

The Implementation of Religious Moderation in Jesuit High Schools in Indonesia: Catholic Religious Education Teachers' Perspectives

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Abstract

The implementation of "Religious Moderation" has been the priority of the Indonesian government since its official introduction by the Ministry of Religious Affairs in 2019. From a Catholic perspective, religious moderation is perceived as the Church's openness to build a culture of engagement indicated by the willingness to build dialogue and collaborate to promote social justice, morality, freedom, and peace. Religious moderation is in line with Pope Francis' latest encyclical, Fratelli Tutti, where all people are called to work together for the common good. Nevertheless, the implementation of religious moderation has raised several questions, particularly on how this vision can be put into practice in a school context. Every school has different contexts which need to be considered in applying religious moderation. Based on this concern, this research wants to focus on the teacher's implementation of religious moderation in the context of Catholic religious education. The researcher chose religious teachers considering that religious moderation should give a deeper impact on the learning process for faith formation. This research also pays attention to Jesuit education. Jesuit education is focused on creating a "school of dialogue", a model of Jesuit education that is centered at Catholic values and traditions, and at the same time, being aware of its position in the midst of religious plurality. This study is qualitative. The data were gathered through questionnaires that contain both closed-ended and open-ended questions. The participants of this study were 17 Catholic religious education teachers from six Jesuit High Schools in Indonesia. The data were gathered first in May to July 2022, but then the researcher continued to elaborate and deepen the data from November to December 2023.

Keywords:

religious moderation, religious education, Jesuit education, Catholic religious education teacher, interreligious dialogue

INTRODUCTION

The discourse of "Religious Moderation" has emerged as a global trend in the past decade. The United Nations proposed 2019 as the *International Year of Moderation*, as "an effort to amplify the voices of moderation through the promotion

of dialogue, tolerance, understanding and cooperation.”¹ (UN Resolution 2018). The global moderation was allegedly as a part of global securitization towards religious radicalism and extremism, which apparent internationally after 9/11 attack and Taliban movement in Afghanistan.² Thus, study of religious moderation can be found in other countries as well, such as Kenya, Norway, Morocco, and Egypt.³ In Indonesia, the concern towards religious moderation was initiated Lukman Hakim Saifuddin, the former Minister of Religious Affairs (2014–2019) and later Yaqut Cholil Qoumas as the Minister of Religious Affairs in 2020, continues this program which also part of Jokowi’s strong ideological contribution to the 2020–2024 National Medium-Term Development Plan. Religious moderation or *moderasi beragama* is defined in the official Indonesian Dictionary (KBBI) as reducing violence, or avoiding extremism (KBBI, online). The word “moderation” is derived from Latin *moderatio*, which means within reasonable limits; not to excess (neither more nor less). Thus, from its semantic roots, “religious moderation” explicitly contradicts with the word “radical,” “intolerant,” and “extreme” religion.

In Indonesian context, religious moderation is closely related with avoiding extremism and finding the middle way. Therefore, the Indonesian government as an effort to “find the meeting point of two extremes poles in religion”:

The spirit of religious moderation is to find the *meeting point of two extreme poles* in religion. On one hand, there are extreme religious adherents who believe in the absolute truth of one interpretation of a religious text... On the other hand, there are also religious people who go to the extreme in deifying reason and ignore the sanctity of religion. ...Both need to be moderated.⁴

¹ United Nations General Assembly, Moderation, 2018. <https://digitallibrary.un.org/record/1325035?v=pdf>

² Bagir, Zainal Abidin and Sormin, Jimmy MI, Politik Moderasi dan Kebebasan Beragama (Jakarta: Kompas Gramedia, 2022), 15-17; Suhadi Cholil, Freedom of Religion amid Polarization and Religious Moderation Policy. *Interreligious Studies and Intercultural Theology*.6.2 (2022), 197.

³ For further elaboration, see. Serafettin Pektas, A Comparative Analysis of Three Sunni Muslim Organizations on ‘Moderate’ and ‘Radical’ Islam in Egypt, Morocco and Indonesia.” *Religion* 51(2), 2021: 190–213; Erik Meinema, Countering ‘Islamic’ Violent Extremism? The Implementation of Programs to Prevent Radicalization by Muslim-led Civil Society Organizations in Malindi, Kenya. *Religion* 51(2) 2021: 259–279; Margaretha A. van Es, Norwegian Muslims Denouncing Terrorism: Beyond ‘Moderate’ versus ‘Radical’? *Religion* 51(2) 2021: 169–189.

⁴ The Indonesian Ministry of Religious Affair, *Religious Moderation* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), 7-8.

In this vision, the government aims at managing religious diversity and combating intolerance, discrimination and violence in the name of religion. Furthermore, the government also emphasizes that religious moderation is not about regulating religion/religious teachings, but rather religious person, namely, “moderating the way religious people practicing their religious beliefs.”⁵ The study of religious moderation in Indonesia takes several focuses, such as, religious moderation in relation with religious institutions, religious moderation and its implementation, and religious education through social media.⁶ This article focuses on the implementation of religious moderation in formal education, particularly by catholic religious education teachers.

Education is part of the ecosystem of religious moderation aside from state, media, politics, religion and society. Researches have shown that formal education in Indonesia, such as in school and universities, have turned into ideological battleground where a number of radical ideologies and groups try to spread their influence, taking advantage of the atmosphere of the academic freedom to organize, campaign and recruit new members.⁷ Several surveys conducted by the SETARA Institute showed increasing intolerance among schools and students between 2007 and 2018. In addition, the number of violations of religious freedom increased from 134 cases in 2014 to 208 in 2016, and the number of intolerant actions also rose from 177 in 2014 to 270 in 2016. Based on a study in several High School students in Bogor, Depok, and Bandung in 2020, there are more than half of respondents (52% or 211 students) have a low perspective on tolerance and 207 students (51,8%) shown a disbelief towards the values of religious moderation.⁸ The similar result is also shown by research from the Agency for Research and Development of Religion Semarang (BLAS) in 2020. Conducting a study at 17 public schools in Semarang and Jogjakarta

⁵ The Indonesian Ministry of Religious Affair, *Religious Moderation*, 1.

⁶ H. Jubba, Awang, J., & Sungkilang, The Challenges of Islamic Organizations in Promoting Moderation in Indonesia. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 6(1), 2021: 47.

⁷ Zaki Mubarak and Siti Zuliha Razali, Preventing Violence and Extremism in Indonesian Educational Institutions: Policies and Strategies. in 4th *International Conference on Education and Social Science Research* (ICESRE), KnE Social Sciences (2022), 76–85.

⁸ Adawiyah, Tobing, & Handayani, Pemahaman Moderasi Beragama dan Prilaku Intoleran terhadap Remaja di Kota-Kota Besar di Jawa Barat. *Jurnal Keamanan Nasional*, 6(2), 2021: 161–183

data reveal that some students no longer believe that Pancasila can be the foundation of the state.⁹ (Nirwan & Darmadali 2021).

Radicalism infiltrates educational formal at three levels, namely, policy level, cultural level, and curriculum level (Maarif Institute 2018). First, at policy level, radicalism matures due to the inability of the school policy makers in regulating school policy. In this point, school leadership plays an important role. In some cases, school re-interpretation and implementation of local policies has caused discrimination towards religious minorities, for example, obligation for students to wear certain religious attires and the absence of religious education in accordance with student's religious affiliation, particularly in private school. Second, at school culture, religious radicalism enters through activities outside classroom, such as, extracurricular activities. Student might learn social values and skills through these activities, such as, leadership, responsibilities, equality, sportsmanship, and collaboration. Nevertheless, it is also very possible that student learn intolerance and radical ideologies through these extracurricular activities (Raihani 2015). Third, at curriculum level, religious radicalism enters school context due to the scriptural, rigid, exclusive, and close-minded interpretation of religious texts brought by teachers. In 2008, PPIM (Center for the Study of Islam and Society) UIN Syarif Hidayatullah Jakarta released its important finding that "the majority of religion teachers in Indonesian public schools have an exclusive and conservative view of religion." Among the three causes, the urgency for change must be at curriculum policy, particularly in the role of religious teachers in creating culture of tolerance. Thus, teacher trainings should not only focus on the curriculum, but also on training them with the perspective of religious moderation.

In the Catholic Church, religious moderation is closely related to the Pope Francis' encyclic *Fratelli Tutti*. Released in 2020, *Fratelli Tutti* addresses the many "signs of a certain regression" such as "extremism and ancient hatreds are back, polarization and nationalism are rising, and "transnational" economic "progress" exploits peoples and erases local cultures (§ 12). In this document, Pope Francis suggests all people to develop "culture of encounter." In his words, "Isolation and withdrawal into one's own interests are never the way to restore hope and bring about renewal. Rather, it is closeness; it is the culture of encounter. Isolation, no; closeness,

⁹ Nirwana and Darmadali, Instilling Religious Moderation Value in ELT through Cross-Cultural Understanding Course. *Elsya: Journal of English Language Studies*, 3(2), 2021: 120.

yes. Culture clash, no; culture of encounter, yes” (§ 28). Through the culture of encounter, Pope Francis invite dialogue in the “hope that in the face of present-day attempts to eliminate or ignore others, we may prove capable of responding with a new vision of fraternity and social friendship that will not remain at the level of words” (§ 6). In the Indonesian Catholic Church, religious moderation receives positive response. At recent National Catechetical Gathering XII (PKKI XII) gathered in Muntilan from 9-14 September 2022, religious moderation was highlighted as the way of being Church in Indonesia:

Building religious moderation is an essential part of the Catholic Church vocation in following Jesus Christ. Incarnation story, God enters history of humanity (John 1:1-5) is the sole foundation for the Church’s vocation in Indonesia...religious moderation helps to develop tolerance, anti-violence, respect towards local culture, and love of nation. Religious moderation should not be merely a theory, but a force that put all Indonesians to work together for the nation.

As part of the Catholic Church, Jesuit education has been known for its vision “to educate for the whole person” (*cura personalis*), which means that Jesuit education helps to develop not only intellectual dimension, but also emotional awareness, symbolized in the growth of empathy, openness, and sensitivity towards others¹⁰ Jesuit education implements the model of “Dialogue School” to nurture tolerance and collaboration towards religious believers other than Catholics:

Dialogue School, the preferred type of Catholic school for our present context, which explicitly chooses to be inspired by its Christian traditions while accepting the presence of other traditions. In this school there is a preferential option for the Christian tradition, which keeps re-evaluating what it means to be a Christian in the midst of a plurality of other options. It is this school that promotes a maturity in the students’ own faith through dialogue, formation, and interaction. It is this model of school that should inspire Jesuit schools.¹¹

¹⁰ The International Commission on the Apostolate on Jesuit Education (ICAJE). *Jesuit Schools: A living tradition in the 21st century. An ongoing Exercise of Discernment.* (Secretariat for Education: Rome, 2020), 59.

¹¹ The International Commission on the Apostolate on Jesuit Education. *Jesuit Schools: A living tradition in the 21st century. An ongoing Exercise of Discernment*, 60.

Although there has been no research on Jesuit education and religious moderation in Indonesia, the concern towards “dialogue school” can be considered as the implementation of religious moderation. The success of religious moderation implementation in Jesuit school also relies on the role of Catholic Religious Education (CRE) teachers. CRE is believed to be a means for nurturing either tolerance or intolerance, depending on how it is conveyed.¹² Classroom management, teaching methods, and student competences are three components of teaching where teachers have full authority, particularly in *Kurikulum Merdeka*. This article focuses on the role of Catholic Religious Education teacher in understanding and implementing religious moderation in Jesuit school. The research question: how does Catholic Religious Education teacher implement religious moderation in their teaching and learning process?

METHOD

This study is qualitative descriptive research. Qualitative descriptive is a label used in qualitative research for studies which are descriptive in nature, particularly for examining certain phenomenon.¹³ In qualitative descriptive method, researchers generally draw from a naturalistic perspective and examine a phenomenon in its natural state and commonly employ purposeful sampling techniques to obtain deeper information. In order to gathered the data, researcher distributed questionnaires that contain both closed-ended and open-ended questions. In this research, closed-ended questions provide participants with “fixed choice” which help them to give answer easier. However, closes-ended questions might not represent participants opinion, especially on a matter which need a deeper and personal answer. Open-ended questions provide a wealth of information, that include things researchers never thought of before and would not have added as discrete choices in a closed-ended version of the same question.

The data of closed-ended questions was analyzed using descriptive analysis. This technique is performed by data visualization, utilizing charts, graphs, and other visualization tools to better understand and communicate the findings. Then, the researcher interprets the findings. The data of open-ended questions was analyzed

¹² Raihani. *Creating Multicultural Citizens* (NY: Routledge, 2015), 80.

¹³ Hyejin Kim, Justine Sefcik, and Christine Bradway, Characteristics of Qualitative Descriptive Studies: A Systematic Review, *Research in Nursing & Health* 40 (2017): 23; Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2010)

using content analysis to determine the presence of certain words, themes, or concepts within some given qualitative data (text). In this content analysis, researcher interpreted the text using a coding system to organize information to draw reasonable and meaningful conclusions.¹⁴

The participants of this study were 17 Catholic religious education teachers from Jesuit High Schools in Indonesia which include, de Britto College High School in Jogjakarta, Loyola College High School in Semarang, Canisius College High School in Jakarta, Gonzaga College High School in Jakarta, St. Michael Surakarta, and Adi Luhur High School in Nabire. The data were first collected from May to July 2022, then researcher continued to elaborate dan deepen the data from November to December 2023. There are four indicators of religious moderation proposed by the government: 1) national commitment, namely, commitment to accept and follow the directions as stated in Pancasila; 2) tolerance referred to an attitude of respect, openness, and acceptance of religious diversity; 3) anti-violence, or the act of resisting hostility to other people of different religious backgrounds and hostility to the government; and 4) acceptance of local tradition and culture. These indicators are not strictly followed to measure the implementation of religious moderation. Rather, they are functioned as general guidelines.

RESULTS AND DISCUSSION

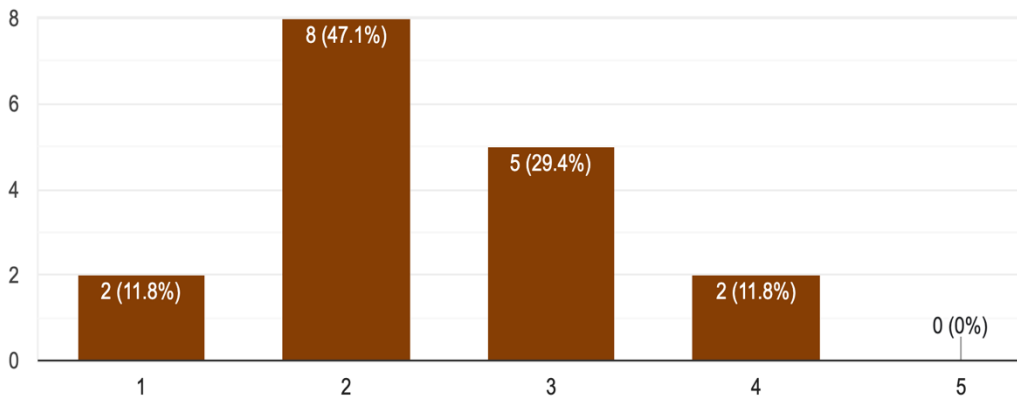
There were 17 CRE teachers who filled out the survey, 14 are male and 3 are female. Most of them (11 teachers) are having less than 5 years' experience as a teacher and only two teachers who have more than 15 years of teaching experience.

In general, most of the respondents have heard or at least familiar with the term "religious moderation," however, their familiarity is not accompanied with adequate understanding of the term itself. Most of the respondent (11.8% and 47.1%) state that they have very poor and poor understanding of religious moderation (Figure 1). This situation shows that religious moderation is not successfully transferred by the government to the grassroots level, particularly in the school context. Respondents argue that the school policy makers should also be involved in the implementation of religious moderation so that it will not only be the burden of CRE teachers. Nevertheless, even though teachers have a minimum understanding of religious

¹⁴ Jessie, Rouder, Olivia Saucier, Rachel Kinder, and Matt Jans. "What to Do With All Those Open-Ended Responses? Data Visualization Techniques for Survey Researchers." *Survey Practice* (2021), 5.

moderation, the survey found out that they have been trying to be proactive and creative in finding its core values and implementing it in the learning process, particularly in CRE subject. Therefore, I elaborate four indicators by contextualizing them in the context of Jesuit education.

Figure 1. Teacher's understanding on religious



When asked about the four indicators of religious moderation, most of the respondents (16 teachers) chose tolerance as the most important element to be implemented in CRE more than national commitment and acceptance to local culture (Figure 2). This preference suggests that CRE should have been more focused in nurturing tolerance, particularly towards other religious traditions, as the Jesuit values in the context of religious pluralism in Indonesian society. However, based on researcher's observation, some Jesuit High Schools do not offer religious education subject based on student's religious affiliation. Rather, the schools modify CRE that includes learning other religious traditions and the CRE teacher also teach in interreligious way of teaching. In this model, CRE is not only catechetical subject, but also, theologically and pedagogically-based subject that aims at personal development where student learn Catholic faith, in relation with other faiths as well.¹⁵

¹⁵ Leni Franken points out several RE strategies that are commonly discussed in a pluralistic context. These strategies are (1) semi-confessional RE; (2) the organization of an alternative, non-confessional subject; (3) confessional-separative model; (4) non-confessional RE; and (5) the integration of information about religions in other school subjects. See. Leni Franken. Coping with diversity in Religious Education: an overview, *Journal of Beliefs & Values*, 38:1 (2017), 105-120, DOI: 10.1080/13617672.2016.1270504.

This model is also referred as “semi-confessional” RE that aims at developing personal religious identity in the context of religious pluralism.¹⁶

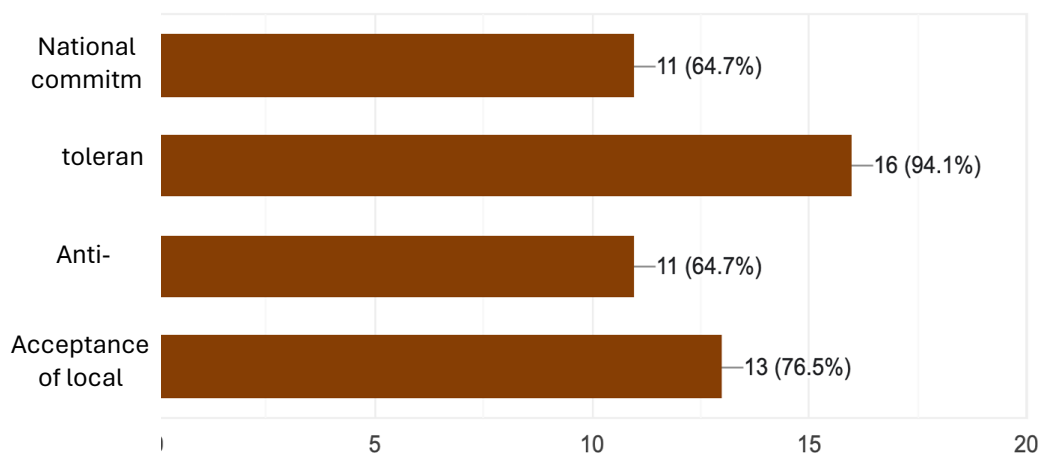


Figure 2. Teacher’s preference in the indicators of

National Commitment

National commitment as the first indicator of religious moderation is defined by the government as “commitment to follow the directions and regulations as stated in Pancasila.”¹⁷ This first indicator is to determine how religious practice gives impact on the sense of one’s nationality. Based on the survey, most of the respondents (52.9%) agree that commitment to Pancasila is not only in line with the teaching of the Church, but also an embodiment of their faith (Figure 3). In Indonesian context, supporting Pancasila symbolizes the awareness of the “ideological war” between nationalism versus radicalism. Based on survey from *Lingkar Survey Indonesia* in 2018, the percentage of those who “pro Pancasila” decreases around 10% (from 85,2% in 2005 to 75,3% in 2018). On the contrary, the idea of “NKRI Bersyariah” (Indonesia for Sharia Islam) increases 9% (from 4,65 in 2005 to 13,2 in 2018).

Nevertheless, respondents are cautious with the tendency to absolutize the unity of the nation over the diversity of religions and culture. Religious moderation

¹⁶ Leni Franken & Patrick Loobuyck, Integrative RE in Flanders: a decade later, *British Journal of Religious Education*, (2020), 4.

¹⁷ The Indonesian Ministry of Religious Affair, *Religious Moderation*, 40.

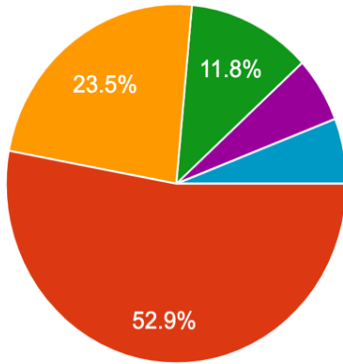


Figure 3

policy is criticized due to its potentiality for creating “repressive pluralism”, where the government control the freedom of religion in the name of preventing religious radicalism and intolerance for the growth of nationalism.¹⁸ The idea of Godly nationalism (*nationalisme ber-Tuhan*) where the growth of nationalism is closely related with one’s faith signifies that the nation building as the primary agenda while the “religious harmony” itself has been a part of the process of nation building.

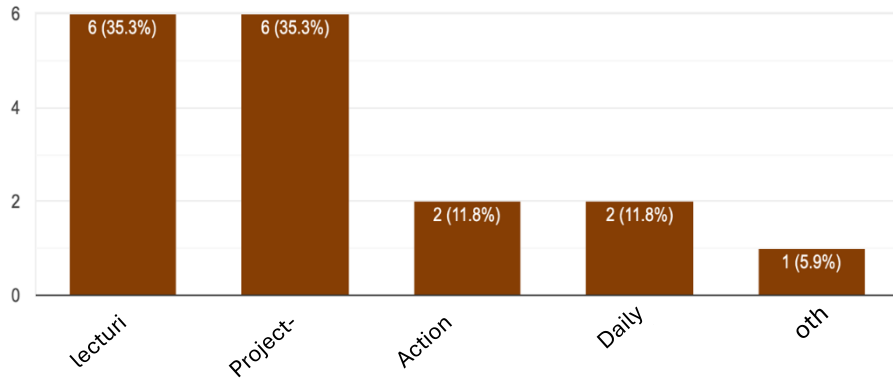
When asked about the method (figure 4), respondents stated that they prefer to integrate and elaborate commitment to nationalism as one of the topics in learning material. Looking at the CRE High School Curriculum based on *Kurikulum Merdeka*, in chapter 3 “The Role of the Hierarchy and Laity in the Church” is mentioned about Catholic national heroes, such as, Soegijapranata and I.J. Kasimo, as an examples on how being Catholic and Indonesian are not contradicted.¹⁹

Respondents also stated that giving student project also another preferred method, such as, making video, creating online campaign, and many other. Other methods that are rarely put into practice by respondents are real action outside classroom and daily practice. These methods are more difficult to be objectified and evaluated by teacher since both depend on student’s own motivations. Evaluation and assessment are both helping and often restricting teachers’ creativity.

¹⁸ Greg Fealy, Jokowi in the Covid-19 Era: Repressive Pluralism, Dynasticism and the Overbearing State. *Bulletin of Indonesian Economic Studies* (56) 2020: 3.

¹⁹ Daniel Boli Kotan and Fransiskus Emanuel da Santo, *Pendidikan Agama Katolik dan Budi Pekerti untuk SMA/SMK Kelas XI* (Jakarta: Pusat Perbukuan Badan Standar, Kurikulum, dan Asesmen Pendidikan Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi, 2021), 65-70.

Figure 4. Teacher’s method in teaching national



Tolerance and Anti-Violence

The second indicator of religious moderation is tolerance, which means “the spirit of mutual respect for differences in social strata, opinions, culture, customs, and religion.”²⁰ Tolerance refers to “the willingness to accept someone or something, especially opinions or behavior that you may not agree with, or people who are not

like you.”²¹ In the context of religious moderation, tolerance is the key for democracy. Tolerance is closely related to the growth of anti-violence, which is defined as “a commitment to reject hostility to other people of different religions and the government” (Ministry of Religious Affair 2019). By nurturing tolerance, it resists radical or extremist actions of a person or group of people that use violence to

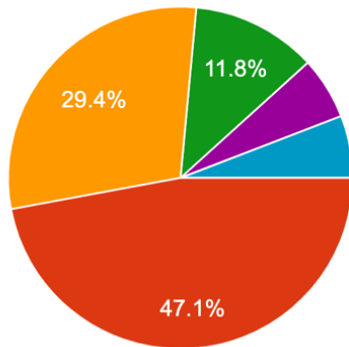


Figure 5. Teacher’s opinion on CRE for religious tolerance

bring about the desired change.

Most of the respondents (47,1%) strongly agree that Catholic Religious Education subject should contribute in introducing and nurturing the value of

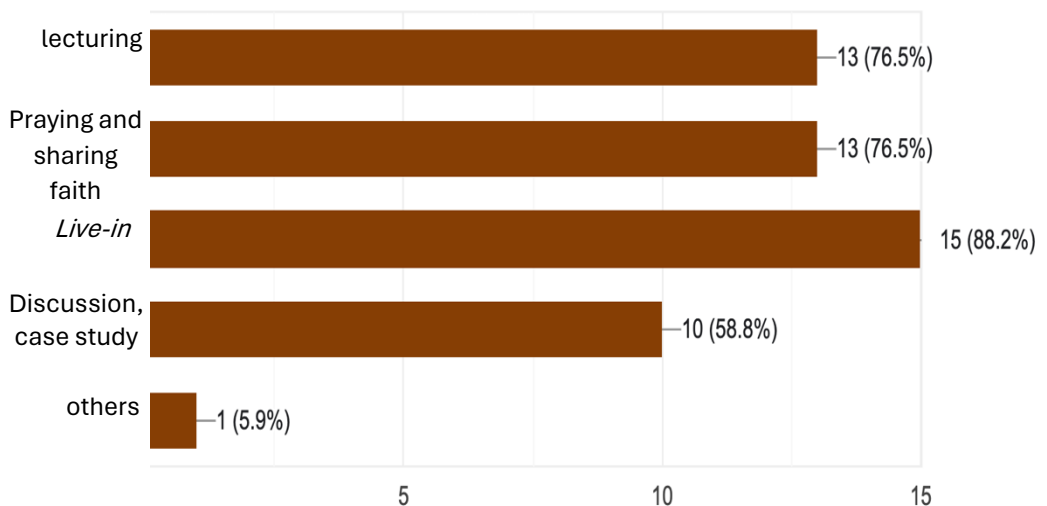
²⁰ The Indonesian Ministry of Religious Affair, *Religious Moderation*, 41.

²¹ Oxford Learner’s Dictionaries 2020.

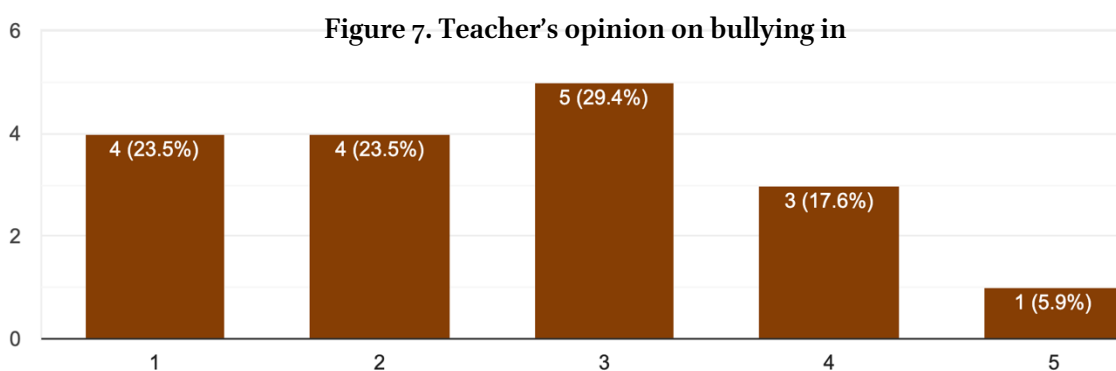
interreligious tolerance (Figure 5). The strong agreement from respondents indicated critique towards the curriculum of Catholic Religious Education (CRE) at Senior High School which puts the topic of tolerance and interreligious dialogue in the 12th grade. For the students of Senior High School who study in public schools characterized by the plurality of religion, it will have less impact if that subject is explored in the last part of their education in Senior High School. They experienced interreligious encounters with their friends in school since 10th grade. Therefore, ideally, the interreligious topic is taught in the 10th grade. Nevertheless, based on the chart (figure 5) some respondents also not entirely agree to teach interreligious tolerance in CRE since the purpose of CRE in school context needs to be catechesis, or faith formation for student as the disciple of Christ, and not primarily for developing interreligious tolerance. Those who are not Catholic should be aware of the reality of Jesuit schools as Catholic and private school.

Nurturing tolerance in classroom takes some forms. Based on the survey, respondents state that they teach tolerance in many ways, such as, by integrating it in learning material, daily practices in classroom (praying together and sharing faith), personal experiences (live-in, visiting religious communities, breaking the fasting), classroom activities (discussion, case study), and others (Figure 6). “Live-in” program, both social and interreligious live-in, has been an important program that helps student to develop tolerance and interreligious literacy. “Live-in” is a life experience program where students or participants stay (live) in a religious community for several days to participate in the daily affairs of that community’s life, such as attending its religious activities and following the daily schedule of the community.

Figure 6. Teacher’s methods on teaching tolerance



While the implementation of tolerance is going well, the same thing is not happening with the development of an anti-violence attitude. One of these examples is in the case of bullying. Based on survey (figure 7), respondents are not very sure that bullying no longer exists in school. More than 8 respondents disagree that bullying no longer occur in the school which show that violence is still prevalent in formal education. Furthermore, the school policy in most of the Jesuit High School in Indonesia to have CRE for all student regardless of their faith tradition needs to be questioned, since it does not show a tolerance gesture. Even, it can be interpreted as counterproductive towards anti-violence as it violates the rights as Indonesian citizens to learn religion in accordance with their faith from the teacher with the same religious affiliation.



This situation indicate that teacher and school policy makers should be attending to the culture of violence in school context, such as fighting among students from different school (*tawuran*) and bullying. Data from the National Committee for Children Protection (*Komisi Perlindungan Anak Indonesia/KPAI*) mentions that in 2021 there were 17 incidents of violence involving students, namely, 10 cases of violence among students (*tawuran*) and 7 cases of bullying.

Acceptance of Local Culture

Acceptance of local culture as the fourth indicator of religious moderation is defined as “an attitude of openness to tradition and culture as long as it does not conflict with the subject of religious teachings” (Ministry of Religious Affair 2019). Accommodating local culture also means accepting and recognizing local beliefs.

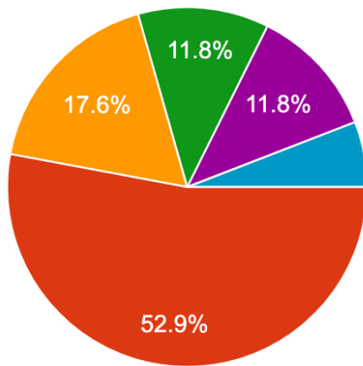


Figure 8. Cultural diversity in school

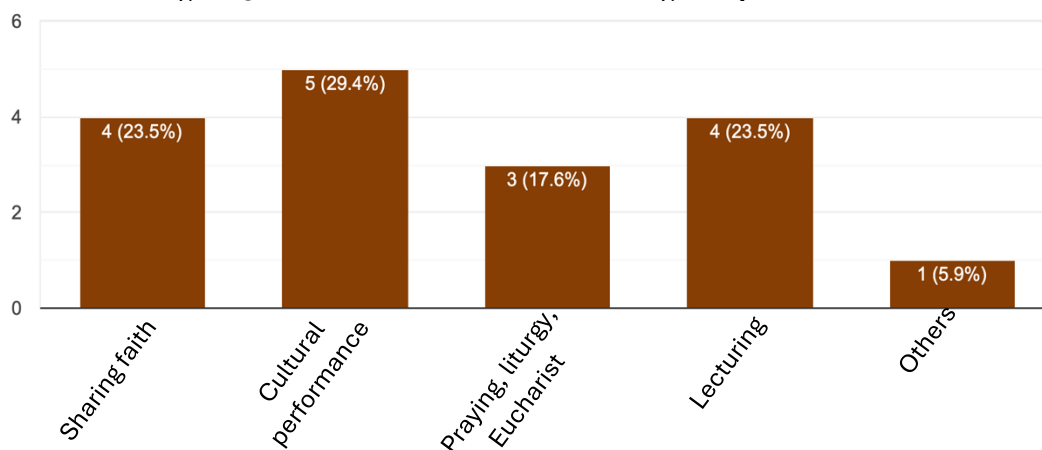
the people of Indonesia.

Based on survey (Figure 8), most of the respondents (52.9%) agree that cultural diversity have developed in the school environment. The domination of one culture has always been the threat in Indonesian society. It is often followed by ethnocentrism or the belief that the people, customs, and traditions of your own race or country are better than those of other races or countries (Cambridge Dictionary 2020). When asked about the effort to nurture acceptance of local culture through CRE (figure 9), respondents pointed out several ways, such as, by cultural performance (*wayang wahyu*), Eucharist, sharing faith from local believers, lecturing, and others. One of the respondents shared how he invited his students to create cultural performance to express their faith. Looking at the CRE textbook of *Kurikulum Merdeka*, respecting local culture is not explicitly mentioned. Rather, it is the meaning of being a Catholic, who is willing to open, respect, and learn from other cultures and ways of life.²²

Local knowledge may be utilized to help establish religious moderation, which is under attack from a variety of sources right now. Religion should dialogue with culture. The vision of *Bhinneka Tunggal Ika* (unity in diversity) is considered as a sociocultural symbol, representing the underlying harmony and solidarity within the plurality of ethnic, religious, and cultural beliefs and practices of

²² Daniel Boli Kotan and Fransiskus Emanuel da Santo, *Pendidikan Agama Katolik dan Budi Pekerti untuk SMA/SMK Kelas XI* (Jakarta: Pusat Perbukuan Badan Standar, Kurikulum, dan Asesmen Pendidikan Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi, 2021), 27-54.

Figure 9. Teacher's methods on nurturing acceptance of local



CONCLUSION

This article elaborates on how CRE teachers in Indonesian Jesuit High Schools understand and implement the vision of religious moderation in their teaching and learning process. Even though most of them do not have adequate understanding on this vision, respondents have been implementing religious moderation by integrating it in CRE subject. The fact that CRE textbooks does not include religious moderation in its topic has not stopped them to make some rooms and adaptations. Thus, the “best practice” of nurturing dialogue and tolerance through “live-in” education, cultural performance of “wayang wahyu,” visiting religious places, social action and many others can be considered as teacher’s creative strategy to actualize the vision of religious moderation. FOR further research, researcher need to pay attention to the other elements in school environment which also influence the implementation of religious moderation, namely, school policies, leadership, capacity, student activism, and collaboration with wider communities.

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