive and harmonious character within the family, which, in turn, contributes to promoting religious moderation in interactions with other families.
4	Parenting Patterns in Instilling Religious Moderation in Children Through the Concept of <i>Menyama Braya</i> in Bali	(M. I. K. Dewi & Adnyani, 2023)	Qualitative research engages parents in an interview N=4	Parents are crucial in moulding children's social behaviour, emphasising ethical values during interactions. By incorporating the concept of equality, children are educated to treat others with tolerance, viewing them as brothers and sisters. A parenting approach that integrates the principle of equality aids children in comprehending proper conduct, particularly in their interactions with individuals from diverse religious backgrounds. Consequently, this parenting approach fosters tolerant behaviour, signifying the child's spiritual maturity.

5	Strengthening the Role of Women in Instilling the Values of Religious Moderation in Families at the <i>Taklim</i> Council of Negeri Ulangan Village, Kab. Pesawaran	(Masitoh et al., 2022)	Observation engages a group of women.	Enhancing the involvement of women in promoting the principles of religious moderation is conducted through awareness sessions at Ulangan State Islamic Boarding School and Saka State Islamic Boarding School. Ten mothers in their productive age, with five from each gathering, were educated on the significance of women's roles in internalising religious moderation, particularly within the family setting.
6	Parenting Patterns in Developing the Character of Tolerance in Early Childhood in Minority Environments	(Wiguna, 2020)	Descriptive qualitative. Parents, & kindergarten principal. N= 6	Parenting Patterns in developing Tolerance character for early childhood are generally without distinction of race, ethnicity or religion. In parenting for creating the character of tolerance in children from an early age, such as <i>Tri Hita Karana</i> and <i>Tat Tvam Asi</i>
7	Implementation of religious moderation learning at the early childhood education level	(Umar et al., 2021)	This study uses a qualitative approach. Data collection techniques were obtained by observation, interview, and documentation.	The findings revealed that character education grounded in religious moderation for young children in minority regions concentrates on three key aspects: 1) Reinforcement of <i>Aqidah</i> (faith); 2) Moral/Ethical Education; and 3) Cultivation of the Value of Tolerance. These focal points are instilled through educational activities, habituation, and the presence of positive role models. The factors influencing the development of a child's character include the environment, teachers, parental and school committee support, as well as foundational assistance.
8	Management of Implementing Religious Moderation Values in Families of Different Religions in Bakunase 2 Subdistrict, Kota Raja-Kota Kupang District, East Nusa Tenggara	(Lao et al., 2022)	Qualitative descriptive research employing interviews with 3 interfaith families.	1) National Commitment: Upholding national commitment fosters unity in families, communities, and the nation. 2) Tolerance: Embracing tolerance promotes unity and respect, acknowledging differences in perspectives. 3) Non-Violence: Emphasising non-violence discourages fanaticism, fostering goodness and justice. 4) Accommodation: Prioritising accommodation in religious moderation is crucial for understanding others and promoting acceptance of local values.

9	Religious Moderation Education for the Millennial Generation: Case Study of 'Lone Wolf' in Children in Medan	(Haryani, 2020)	A case study using interview with parents and children.	In summary, this study explores the causes of children's intolerance and suggests a moderation education approach outside formal schooling, emphasising family-based education. Techniques for religious moderation include open dialogues between parents and children.
10	The Role of Women in Implementing Religious Moderation in South Sumatra Province	(Astuti & Ismail, 2022)	Data on the form of women's roles Descriptive qualitative employing interviews and documentation. The data were then analysed using qualitative analysis.	The study findings indicate that the role of women is manifested in two distinct forms: within the family environment and as community leaders. These roles encompass faith (<i>aqidah</i>), worship, and moral conduct. Three impediments in the Bukit Baru District hinder women's adoption of religious moderation: variations in children's characters, limited technological proficiency, and gender disparities. On the positive side, implementing religious moderation is facilitated by three factors: individual motivation, knowledge accessibility, and a supportive environment.
11	Moderation of religion in the family from the perspective of Christian Religious Education	(Joseph, 2023)	Qualitative research method with a descriptive approach. Data collection is done by observation technique.	Interactive data analysis was conducted continuously until the study's conclusion. The findings revealed that, according to the perspective of Christian Religious Education, religious moderation within the family entails (1) fostering a balanced attitude of love towards both God and others, (2) cultivating tolerance and respect for differences, and (3) raising awareness to acknowledge and appreciate diversity.
12	The Role of Women's Mass Organization (Muslimat NU) in Realising Religious Moderation in Jember	(Syaikhu et al., 2021)	Descriptive qualitative	The role of the Jember Branch of the NU Muslimat has sufficiently described in detail the leading indicators of religious harmony, which consist of tolerance, equality, and cooperation. This can be seen from the PC Muslimat NU work program, such as <i>pengajian</i> and other routines.
13	Strengthening religious moderation in early childhood as an effort to prevent radicalism during the COVID-19 pandemic	(Yuliana et al., 2022)	Descriptive qualitative research employing observation, interviews, and documentation, was analysed using the Miles and Huberman model. N=20.	The findings indicate that enhancing religious moderation in early childhood involves four key aspects: fostering national commitment, promoting tolerance, discouraging violence, and introducing and preserving local culture. It is crucial for parents to instil these values in their children from a young age, cultivating moderate qualities and preventing radicalisation in the future.

14	Instilling the values of religious moderation in early childhood	(Masliyana, 2023)	The descriptive qualitative method gathers relevant data through observation, interviews, and documentation.	The research results show that the family has a significant role in instilling the value of religious moderation in early childhood through formal learning methods, habituation, and example. Parents can play an essential role in shaping children's moderate character through education, habituation, and role model in the family environment.
15	The Role of Mothers in Teaching Religious Moderation to Children During the Covid 19 Pandemic	(Kusmawati & Surachman, 2019)	Grounded theory study employing interview techniques and written data from relevant sources on religious moderation theory. N= mothers and children	The results of this article conclude 1) efforts to prevent children from radical literacy on the internet and 2) stages of teaching Pancasila values following religious moderation in the living environment.
16	Implementation of the Value of Religious Moderation in Children with Special Needs	(Lestari, 2023)	Qualitative method: interview, observation, documentation	The study identifies customised religious moderation learning strategies for students with special needs, involving both classroom lectures and hands-on activities. The implications manifest in students' daily habits, such as consistently greeting teachers and elders. Challenges in implementing this learning approach include internal factors like students' focus, external factors such as limited writing and reading abilities, and frequent socialising during class.
17	Strengthening Religious Moderation Literacy with a Snakes and Ladders Game for 4th Grade Students at MI Tarbiyatul Athfal Bululor Jambon Ponorogo	(P. Sari et al., 2023)	This research uses the ABCD (Asset-Based Community Development) approach, which includes the stages of definition, discovery, dream, design, and destiny.	The initiative enhances religious moderation literacy for 4th-grade students at MI Tarbiyatul Athfal. This is achieved creatively, incorporating a learning assessment tool like the Giant Snakes and Ladders game, designed to make learning more enjoyable. The measurable outcome of improved literacy skills is evident as participants successfully respond to questions on religious moderation within a set time frame of 10 seconds. This indicates their comprehension of the questions and boosts their enthusiasm for learning.
18	The Effect Of "Kids Moderations" Interactive Multimedia on Religious Moderation Attitudes in Early Childhood	(Nisak et al., 2022)	Experimental research	The implementation of early childhood religious moderation multimedia interactive learning at RA Masyithoh Manggisan is intricately linked to the instructional components, namely the Semester Lesson Implementation Plan (Promes), Weekly Lesson Implementation Plan (RPPM), and Daily Lesson Implementation Plan (RPPH). The interactive multimedia activity, "Kids Moderations," can be conducted in a face-to-face setting at school or be undertaken by children at home during remote learning.

Based on the review of each literature, the themes that are considered relevant to the focus of the evaluation are mapped in Table 4 below:

Table 4: Themes categorisation

Themes	Sub-Themes
Religious moderation in the family	The role of parents in instilling the value of religious moderation (1,2,3,4,6,7,8,9,11,12,13,14)
	Mother's role and religious moderation (5,10,12,15)
	Challenges and solutions in forming a moderate generation (9,14,16,17,18)
Tolerance and non-violence	Strategies to support tolerance in the family (1,4,6,7,9,11,12,13)
	Non-violence and religious moderation (3,8, 11, 13)
Education of Religious moderation	The role of education in forming religious moderation (5,7,9,11,14,16,17)
	Religious moderation education in the technological era (15,17,18)
	Religious moderation values (8,13)

Based on the analysis of the 18 articles above, themes can be grouped into such categories as religious moderation in the family, the role of parents in religious moderation, tolerance and strengthening positive values in the family, and religious moderation education.

Religious Moderation in Family

The primary theme derived from the analysis of these articles pertains to religious moderation within the family context. This theme encompasses four sub-themes: parenting patterns and religious moderation, the parental role in instilling moderation values, challenges and solutions in cultivating a moderate generation, and the role of mothers in religious moderation. Religious moderation remains crucial when integrated into daily life; however,

certain believers may overlook the significance of mutual respect among religions. Instances of religious criticism and derogatory comments on social media, such as those targeting Hinduism, highlight the need for the application of the concept of "*Menyama braya*" to prevent such incidents. This concept, rooted in traditional beliefs, emphasises the importance of viewing others as siblings and maintaining the universal principle of equality. Parents play a pivotal role in shaping children's social behaviour by instilling ethical values and employing a parenting style that integrates the concept of equality. This approach fosters tolerance, stimulates the development of tolerant behaviour, and reflects a disposition of religious moderation, indicating the child's spiritual maturity (M. I. K. Dewi & Adnyani, 2023).

Family-based education is indispensable for fostering a community of learners dedicated to children's education and serves as a crucial educational policy for cultivating enduring national character. The cultivation of character education should commence during a child's early years, particularly within the family environment. This is not only due to the family's effectiveness as a nurturing environment but also because childhood is considered a golden age, characterised by remarkable physical and psychological development (Wiguna, 2020).

The efficacy of character value instillation in children within a family is contingent on the parenting style employed by the parents, as the family constitutes the primary social order system for children to navigate interpersonal relationships. Parents, as the central figures in the family structure, influence the direction and adaptation of children to their environment, shaping their understanding of the world and the prevailing social patterns. Serving as the foundational basis for character formation, parents play a pivotal role in establishing a child's values.

In the context of Hindu parents fostering tolerance in early childhood within minority environments, a democratic parenting approach is predominant. Alternative parenting styles include permissive and authoritarian forms. The strategy for developing tolerance involves

cognitive, affective, and psychomotor aspects, encompassing knowledge acquisition, emotional understanding, and behavioural actions. The study underscores that parenting patterns aimed at cultivating tolerance in early childhood, guided by principles such as *Tri Hita Karana* and *Tat Tvam Asi*, contribute to nurturing social spirit and tolerance in children, fostering a harmonious environment that aligns with Hindu values (I. Dewi et al., 2022).

Religious moderation, emanating from the family, implies that a harmonious family should embody an attitude of balance and tolerance toward religious diversity—the Indonesian government advocates for religious moderation to counter extremism and radicalism. Parents, being primary educators, impart the most enduring impressions on their children, utilising various non-physical educational tools like example-setting, habituation, punishment, reward, and supervision. The family's educational process for religious moderation spans different phases, progressing from infancy through adulthood (Yuliana et al., 2022).

The significance of religious tolerance within the family extends to shaping children's character, with the hope of achieving positive attitudes such as compassion, mutual respect, and nondiscrimination. Practising religious tolerance from an early age forms the bedrock for fostering a generation committed to the values of tolerance. Parents are encouraged to instil character education, emphasising tolerance in their children from an early age, fostering mutual respect and understanding within the family. Hindu families are urged to initiate character development, attitudes, and behaviour in their children during the Golden Age, utilising methods such as habituation, storytelling, play, and media engagement (Putera, 2022).

The family assumes a crucial role in imparting the value of religious moderation, serving as the primary educational institution for young children. Within the familial context, these values are initially instilled, with the intention that their cultivation from an early age will become ingrained or crystallised in the child's subconscious. This aim is to ensure that

these values persist throughout the child's life, enabling their application as they mature and engage in social life. In its role, the family seeks to instil the value of moderation in early childhood as a means of group adaptation, fostering coexistence with other societal groups to attain the objectives of social life (Zidni, 2018).

Hindu families in Mataram City utilise a strategic approach to instil moderation values in young children, employing the narrative method to enhance interest and facilitate the absorption of these values. Stories, particularly those from the Ramayana and Mahabharata, are chosen due to their comprehensive content encompassing desired attitudes, undesirable behaviours, and consequences. Additionally, parents encourage early exposure to a diverse social environment, aiming to cultivate mutual understanding regarding the differences among various groups. This understanding, nurtured through social interactions, is anticipated to foster tolerant attitudes towards divergent religious practices (Hasani, 2023).

Parents are tasked with setting authentic examples in respecting differences, emphasising peace, and promoting tolerance among individuals, regardless of religious or ethnic distinctions. Further, parents can instil a sense of national commitment by exposing their children to domestic products, fostering an understanding and appreciation for the nation's cultural diversity. Such discussions serve as a means of instilling positive values that counteract radicalism and fortify national identity. Early religious moderation education is imperative for children to comprehend handling religious differences, combatting radicalism, embracing Pancasila values, and ultimately cultivating individuals characterised by mutual respect, tolerance, and ethical conduct (*Akhlakul Karimah*). As the primary madrasa for the future generation of the nation, families play a pivotal role in instilling the values that uphold peace, harmony, and the realisation of Islam *rahmatan lil'alam*, thereby shaping individuals with exemplary behaviour, noble and civilised character, and a profound understanding of Islamic values that prioritise human dignity, respect for differences, mutual

affection, and noble morals (I. Sari et al., 2021). The practice of family-based religious moderation should embody the *wasathiyah* style of religious practices, integrating values such as patriotism, tolerance, love for peace, non-violence, and respect for tradition. By adhering to principles of justice, balance, mutuality, and benefit, families prevent radicalism and nurture good and harmonious character growth within their household, thereby moderating religious practices within the broader community (Hasibuan, 2023).

The pivotal role of parents in fostering religious moderation assumes a paramount significance, given their strategic position in moulding their children's values and attitudes towards religion. According to the research conducted by Rahayu and Lesmana (2020), parents hold a critical role in promoting religious moderation, exerting a substantial influence on shaping their children's religious attitudes and behaviours. Through instilling values of tolerance, fostering respect for diversity, and cultivating an understanding of religious differences, parents contribute significantly to the propagation of religious moderation within society. Moreover, parents serve as exemplary figures, illustrating an inclusive attitude and demonstrating respect for individuals with diverse religious backgrounds. This, in turn, contributes to the establishment of an environment characterised by religious moderation within both the familial and broader societal contexts. Consequently, active parental involvement in advocating religious moderation stands as a crucial determinant in nurturing a society characterised by harmony and tolerance (Riniti Rahayu & Surya Wedra Lesmana, 2020). The applied parenting style, encompassing training, nurturing, and guidance by parents, holds enduring implications for children's behavioural and character development. This becomes particularly significant as religious moderation is delineated as a balanced and composed behavioural pattern aligned with one's religious convictions, emphasising harmonious living, justice, and prudent tolerance towards individuals holding divergent beliefs (Anto, 2022).

In summary, the role of parents in instilling religious moderation in children is paramount, as it shapes social behaviour and cultivates mature religious tolerance in children, ultimately fostering behaviour reflective of religious moderation. This becomes integral for maintaining amicable relations among individuals with varying beliefs and nurturing a society characterised by harmony and tolerance.

Tolerance and Strengthening Positive Values in the Family

The third theme elucidated from the analysis of these articles revolves around fostering tolerance and fortifying positive values within the family. This theme encompasses two sub-themes: strategies for enhancing tolerance in the family and the promotion of anti-violence and religious moderation.

The primary strategy for bolstering tolerance in the family is centred on education and positive values. Parents are pivotal in imparting lessons to their children on embracing differences and exercising tolerance in their day-to-day lives. This aligns with the findings of research by Lao et al., which underscored the substantial impact of familial education on children's character development (Lao et al., 2022). Tolerance, deemed paramount in social life, especially within the family, requires instilling its meaning in all family members to actualise religious moderation. Tolerance in marital life is crucial for upholding familial harmony, with significant repercussions on children's character development. Given the influential role of parents in educating children and instilling foundational values, the family serves as an effective environment for teaching these values.

Another study by Yuliana et al. (2022) advocated for the early-age teaching of strategies to reinforce religious moderation and prevent radicalism. This involves instilling national commitment, fostering tolerance and non-violence, and embracing local culture. Parents actively engage in moderate parenting within the family, playing a pivotal role in imparting values of religious moderation,

particularly within the home environment. The efforts to fortify religious moderation in early childhood necessitate the influence and example set by adults, particularly parents, as young children tend to mimic observed behaviour (Yuliana et al., 2022).

Furthermore, Hendrik et al. (2022) emphasise the importance of open communication among family members in comprehending and respecting divergent views or beliefs. Through open communication, family members gain insight into and appreciation for each other's religious differences, fostering an environment conducive to resolving potential conflicts (Lao et al., 2022). This practice also cultivates a familial atmosphere supportive of cultivating values such as tolerance and respect for differences. Additionally, the role model provided by parents significantly influences the reinforcement of tolerance within the family. Parents serve as exemplars for their children in embodying the values of tolerance and respect for religious differences. By demonstrating mutual respect and affection for diversity, parents shape their children's character, promote tolerance, and foster an appreciation for religious differences.

Religious tolerance education stands as the optimal solution to mitigate conflicts arising from differences in perspectives, beliefs, behaviours, and religious practices among family members or others. This proposition finds support in Rahman's research, which suggests that strategies for enhancing tolerance within families can be achieved through reinforcing moderate religious education (Rahman, 2022). This involves understanding the context of each issue, refraining from hastily blaming individuals with opposing opinions, embracing differences with an open heart, and adopting a humble attitude toward the truth. Additionally, it is crucial to comprehend religious texts through both textual and contextual aspects and understand legal sources in religion, such as *Ijma'* and *Qiyas*. Consequently, families can cultivate an environment that strengthens tolerance and fosters a wise understanding of religion.

Based on the research findings and relevant

theoretical perspectives, it can be concluded that implementing tolerance and reinforcing positive values within families can foster a sense of unity and respect among family members and others, despite differences in perspectives or beliefs. Religious moderation goes beyond adhering to a standard rooted in tolerance; it embodies a logical and prudent approach to religious practices. It involves comprehending the context of each issue, refraining from assigning blame hastily to conflicting opinions, accepting differences with an open mind, adhering firmly to one's religion without coercion, and maintaining a humble attitude towards the truth.

Education of Religious Moderation

The examination of these articles revealed the fourth theme centred around religious moderation education, comprising two sub-themes: the role of education in shaping tolerance character and religious moderation education in the technological era.

Education plays a pivotal role in instilling tolerance in young children. School teachers can prioritise religious moderation values, fostering behaviours such as greetings, apologies, expressions of gratitude, and assistance in various play activities. Early childhood character education, rooted in religious moderation, reinforces faith, moral instruction, and nurturing tolerance values. It is emphasised that moderation values should be implemented from an early age to lay the foundation for children to embrace tolerance when encountering individuals who differ, respect diversity in ethnicity and skin colour, and identify radical forms of violent behaviour. Multicultural education in schools is vital in promoting religious tolerance, enabling children to understand and appreciate cultural, customary, and religious differences. Using play as an educational method proves effective in imparting the values of religious moderation to children (Masliyana, 2023).

The initial phase of empowering women to instil religious moderation values involves mapping the community's social situation and conditions. This collaborative effort with the

community includes determining the geographical location of Negeri Ulangan village, the population, the number of women and members of the *taklim* council, as well as the status of the *taklim* community in Negeri Ulangan. Subsequently, building human relations becomes crucial, where researchers work to establish trust within the community. Engaging with society through activities like the Mothers' Taklim assembly in Negeri Ulangan Village strengthens relationships and integrates researchers with the community (Masitoh et al., 2022; Syaikh et al., 2021).

Religious moderation embodies a lifestyle of harmony, mutual respect, care, and tolerance without provoking conflict due to existing differences. Strengthening religious moderation aims to appropriately position religious communities in a multi-religious society, fostering social harmony and balance in social life. Drawing on research findings, theoretical perspectives, and supporting results, it can be concluded that accommodating the value of religious moderation is paramount for understanding others' behaviour and managing one's own conduct in interactions, avoiding conflicts, and realising the acceptance of local religious and cultural values for mutual understanding (Lao et al., 2022).

Education starting from an early age, with active parental involvement, fosters an awareness of differences, a crucial element in shaping a high-quality generation. Introducing technology to children is beneficial, serving as a vital foundation for societal progress. However, the use of technology should be cautious, emphasising a robust religious and moral foundation. The cultivation and development of tolerance values in early childhood extend beyond the family, school, and community, forming an inseparable trio (Firmansyah, 2023; Mahmudah et al., 2023). Parents play a central and pivotal role in instilling tolerance from the outset. According to the outcomes of community service activities, religious moderation education must commence in early childhood, a period characterised by rapid development where children readily absorb stimuli (Nurjanah,

2018).

Education holds immense significance for individuals. Inculcating an understanding of moderation and its values to enhance national intellect begins from an early age. As the future pillars of the nation, children must be prepared to evolve into quality human resources and actively contribute to national development. Young children's involvement is crucial, employing methods like storytelling, role-playing, demonstrations, and cultivating small habits such as participating in flag ceremonies with solemnity and maintaining a clean environment. These practices align with Indonesia's Islamic concept of religious moderation, which aims to foster a better direction for the country without discrimination based on diversity (Ballianie et al., 2023).

Investigations into strengthening religious moderation in early childhood during the COVID-19 pandemic at PAUD institutions in Jiwan District, Madiun Regency, East Java, revealed responsible and sustainable efforts by schools and parents. Direct observations indicated that schools engaged parents, the local community, and all stakeholders in collaborative initiatives to prevent radicalism in young children, especially during the pandemic. Schools endeavoured to implement four indicators of religious moderation through learning concepts and management, providing guidelines for preventing radicalism in early childhood. The overall findings indicated that schools had initiated moderation efforts long before the global impact of COVID-19. Consequently, schools adapted and modified these activities during the shift to distance learning, emphasising the role of management in optimising children's understanding and skill development within PAUD institutions (Yuliana et al., 2022).

In line with research findings, mothers in Babalan Village, Gabus District, Pati Regency, with children aged 7-12 years, note that the responsibility of teaching during the coronavirus pandemic has posed a new challenge for home education. However, actively involving parents in the entire educational process has enhanced the bond

between parents and children. Of the 50 mothers surveyed, 80% stated that they imparted religious moderation by referring to the values in Pancasila. Each Pancasila value encourages thought patterns and behaviour across various religions, beliefs, customs, and cultures. For instance, the first precept on worship involves teaching children the routine of praying on time during the COVID-19 pandemic. The second principle of tolerance is instilled by mothers, guiding children to assist friends in need with kindness. Regarding the third precept on unity, mothers emphasise the importance of unity, encouraging children to participate in community service events in the village (Kusmawati & Surachman, 2019).

The lone wolf phenomenon, characterised by an attack carried out individually, not linked to a terrorist organisation or specific network, and executed without direct external command or hierarchy, is an unforeseen event that can happen anywhere. Therefore, the possibility of lone wolves demands attention from all stakeholders, including parents, society, and educational institutions. Learning from cases of intolerance, such as religiously motivated attacks at the Santo Joseph Church in Medan and other incidents involving lone actors like Nana Mulyana and Dani Permana (JW Marriot case), Nur Rohman (Solo case), and Teuku Umar (Aceh case), underscores the need to take the lone wolf phenomenon among young people more seriously. It necessitates the involvement of all elements in implementing preventive measures, guidance, and ongoing campaigns related to this issue (Haryani, 2020).

Following the Interactive Multimedia activity "Kids Moderations" in learning at RA Masyithoh Manggisan, data were collected for further processing using various analysis techniques, given the experimental nature of the research. Based on data from 10 Kindergarten B class students, it was observed that there was an improvement in the religious moderation attitudes of young children after exposure to the interactive multimedia "Kids Moderations." Before being introduced to the game, children tended to avoid associating with friends of different religions, and their sense of

nationalism or love for the country was lacking. In the pretest conducted with ten children before treatment, utilising in-depth observation and an assessment system at the RA Masyithoh Manggisan Institute, it was found that 30% of children were able to apply an attitude of religious moderation in their daily lives (Nisak et al., 2022).

Conclusion

It sums up that implementing religious moderation values in family life is deemed crucial, serving as a primary determinant in fostering harmony and equilibrium among family members with diverse religious beliefs. The key takeaway from this discourse is that religious moderation forms the foundation for cultivating robust and tolerant relationships within the family. Although its execution may encounter challenges, particularly in navigating discrepancies in religious perspectives and comprehension, effective communication and mutual understanding are pivotal in surmounting these hurdles.

Parents assume a central role in shaping and imparting the values of moderation to their offspring. An inclusive religious education and an approach that facilitates understanding differences in beliefs emerge as indispensable assets in supporting this developmental process. The envisaged outcome of implementing the value of religious moderation within the family is creating an environment wherein every family member feels esteemed and bolstered, without exception. Consequently, collaborative endeavours to instil the value of religious moderation within the family yield positive outcomes such as establishing resilient emotional bonds, heightened tolerance, and the deterrence of potential conflicts arising from divergent belief systems.

Recommendations based on these findings, show that empirical investigations concerning religious moderation within familial contexts remain significantly scarce. Most existing literature comprises primarily theoretical analyses and lacks substantive empirical research. Consequently, this fact underscores both an opportunity and a challenge for future

scholars to advance the mainstreaming of religious moderation through rigorous empirical inquiry and scientific examination. Additionally, to underscore the government's commitment to mainstreaming religious moderation, policymakers within the Ministry of Religion must develop comprehensive strategies and initiatives aimed at promoting familial moderation on a national level.

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