

The Implementation of Religious Moderation in Educational Institutions in the Contemporary Era

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Abstract

The digital era has added complexity to this issue. Generation Z, as a generation highly familiar with technology, tends to rely on social media as their primary source of information. This study aims to explore the principles of religious moderation implemented at MAN 1 Bandar Lampung, the challenges faced by MAN 1 Bandar Lampung in applying religious moderation, particularly among Generation Z, and strategies to strengthen the implementation of religious moderation, especially through digital-based approaches. This research employs a descriptive qualitative method. The findings indicate that the application of religious moderation principles at MAN 1 Bandar Lampung reflects the school's serious efforts to teach and instill the values of religious moderation in Generation Z students. Three main aspects of religious moderation—tolerance, balance, and avoidance of radicalization—have been implemented through the Islamic Education (PAI) curriculum, extracurricular activities, and student character-building programs.

Keywords: Education, Religion, Contemporary Era

Introduction

Religious moderation has become a crucial issue in maintaining harmony in multicultural societies. Globally, religion-based conflicts often arise due to a lack of moderation, leading to radicalism and intolerance (Mehfooz, 2021). Data reveals that 39% of countries worldwide face challenges related to religion-based intolerance. In Indonesia, home to the largest Muslim population, religious moderation has become a top priority for the Ministry of Religious Affairs in combating the growing radicalism, especially among the younger generation (Yahdi, 2023). The digital era further adds to the complexity of this issue. Generation Z, deeply connected to technology, often relies on social media as their primary source of information. A study by Kolb (2023) revealed that 70% of Generation Z in Indonesia spends more than four hours daily on social media, including accessing religious content. However, social media frequently serves as a platform for spreading unverified information, including extremist narratives (Muhammad Bintang Al Giffary et al., 2023). A study by the Setara Institute (2022) found that 30% of high school students in Indonesia have been exposed to radical content on social media, which can negatively impact their understanding of religion (Harsyah, 2023).

MAN 1 Bandar Lampung is one of the educational institutions playing a key role in teaching religious moderation to its students. The school integrates moderation values through formal education, such as religious studies, and non-formal activities, such as the "Ngaji Moderasi" program and interfaith discussions. Qualitative research conducted by the school found conflicts in students' understanding, often comparing classroom teachings with narratives found on social media (Kumalasari, 2022). The principal of MAN 1 Bandar Lampung also reported that some students trust content from "viral ustadz" on social media more than the academic perspectives of religious teachers. External challenges in implementing religious moderation in schools are no less significant than internal ones. Research shows that 40% of

students in religious-based schools are influenced by radical ideas originating from family or social communities outside of school. This underscores the importance of the role of families and communities in shaping students' views on diversity. Religious moderation cannot solely be implemented in schools; it requires a holistic approach involving families and communities as strategic partners.

Giantara et al. (2022) argue that religious moderation can serve as a solution for building a generation that is tolerant and appreciative of diversity. This approach has proven effective in countries like Malaysia, where religious moderation-based education has reduced intolerance among high school students by 25%. Similarly, research in Turkey shows that integrating moderation values into religious education curricula can enhance students' openness to other religions (Nasar & Fatonah, 2023). With this background, this study focuses on the efforts of MAN 1 Bandar Lampung in integrating religious moderation in the digital era. The research aims to address the challenges faced, particularly among Generation Z, who heavily depend on social media. Additionally, it analyzes the influence of social and family environments on the implementation of religious moderation in schools and formulates strategies to strengthen the application of these moderation values.

Method

A qualitative approach is an appropriate method for exploring complex phenomena, such as religious moderation at MAN 1 Bandar Lampung. Qathavi (2023) states that this approach enables researchers to gain an in-depth understanding of social interactions and policies by purposively selecting informants, including school principals, teachers, students, parents, and the community. This study employs a case study design as described by Aristiyanto (2023), which is suitable for examining phenomena within real-life contexts, especially when the boundaries between the phenomenon and its context are not entirely clear. At MAN 1 Bandar Lampung, internal factors such as the curriculum and the role of teachers, as well as external factors like social media and community influences, are key elements affecting the implementation of religious moderation policies. Yin emphasizes the importance of data triangulation through interviews, observations, and document analysis to enhance the validity of research findings (Zamzami et al., 2023). The interactive model of analysis also serves as an effective tool for managing qualitative data. This model comprises three main stages: data reduction, data presentation, and conclusion drawing, ensuring that data from interviews, observations, and documents are analyzed systematically (Hidayah, 2015). In the context of religious moderation, the challenge of digital literacy emerges as a critical issue. This highlights the need to equip students and teachers with the skills to critically understand and utilize digital information, which is essential for addressing the negative impacts of social media. Social construction theory complements this analysis by explaining how social and cultural values, including religious moderation, are internalized through interactions within educational environments.

Result

The implementation of Religious Moderation Principles at MAN 1 Bandar Lampung

Based on the results of data analysis, it shows that at MAN 1 Bandar Lampung, the implementation of religious moderation principles reflects the school's commitment to instilling values of moderation, especially among Generation Z students. The three main elements of religious moderation—tolerance, balance, and the avoidance of radicalization—are central to the education provided at this school. The principles of religious moderation are embedded within

the curriculum, particularly in Islamic Education (PAI) subjects. Beyond teaching ritual and worship practices, the PAI curriculum at MAN 1 Bandar Lampung emphasizes social values such as interfaith tolerance and the prevention of radicalism. Teacher training also plays a critical role in combating radicalization among students. However, the effectiveness of this training depends on its focus and design. High-quality training should include the ability to identify early signs of radicalization and the use of digital tools to create inclusive learning environments. Teacher training programs could incorporate approaches such as role-playing hypothetical scenarios, enabling educators to understand preventive measures against radicalization. Workshops on digital tools, such as classroom management applications, interactive media, and collaborative learning platforms, can help teachers foster a safe and dynamic learning environment. Furthermore, discussion sessions with experts in digital education and counter-radicalization strategies can enhance teachers' understanding of radicalization dynamics and technology-based prevention strategies. Through this comprehensive approach, teacher training becomes a strategic tool to empower educators in shaping a tolerant, critical, and diversity-respecting generation. The school also organizes various extracurricular activities that support the principles of religious moderation, such as Religious and Cultural Discussions and Studies on Religious Moderation.

One of the biggest challenges in implementing religious moderation is the strong influence of social media, especially among Generation Z. Observations reveal that most students spend significant amounts of time on social media. Interviews with several students revealed that they are frequently exposed to content that contradicts the values of religious moderation, such as radical propaganda targeting youth. Many students admitted to following Instagram or YouTube accounts that disseminate extreme religious views. This presents a serious challenge for schools in countering the spread of radical ideologies among students. Most religious teachers at MAN 1 admit to experiencing difficulties in dealing with the phenomenon of radicalization among students. Based on interviews with several teachers, they feel they have not received adequate training to address issues related to extremism and radicalization in the digital world. Although training has been provided by the school, it has not sufficiently addressed the crucial aspects faced by teachers in the field, particularly in responding to the influence of social media.

Based on research conducted at MAN 1 Bandar Lampung, the implementation of religious moderation principles has shown significant progress, although it still faces several major challenges. The strong influence of social media on Generation Z is a particularly difficult factor to control. This indicates that overcoming these challenges requires more intensive collaboration between schools, parents, and the community to ensure that students remain on a moderate path and do not fall into extremist ideologies. Religious teachers, although they have made efforts to integrate the values of moderation into their teaching, still need further training to effectively address the concerning influence of social media.

Strategic Approaches to Prevent Student Radicalization in the Digital Era

Based on the results of data analysis, there are several strategies implemented by MAN 1 Bandar Lampung to prevent student radicalization, especially related to social media influence and the promotion of religious moderation:

1. Digital Literacy Programs

The school implements digital literacy programs that teach students critical evaluation of content through workshops. Students are equipped with skills to recognize radical narratives, filter accurate information, and verify sources. These programs can be integrated into the curriculum or offered as extracurricular activities.

2. Collaboration with Technology Companies

MAN 1 collaborates with technology companies to monitor and manage harmful content on social media using algorithms and supervision mechanisms. These companies also assist in providing digital safety training for teachers and students.

3. Parental Empowerment

The school regularly organizes seminars and workshops for parents to improve their understanding of the digital world and their role in guiding children's online activities. The formation of a digital literacy committee involving parents and teachers supports ongoing educational efforts.

4. Digital-Based Teacher Training

MAN 1 provides special training for religious teachers focusing on religious moderation and handling radicalization in the digital era. This training includes developing skills to recognize early signs of radicalization and using interactive and collaborative learning technologies.

5. Use of Digital Platforms for Teaching Moderation

The school utilizes platforms such as Google Classroom and webinars with expert speakers to teach religious moderation values and address challenges related to radicalization in the digital world.

6. Extracurricular Activities Supporting Moderation

MAN 1 organizes activities like Religious and Cultural Discussions and Religious Moderation Studies, providing students a space to dialogue, appreciate diversity, and understand the importance of interfaith tolerance.

7. Parental Involvement through Regular Communication

The school uses communication platforms like WhatsApp to share information and updates about religious moderation activities and maintains active communication with parents to support their children's education.

8. Synergy Among School, Family, and Community

The school emphasizes the importance of intensive cooperation among all stakeholders to keep students on a moderate path and prevent extremist ideologies, considering the strong influence of social media as a major challenge.

Overall, MAN 1 Bandar Lampung adopts a comprehensive approach combining education, technology, training, and multi-stakeholder collaboration to strengthen religious moderation and prevent radicalization among students.

Discussion

To counteract the negative influence of social media on students, a comprehensive strategy that integrates digital literacy and religious moderation is essential. Contemporary digital literacy, as explained by Ng (2021) and UNESCO (2021), involves not only technical skills but also the ability to think critically, evaluate content, and act ethically in the digital environment. Through workshops, students can learn to recognize radical narratives, filter accurate information, and understand the importance of verifying sources. These programs can be integrated into the formal curriculum or offered as extracurricular activities, providing students with broader opportunities to deeply understand these issues. Extracurricular activities can support the principles of religious moderation, such as interfaith discussions and studies on religious moderation. These activities allow students to understand the importance of religious diversity in Indonesia and ways to maintain harmony among religious communities (Daheri et al., 2023). These initiatives create opportunities for students to share their religious views openly while learning to appreciate the perspectives of others (Safila Anaya et al., 2021).

Additionally, collaboration with technology companies becomes essential in monitoring and managing harmful content, such as radical narratives or hate speech, using algorithms or other supervision mechanisms. To involve parents in digital literacy efforts, schools can organize regular seminars or workshops to discuss the evolving digital landscape and effective ways to guide children's online activities. Parents need to be empowered to actively support their children and protect them from the negative influences of the digital world. The formation of a digital literacy committee involving parents and teachers can serve as a platform to share information, experiences, and best practices for tackling digital challenges.

By involving various stakeholders, such as students, teachers, parents, and technology companies, schools can create an ecosystem that nurtures critical and intelligent individuals in navigating social media content. Through training programs that teach students how to identify radical narratives, filter misinformation, and understand digital ethics, students can be equipped to become responsible and discerning media users. This strategy can be further strengthened by incorporating the values of religious moderation, as emphasized by Abdullah (2022) and the Indonesian Ministry of Religious Affairs (2023), which promote a balanced, tolerant, and contextual approach to religious education. The integration of these two approaches is crucial in today's educational context, considering that digital media has become a primary space for the spread of extremist ideologies targeting young people.

To involve parents in digital literacy education, schools can organize regular seminars and workshops to educate them about the evolving digital landscape and how they can monitor and guide their children's online activities. Empowering parents is essential so that they can actively play a role in steering their children away from the negative influences of the digital world. The establishment of a digital literacy committee that involves collaboration between parents and teachers can also be an effective way to create sustained support. This committee can serve as a platform for sharing information and experiences, as well as discussing best practices for assisting children in facing existing digital challenges. By involving all stakeholders—students, teachers, parents, and technology companies—schools can create a safe ecosystem that supports the development of intelligent and critical-minded children in navigating social media information.

One of the strategic approaches to prevent student radicalization in the digital era is a parental empowerment. To strengthen digital literacy education within schools, the involvement of parents is a crucial element that must not be overlooked. Fajarwati (2023) emphasizes that most parents are concerned about the use of digital technology in learning, particularly in the context of Islamic Religious Education. However, challenges remain, such as a lack of understanding about the risks of the digital world and limited direct involvement in guiding their children. Therefore, schools need to organize regular seminars and workshops to empower parents to recognize the potential dangers of digital media and to accompany their children wisely. This initiative aligns with the findings of Ni'mah et al. (2023), which demonstrate that integrating religious moderation values through digital literacy in Islamic schools is effective in helping students identify intolerant content and filter harmful information. Furthermore, the establishment of digital literacy committees involving collaboration between teachers and parents can serve as a strategic forum for sharing information and best practices in addressing digital challenges. In this context, strengthening digital literacy goes beyond technical skills; it also serves as a means to instill character education and the values of religious moderation (Abdurrohman & Fitriana, 2022; Nazilah et al., 2024). By involving all stakeholders—students, teachers, parents, and technology companies—schools can create an educational ecosystem that fosters a digitally literate, religiously tolerant, and critically resilient generation in navigating social media information.

According to Pratiwi (2022), parental involvement is a crucial aspect in supporting religious moderation education. Without parental support, the school's efforts to address the negative influences of the digital world will be limited. The strategies implemented by MAN 1 Bandar Lampung, such as utilizing digital technology and providing digital-based training for teachers, indicate a positive direction in developing a religious moderation approach that is more relevant to contemporary challenges. However, the success of these strategies greatly depends on the synergy between the school, family, and community in creating an environment that supports the strengthening of religious moderation (Dewi & Kristina, 2021).

Teacher training is a crucial element in efforts to prevent radicalization among students. However, the effectiveness of such training programs largely depends on their focus and specificity. This may be caused by teachers' limited in-depth understanding of the subtle and complex signs of radicalization. Additionally, challenges in effectively using digital tools also pose obstacles, as some teachers are not yet fully familiar with the latest learning technologies. This situation aligns with digital literacy theory, which emphasizes the importance of technical and critical skills in dealing with negative content in the online environment (Ng, 2021). Therefore, without a comprehensive and contextual training approach, efforts to prevent radicalization in schools may be less effective and impact the safety and harmony of the learning environment.

A well-designed training program should prioritize developing teachers' skills in recognizing early signs of radicalization and effectively utilizing digital tools to engage students in inclusive learning. This training can include various approaches, such as simulations through role-playing scenarios that allow teachers to face hypothetical situations and learn preventive measures. Additionally, workshops that delve into the use of digital tools—such as classroom management applications, interactive media, and collaborative learning platforms—can provide practical insights for teachers to create dynamic and safe learning environments. Equally important are interactive sessions with experts in digital education and counter-radicalization, which can deepen teachers' understanding of the dynamics of radicalization and technology-based prevention strategies. With this comprehensive approach, teacher training can serve as a strategic means to empower educators in fostering a generation that is more tolerant, critical, and respectful of diversity.

As part of efforts to enhance teachers' understanding in facing the challenges of radicalization, MAN 1 Bandar Lampung conducts digital-based training for teachers, focusing on teaching religious moderation in the digital era. In this training, teachers are equipped not only with religious knowledge but also with skills to manage and utilize technology to counteract radical content circulating on social media (Rahmah, 2020). The school also holds regular meetings with parents to discuss the importance of their involvement in educating their children about religious moderation. Additionally, through communication platforms such as WhatsApp, the school provides updates and information about school activities related to religious moderation (Fahri, 2019).

In response to the challenges mentioned above, MAN 1 Bandar Lampung has implemented several strategies aimed at strengthening the application of religious moderation both within the school environment and in students' digital lives. The school has begun utilizing various digital platforms to support learning based on religious moderation (Prakosa, 2022). For example, teachers use Google Classroom to distribute learning materials about religious moderation and organize webinars featuring speakers who discuss the importance of religious moderation in digital life. The findings of this study indicate that the implementation of religious moderation principles at MAN 1 Bandar Lampung has been well executed, particularly in instilling values of tolerance, balance, and the prevention of radicalization among Generation Z students.

This aligns with the study by Abdullah (2022), which emphasizes the importance of religious moderation education as an effort to prevent the spread of extremist ideology within educational environments. Furthermore, research by Sari and Wahyudi (2023) also found that integrating moderation values into the Islamic Religious Education curriculum can increase students' awareness of diversity and the importance of tolerance.

However, findings that highlight challenges in teacher training to address digital radicalization reinforce the results of the study by Rahman et al. (2021), which states that limited understanding and lack of digital skills among teachers are major obstacles in handling radicalization issues in schools. Teachers' difficulties in using the latest learning technologies and dealing with negative content on social media also correspond with Ng's (2021) research on the importance of digital literacy as a foundation in countering the negative influences of the digital world.

Therefore, this study provides a significant contribution by affirming that collaboration between strengthening religious moderation, enhancing digital literacy, and contextual teacher training is essential to creating a safe and inclusive educational environment. The comprehensive approach at MAN 1 Bandar Lampung also adds new insights regarding effective strategies for preventing radicalization, especially in the digital era dominated by social media influence.

The findings of this study provide several important practical implications for teachers, other schools, and education policymakers. First, teachers can use these findings as a basis to improve their competencies in recognizing and addressing signs of radicalization within schools, especially by effectively utilizing digital technology. The digital-based training suggested in this study can be adopted and further developed by other schools to equip teachers with relevant skills in the digital era.

Second, for other schools, the comprehensive approach integrating religious moderation education and digital literacy can serve as a model for designing curricula and extracurricular programs that foster tolerance and critical thinking toward digital content.

Third, for education policymakers, this study underscores the importance of allocating resources and developing policies that support ongoing teacher training, collaboration between schools and families, and the utilization of technology to prevent radicalization. Policies emphasizing religious moderation and digital literacy as part of national education can strengthen an inclusive and adaptive education system in facing digital challenges.

Thus, this study not only contributes theoretically but also provides practical guidance that can be implemented to enhance educational resilience against negative influences in the digital age.

Conclusion

The implementation of religious moderation principles at MAN 1 Bandar Lampung demonstrates the school's serious efforts to teach and instill the values of religious moderation to Generation Z students. The three main aspects of religious moderation—tolerance, balance, and avoidance of radicalization—have been incorporated through the Islamic Education (PAI) curriculum, extracurricular activities, and student character strengthening programs. In the classroom, students are encouraged to understand the concept of Islam Rahmatan Lil-Alamin, which emphasizes peace, compassion, and interfaith tolerance. Extracurricular activities such as Religious and Cultural Discussions and Religious Moderation Studies serve as important platforms for fostering a moderate attitude among students.

Although significant efforts have been made in implementing religious moderation, this study also identified several challenges faced by the school, including the strong influence of social media on students, teachers' limited understanding of radicalization issues, and insufficient parental involvement in supporting religious moderation education. The influence of social media, particularly in the form of radical content easily accessible to Generation Z, represents the biggest challenge that requires special attention.

The policy recommendations proposed in this paper focus on efforts to reduce the influence of radical content on students through a comprehensive and collaborative approach. Social media monitoring is an important initial step, where this policy encourages cooperation between educational institutions and social media platforms to jointly monitor and flag content containing radical ideologies. Such collaboration not only involves detecting harmful content but also ensures that these platforms are responsible for managing and limiting the spread of narratives that could harm students' development. Effective monitoring will help protect students from exposure to harmful content that may influence their mindset.

Parental involvement is crucial in monitoring children's social media use. Therefore, policies promoting parental engagement need to be developed by providing facilities such as workshops or seminars that educate parents on the importance of moderating online content. With better understanding, parents will be more capable of guiding their children to use social media healthily and safely, as well as helping to identify inappropriate content. Schools can play an important role in bridging communication between parents and students regarding the digital world.

Community and interfaith programs are also important in creating an environment that supports mutual understanding and tolerance among groups. Schools can organize interfaith dialogues involving students from diverse backgrounds so they can gain broader perspectives and reduce the likelihood of exposure to radical ideologies. Such programs play a key role in instilling values of tolerance and understanding, which ultimately can reduce the appeal of ideologies leading to radicalization.

Finally, these policies need to be supported by ongoing research and evaluation to ensure the effectiveness of the strategies implemented. With regular evaluation, schools can assess whether the policies and programs succeed in reducing exposure to radical content and enhancing religious moderation among students. This research will also provide necessary insights to refine existing policies, making them more relevant and effective in line with the ever-evolving nature of social media content. Through this combination of policies, it is hoped that a safer educational environment can be created, supporting the development of a generation that is more tolerant, open-minded, and critical toward the content they consume.

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