

## **Efforts of Teachers in Instilling Religious Moderation Values and Learning Christian Education**

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**Abstract:** Neoliberalism, as a dominant paradigm across various sectors, has significantly impacted the practice and direction of contemporary education. This article aims to critically examine the influence of neoliberalism on education through the lens of Christian educational philosophy. The study employs a qualitative literature review method, analyzing relevant sources from economics, education, and Christian theology. The findings reveal that neoliberalism drives the commercialization of education, shifting its orientation from character formation to market-driven objectives. In contrast, Christian educational philosophy emphasizes education as a means of holistic human development grounded in Christian values. This study concludes that Christian education must actively provide an alternative to neoliberal dominance by reaffirming education's role as a faith-driven calling to serve others and glorify God.

**Keywords:** Christian Education; Internalisation of Christianity; Justice; Moderation Values; Diversity Religious

## **INTRODUCTION**

The recent rise in intolerance in Indonesia is becoming increasingly evident (Haris & Mufidah, 2025; Žalec, 2018). This intolerance is not confined to the general environment; it has also permeated the education sector (Rahmelia, 2020b, 2020a). Intolerant behaviour is frequently observed among students in educational settings, particularly towards their peers who adhere to differing beliefs. A study conducted by the Wahid Institute and published in Media Indonesia on 1 January 2020 revealed that approximately 0.4% of Indonesian citizens (WNI) had engaged in radical acts. This equates to approximately 600,000 individuals. The data is calculated based on the adult population of approximately 150 million. It is implausible that children could engage in radical activities. Additionally, there are groups of individuals who are susceptible to being influenced by radical movements, which may engage in radical actions if invited or presented with an opportunity. This group comprises approximately 11.4 million people, representing 7.1% of the total population. Meanwhile, the prevalence of intolerance in Indonesia has also increased, from approximately 46% in the past to the current figure of 54% (A. Qodir, 2020; Z. Qodir, 2016).

One area that is frequently overlooked in the education of young people in Indonesia is the

teaching of moderation in religious practice (Prakosa, 2022). It is imperative to emphasise the significance of moderation in religious belief systems, so that Indonesian citizens may apply this concept in their religious practices (Rahmelia & Apandie, 2020; Supardi et al., 2023). A lack of comprehension and consciousness of religious moderation among the general public can intensify the challenges associated with fostering harmonious coexistence within religious communities. In a statement released by the Minister of Religious Affairs through the Directorate General of Christian Public Guidance, it was asserted that the values of universalism espoused by other religions are also evident in Christianity. This is characterised by the implementation of religious teachings through a moderate approach, which is known as Religious Moderation. Furthermore, the Minister of Religious Affairs underscored the importance of religious moderation through the Directorate General of Islamic Public Guidance, noting that "in the context of Indonesia's diverse population, a moderate approach to religious principles is essential, encompassing tolerance, respect for differences, and a commitment to the public interest (Munte, 2024a; Murtadlo, 2021)."

The government has demonstrated a commitment to maintaining national unity through its promotion of Pancasila and democratic principles. Nevertheless, despite

these efforts, there remains a lack of comprehension of Pancasila amongst students (Tirayoh et al., 2023; Wirawan, Maling, Malau, & Ullo, 2023). This represents a significant cause for concern, given the lack of understanding and the subsequent increase in fanatical attitudes and intolerance. It is therefore evident that greater educational efforts are required in order to foster the development of a well-rounded and tolerant younger generation.

In order to prevent the emergence of extremist and intolerant attitudes within a multicultural society, the government has introduced a religious moderation programme as part of the 2020-2024 National Medium-Term Development Plan (RPJMN) (Munte, 2024b; Pattiasina, Susanto, & Pradita, 2022). The previous Minister of Religious Affairs, Lukman Hakim Saifuddin, emphasized that religious moderation should be part of the school curriculum (Rijal et al., 2016). The comprehension of religious moderation is of significant consequence and ought not to be overlooked. It thus falls upon educators and teachers in schools to inculcate the values of religious moderation in their pupils.

The student and teaching staff population at SMK Negeri 2 Palangka Raya is characterised by diversity, encompassing a range of ethnic and religious backgrounds. Following observations and interviews with Christian education teachers at SMK Negeri 2 Palangka Raya, researchers ascertained that the school population encompasses a diverse range of religious affiliations, including Islam, Christianity, Catholicism, and Hinduism.

The student population is 1115 individuals, comprising 978 Muslims, 113 Christians, 11 Catholics, and 13 Hindus (Susanto et al., 2024). In accordance with the diversity of religious beliefs held by students, each is assigned a religious teacher whose beliefs align with those of the student. This situation is consistent with Indonesia's status as a multicultural country, where religious diversity is also evident at SMK Negeri 2 Palangka Raya (Bumen et al., 2024; Eksely, Susanto, Handriani, Bumen, & Munte, 2024; Susanto et al., 2024). This situation exemplifies the fundamental tenets of Indonesia as a multiethnic and multireligious nation, where religious pluralism is upheld and regarded as an intrinsic aspect of the national identity. The tolerance and respect for various religions at SMK Negeri 2 Palangka Raya serve

to exemplify the pluralism that exists within Indonesian society.

In light of the aforementioned facts, the author is interested in conducting research on the strategies employed by Christian Religious Education teachers to instill the value of religious moderation in their students. The research is entitled "The Teacher's Efforts in Instilling Religious Moderation Values in Christian Religious Education Learning in Class X of State Vocational High School 2 Palangka Raya". In light of the aforementioned background, the following research question is posed: How do Christian Religious Education teachers instill the value of religious moderation in Christian education learning in class X of SMK Negeri 2 Palangka Raya? This paper is limited to exploring the efforts of the teacher in instilling the value of moderation in Christian education learning in class X of SMK Negeri 2 Palangka Raya, as identified through the aforementioned problem limitation.

## METHODS

This study employed a qualitative descriptive approach aimed at gaining an in-depth understanding of the efforts made by Christian Religious Education (CRE) teachers to instill values of religious moderation among 10th-grade students at SMK Negeri 2 Palangka Raya. The qualitative method was chosen to provide a holistic depiction of the social realities, attitudes, and pedagogical practices of CRE teachers within a religiously diverse educational setting. In this study, a qualitative research methodology is employed, utilising a combination of semi-structured interviews and other techniques to gain an in-depth understanding of four key sources. The student and teaching staff population at SMK Negeri 2 Palangka Raya is characterised by diversity, encompassing a range of ethnic and religious backgrounds. Following observations and interviews with Christian education teachers a have participated in the activities of education and integration across a range of departments, as well as with teachers and the surrounding community. In order to maintain anonymity, the names of the resource persons have been replaced with initials. The research was conducted over a period of approximately three months, during which the author was immersed in the school environment, engaged with the wider

community, and interacted with teachers from a range of academic disciplines and religious backgrounds. In addition to employing interview techniques, the author also engaged in observations while residing at the educational institution and monitoring the teaching and learning process.

In order to obtain authentic data, the researchers conducted interviews and observations with a number of informants. Interviews conducted with two teachers, the principal, and the vice principal of the curriculum during the research period between February and April 2024. The following section presents the results of the author's research, namely an analysis of the efforts of Christian Religious Education teachers in instilling religious moderation values in Christian education learning in class X SMK Negeri 2 Palangka Raya.

## **FINDINGS AND DISCUSSION**

### **Humanity, public welfare, and justice**

In regard to the initials AA in relation to the Christian education teacher's comprehension of the tenets of religious moderation, the following observations were made:

“Moderation is the capacity to interact with individuals holding disparate beliefs in a manner that fosters a sense of peace. With regard to the implementation of religious moderation, this has been a feature of the curriculum since class X, class XI, and class XII”

In accordance with the second source, whose initials are WO, the following is stated:

“An attitude of religious moderation is a valuable quality in a society with diverse beliefs. It allows for the creation of a conducive, safe, and peaceful community environment. The cultivation of this value is an important task for educators, particularly in the context of introducing it to new students in class X”

The results of the two interviews indicate that there are similarities between the two teachers, namely an attitude that enables them to live and work effectively within the context of society. Furthermore, both teachers place a high value on instilling religious moderation in their

class of students. In this section, the author poses a question regarding the values that the resource persons have instilled in their students. This is according to AA.:

“The following values are considered to be of paramount importance: humanity, the public good, fairness, balance, national commitment, constitutional compliance, non-violence, tolerance, and respect for traditions”

The concept of humanity is a fundamental value that is upheld by the global community in the context of human rights. As articulated by interviewee AA, the objective is to establish the public good as the primary objective in the mobilisation of national commitment. Furthermore, a noteworthy aspect of Central Kalimantan is the cultural veneration of all aspects related to religion and religiosity (Åberg, 2021; Natalia, 2024; Natalia, Munte, Tarantang, Kurniawan, & Pelu, 2024; Sibarani, Ahad, & Utami, 2023). In regard to the statements made by AA, it is pertinent to consider the values espoused by WO, a Christian education teacher at SMK Negeri 2 Palangka Raya. The results of the two interviews above indicate that the two resource persons have instilled values of religious moderation that are similar in several respects. These include humanity, public good, fairness, balance, obedience to the constitution, national commitment, tolerance, non-violence and respect for tradition. In order to ascertain the efforts made by Christian education teachers and to further reinforce the response to the second interview question regarding the religious moderation values instilled by Christian education teachers. The following section will present the efforts made by Christian education teachers in the process of instilling the value of love, as exemplified by AA.:

“Instilling a sense of reverence for God through instruction based on established curriculum and materials, fostering an environment where students embrace diversity, and teaching them to be respectful of others during religious observances are some of the key objectives. Additionally, it is essential to provide guidance on assisting people of other religions in times of adversity, celebrating their religious festivals, fostering unity, and fostering social interaction”

The assertion made by AA was corroborated by WO through the following statement:

“The curriculum teaches students about the word of God and provides additional material that covers a variety of topics. One key objective is to instill a sense of compassion and understanding in students, encouraging them to treat others with respect and acceptance, even in the face of adversity and differences in religious beliefs. Additionally, students are guided to extend congratulatory messages to individuals of other religious backgrounds on significant occasions”

The results of the interviews with the two Christian education teachers indicate that there are similarities in their approach to instilling the value of love. Both teachers instill this value by teaching students the word of God and material based on curriculum teaching materials. They also provide tips for students to love differences, teach students to help others when affected by disasters, encourage solidarity, and promote helping each other regardless of differences. Additionally, students congratulate friends of other religions on holidays. Moreover, the process of instilling respect for local wisdom, as conducted by AA, is as follows:

“Students are instructed to respect local wisdom and to abstain from insulting it. They are also encouraged to participate in local events by dressing in traditional clothing and engaging in traditional activities, such as dancing. Furthermore, students are encouraged to take part in traditional studio activities”

The preceding statement is corroborated by the WO statement, which states the following:

“The aim is to foster an appreciation for local wisdom among students and to provide guidance on how to achieve this. Students should also be encouraged to take part in activities that allow them to dress up in traditional clothes”

The results of the interviews with the two Christian education teachers indicate that efforts to instill the value of respecting local wisdom are underway. Both teachers have expressed their belief that students should be encouraged to

participate in traditional dress events and studio activities. Furthermore, the process of instilling the value of justice, as carried out by AA, is as follows:

“The pedagogical approach employed at this institution is based on an independent curriculum comprising teaching materials and the Word of God. This approach is designed to foster a commitment to justice among students, who are encouraged to reflect on the Word and to treat all people with fairness and respect. The importance of sharing is also emphasised”

The above assertion is further substantiated by a statement from WO, as follows:

“The objective is to instruct students with the guidance of the Holy Scripture and the use of self-standing educational materials. Subsequently, one should provide authentic illustrations of fair-dealing conduct and inspire students to engage in just actions”

The results of the interviews with the two Christian education teachers indicate that both teachers teach the word of God, along with teaching materials based on the curriculum. They employ a variety of methods to instill the value of justice in their students, including the use of real-world examples and motivation. Furthermore, the process of instilling the value of obeying the constitution, as carried out by AA, is as follows:

“The teaching of the Word of God, in addition to the use of both independent curriculum teaching materials and the imposition of classroom regulations, serves the dual purpose of instilling in students an awareness of the necessity to adhere to the established norms of conduct both within the educational institution and at the level of civil law”

The preceding statement is corroborated by the WO statement, which states the following:

“By delineating the significance of discipline and the necessity of adhering to established norms through the utilization of pedagogical resources and scriptural references, instilling a sense of accountability towards classroom, institutional, and legal regulations, while establishing a system of consequences and

disciplinary actions within the educational setting”

The results of the interviews with the two Christian education teachers indicate that they emphasise the importance of discipline in the classroom through the use of curriculum teaching materials and Bible verses, as well as through the promotion of obedience to school and state rules. Both teachers employ a firm approach to enforcing class rules, thereby fostering in their students a sense of discipline and respect for authority. Furthermore, the school's efforts to cultivate religious moderation values are evident from the results of interviews with ATA, the head of curriculum at SMK Negeri 2 Palangka Raya.:

“There is no preferential treatment of any particular religion during the implementation process; all religions are afforded equal rights with regards to learning. The values associated with religious moderation have been codified into modules developed by the respective subject teachers. These modules are designed to impart the principles of religious moderation. The learning hours allocated to the curriculum at SMK Negeri 2 Palangka Raya are uniform, determined by the government, and the curriculum also encompasses the imparting of Pancasila character-strengthening education alongside the respective religious activities”

#### **Efforts to internalise religious moderation values.**

The authors's research revealed that, although learning and curriculum are within the scope of a vocational school, the internalisation of religious values is context-specific to Central Kalimantan (Riska, Liansih, Gustina, & Munte, 2023) The frame of the teacher's nurturing room contributes to the development of religious moderation, even when the teacher is teaching non-religious subjects (Trisiana, Munte, Betaubun, & Malau, 2023). The idealism instilled through ATA information, as posited by the author, is the idealism of religious moderation values, which pertains to the completeness of the self in the context of diversity. This is achieved through the accumulation of learning hours, the completion of modules, and the fortification of the character of each student (Fransisko, Yappo, Rosen, Mariani, & Munte, 2024). The preceding statement is further substantiated by the remarks

of an individual with the initials LSI, who serves as the principal at SMK Negeri 2 Palangka Raya.:

“Schools have implemented policies requiring all religious instructors to instill the values of religious moderation in all students. These values are then reinforced through the practice of prayer, which occurs on Fridays for Muslims and Christians. This process is ongoing and uninterrupted, ensuring that religious tolerance is upheld and that all students are taught to respect each other”

The results of interviews with the principal and vice principal of the curriculum indicate that the cultivation of values at SMK Negeri 2 Palangka Raya has been implemented. The school directs teachers to create teaching modules that instill religious moderation values in students. The school provides equal rights to all religions and facilitates large-scale diversity activities through the implementation of Strengthening Character Education (PPK). Additionally, the school facilitates the cultivation of religious moderation values. In light of the findings from the author's interviews with Christian education teachers regarding their efforts to instill religious moderation values, the following conclusions can be drawn:

Firstly, both Christian education teachers instruct their students in the teachings of God's word and in subject matter based on the curriculum and teaching materials provided. They also offer guidance to their students on how to embrace diversity and to assist others in the event of a disaster (Fransisko et al., 2023; Manik et al., 2023; Putri, Suriani, Fetriani, Sefle, & Munte, 2023; Sihombing et al., 2024; G. Sinta et al., 2023; S. E. Sinta et al., 2022; Sisianti, Sinaga, Yuyun, Susida, & Munte, 2024; Tirayoh et al., 2023). Furthermore, the significance of solidarity, defined as the act of providing assistance to others irrespective of differences, is evident. This is exemplified by students offering congratulations to friends of other religions on holidays (Hasan et al., 2023) The author posits that this edifice merits reinforcement through the inculcation of religious tenets amidst the pervasiveness of intolerant discourse, which has even infiltrated the educational sphere. Secondly, the two Christian education teachers both encourage students to respect local wisdom. They recommend that students participate in traditional

dress events and that they engage in studio activities.

Thirdly, both Christian education teachers teach the word of God in conjunction with teaching materials based on the curriculum. They employ a variety of methods, including the use of real-life examples and motivation, with the aim of instilling the value of justice in their students. Fourthly, both Christian education teachers elucidate to students the significance of disciplinary conduct within the classroom setting. This is achieved through the utilisation of curriculum teaching materials and Biblical verses, as well as through the reiteration of the necessity to adhere to both school and state-level regulations. The two Christian education teachers employ a combination of didactic approaches to reinforce the importance of discipline and compliance with established norms. Furthermore, the principal and vice principal of curriculum provide additional support in several ways. Firstly, the school directs teachers to create teaching modules that instill religious moderation values in students. Secondly, the school guarantees equal rights for all religions. Thirdly, the school facilitates large-scale diversity activities by implementing Strengthening Character Education (PPK). Finally, the school also facilitates the cultivation of religious moderation values. Secondly, what are the factors that impede and facilitate Christian Religious Education teachers' efforts to instill the value of religious moderation in Christian education learning in class X of SMK Negeri 2 Palangka Raya? With regard to the inhibiting factors in instilling religious moderation values, the following statement by the resource person AA is illustrative:

“Firstly, factors intrinsic to students who are challenging to accept the causes can be attributed to familial circumstances characterised by discord, or alternatively, to the influence of familial doctrine. Secondly, external factors pertaining to students or educational institutions can impede the inculcation of values as a consequence of power outages and network disruptions”

The initials of the resource person AA were corroborated by a subsequent statement from the same individual, namely WO.:

“The aforementioned issues may be the result of a variety of factors. These can be classified into several categories, including environmental factors affecting the student, difficulties in learning, a lack of willingness to learn, and external factors such as power outages and internet interference”

The assertions made by the two Christian education teacher resource persons are corroborated by the remarks of the vice principal of Curriculum ATA regarding the availability of facilities and the level of collaboration between teachers. As articulated by ATA, the following points are worthy of note:

“Infrastructure facilities can present challenges if they are not aligned with the intended use; however, with effective collaboration between teaching staff and school administrators, these issues can be effectively addressed and resolved. The presence of effective collaboration at SMK Negeri 2 Palangka Raya demonstrates that the potential hindrances to progress are effectively mitigated”

The preceding statement by ATA is corroborated by a subsequent statement from LSI.:

“The inhibiting factors for the instillation of religious moderation at SMK Negeri 2 Palangka Raya are almost nonexistent. In the past, there were fewer facilities, but due to effective collaboration between teachers and the acquisition of additional facilities, the situation was rectified, ensuring uninterrupted access to the full range of available resources, including during power outages and network disruptions”

The results of the interview indicate that the inhibiting factors for Christian education teachers in class X of SMK Negeri 2 Palangka Raya, specifically in instilling religious moderation values, can be attributed to three primary factors: the initial reluctance of students to engage in learning, power outages, and internet network interference. With regard to the facilitating factors in the inculcation of religious moderation values, the following statement by AA, a resource person, is illustrative:

“The process of instilling religious moderation values is facilitated by students who do not resist, facilities that support this initiative, and the principal and vice principal of the curriculum”

The assertion made by resource person AA is corroborated by the statement of resource person WO, as evidenced by the following:

“The Waka curriculum is enhanced by a supportive principal, supportive facilities, and students who are receptive to learning religious moderation”

This is corroborated by the Waka curriculum, specifically the resource person whose initials are ATA, as follows:

“The cultivation of religious moderation is supported by a number of factors, including the cooperation between management and teaching staff. This enables teaching staff to request financial assistance from the headmistress for student religious activities”

The assertion regarding the waka curriculum ATA was corroborated by the principal of the resource person, whose initials are LSI, as follows:

“The school environment at SMKN 2 Palangka Raya is conducive to the nurturing of religious moderation values. This is due to the harmonious collaboration amongst teaching staff, the comprehensive provision of resources, and a dedicated budget allocated for religious activities”

In light of interviews conducted with informants bearing the initials LSI and ATA, the authors have identified the following factors as conducive to the cultivation of religious moderation values in class X of SMK Negeri 2 Palangka Raya: the principal and head of curriculum, who facilitate the aforementioned values; adequate school facilities; collaboration between effective teachers and receptive students. Furthermore, based on the author's interviews with the aforementioned resource persons regarding the inhibiting and supporting factors in instilling values, the following conclusions can be drawn: In terms of inhibiting factors, these include students who are reluctant to engage with the learning process, as well as

instances of electricity outages and internet network interference. In contrast, the principal, in collaboration with the head of curriculum, plays a pivotal role in facilitating the cultivation of religious moderation values, ensuring the provision of adequate school facilities, and fostering a collaborative environment between effective teachers and receptive students. To strengthen the research data to make it more authentic, the authors made observations of four different classes, starting from the first observation the author obtained from class X Financial Accounting Institution room 1 (AKL-1), it was seen that the teacher and students had entered the class, performed a short worship, the teacher explained religious moderation, the teacher explained how important religious moderation was and the teacher also conveyed the values of religious moderation to students.

“I have observed one-by-one students entering the classroom to engage in Christian religious education. Additionally, I have witnessed Christian education teachers entering the classroom in advance of the bell signaling class commencement. Teachers utilize signals to ensure students are prepared to commence the brief religious practice. This practice proceeds without incident, following which, the teacher verifies student attendance and initiates instruction. The teacher then proceeds to elucidate the tenets of religious moderation, emphasizing its necessity. Subsequently, the instructor elucidates the values of religious moderation in the context of real-life scenarios. Following this, the instructor presents a series of questions to the students, which they are required to answer in their assignment books. Once all students have responded to the questions, they collect their assignments and the instructor proceeds to evaluate them. Upon completion of the assessment, the instructor requests a student to lead the prayer. After the prayer is concluded, the instructor offers closing greetings to the students and they proceed to vacate the room. (Thursday, March 27, 2024, class X AKL-1)”

In the second observation, the author noted that the teacher in the second class, namely class X Office Management and Business Services room 1 (MPLB-1), taught the Christian education material and then related it to religious moderation. The teacher then conveyed the

values of religious moderation and related religious moderation to real life. It was observed that all MPLB-1 tenth grade students entered the classroom for Christian Religious Education learning. It was also observed that different Christian education teachers arrived in the classroom before the class entrance bell, while awaiting the commencement of teaching. The Christian education teacher then signalled to the students, who were thus prepared to commence a brief act of worship. This involved the preparation of laptops and projectors. The worship was conducted without incident, after which the teacher took attendance and initiated the learning process. The teacher then proceeded to elucidate the material in question using a projector. The teacher proceeded to elucidate the material pertaining to Christian education, drawing parallels between the subject matter and the tenets of religious moderation. This included an exposition on the values of religious moderation, encompassing the virtues espoused by such a philosophy in the context of everyday life. The teacher then invited a student to lead the class in prayer, after which he offered closing salutations and dismissed the students. (Thursday, 27 March 2024, class X MPLB-1).

In the third observation, the author noted that the teacher had given a quiz and delivered a lesson on religious moderation. The teacher linked the concepts of religious moderation and real-life applications in a way that was perceived as effective by the students. It was observed that all BRL-3 tenth grade students entered the classroom to engage in Christian Religious Education learning. It was also observed that the Christian education teacher, accompanied by other individuals, arrived in the classroom prior to the commencement of the class period while awaiting the start of teaching. The Christian education teacher proceeded to prepare the necessary teaching materials on the table and conduct a preliminary assessment of the classroom environment. Upon completion of this assessment, the teacher provided instructions to the students, who proceeded to engage in a brief worship service.

The worship service was conducted without any significant issues. Following the worship, the teacher proceeded to take attendance. Subsequently, the teacher commenced the lesson by administering a quiz to the students, who were then invited to respond. Once all students had completed the quiz, the

responses were collated. Once all the responses had been collated, the teacher proceeded to elucidate the material from the textbook, concurrently associating it with the tenets of religious moderation. This was followed by an exposition on the tenets of religious moderation, with a particular focus on their practical applications. The teacher then requested that one student lead the class in prayer. Upon completion of the prayer, the teacher delivered a benediction to the students, after which they dispersed from the room. (Thursday, 28 March 2024, BRL-3 class). The results of the last observation conducted by the author from the fourth class, namely Class X BRL 1, demonstrate that the teacher delivered a lesson on religious moderation, imparting knowledge on the associated values. Furthermore, the teacher provided illustrative examples drawn from real-life scenarios.

The tenth grade BRL-1 students entered the class in a sequential manner, with a brief interval between each individual. The Christian education teacher, who had been observed in the company of an unidentified individual, entered the class precisely one minute before the scheduled start of the period. The teacher proceeded to prepare the necessary teaching materials and conduct a preliminary examination of the room and its facilities. Having completed this task, the teacher issued instructions to the students, who proceeded to engage in a brief act of worship. This was carried out without any significant issues. Following the worship, the teacher proceeded to take attendance. Subsequently, the teacher initiates the commencement of the lesson, wherein they commence the dissemination of knowledge and the facilitation of learning. The teacher proceeds to elucidate the tenets of religious moderation, elucidating the values and exemplifying their practical application in real-life scenarios. Upon the conclusion of the instructional period, the teacher presents the students with a series of homework assignments pertaining to the values of religious moderation. Following the distribution of these assignments, the teacher requests that one student engage in a brief act of prayer. Upon the completion of this act, the teacher offers closing greetings to the students, who then proceed with their departure from the room. (Thursday, 28 March 2024, BRL-1 class).

The initial observation indicates that the teacher and students have entered the classroom

and engaged in a brief act of worship. The teacher proceeded to elucidate the significance of religious moderation, emphasizing its importance and conveying the associated values to the students. Secondly, Class X MPLB 1 demonstrates that the teacher teaches Christian education material and subsequently links it to religious moderation, conveying the values of religious moderation and relating these values to real-life scenarios. Thirdly, Class X BRL 3 illustrates that the teacher administers a quiz, then proceeds to convey teachings on the values of religious moderation, subsequently relating these values to real-life scenarios. Fourthly, Class X BRL 1 features the teacher delivering a lesson on religious moderation, wherein the teacher elucidates the values of religious moderation and provides exemplars of religious moderation in real life.

The observation of the four classes revealed that there are similarities in the way that Christian education teachers deliver teaching about religious moderation. All Christian education teachers teach religious moderation, and those teaching in X AKL 1, X MPLB 1 with X BRL 1 convey the values of religious moderation. Furthermore, all Christian education teachers relate learning material to real life. The observations above indicate that all Christian education teachers teach religious moderation. Furthermore, all Christian education teachers who teach in class X AKL 1, X MPLB 1 with X BRL 1 convey the values of religious moderation. Additionally, all Christian education teachers relate learning material to real life. However, there is only a slight difference in the efforts made by Christian education teachers with the initials AA with WO. In examining the value cultivation practices of Christian education teachers, it becomes evident that, while there are similarities in the overall approach, there are also notable differences in the specific steps taken by these educators when instilling values. Consequently, the findings of the observations align with those of the interviews conducted by the authors.

### **The role of Christian Education Teachers in the inculcation of moderation values**

The findings of research conducted by Christian education teachers and subsequently analysed have been found to align with the opinions of experts in the field. These findings pertain to the instillation of religious moderation,

a value that is inextricably linked to the challenges that will be faced. Firstly, teachers have endeavoured to instil the value of love in their students. This has entailed teaching them the word of God and material based on the curriculum and teaching materials, as well as providing tips for students to love differences, teaching students to help others when affected by disasters, encouraging solidarity and helping each other regardless of differences. Additionally, students have been encouraged to congratulate friends of other religions on holidays. These values are aligned with those espoused by Lukman Hakim Saifuddin, namely those of humanity, public welfare, tolerance and non-violence. Secondly, the efforts of Christian education teachers to cultivate awareness and respect for local wisdom among students are aligned with the values espoused by Lukman Hakim Saifuddin, particularly with regard to students' participation in traditional dress events and studio activities. Thirdly, teachers endeavour to instil the value of justice. This is achieved through the utilisation of the Word of God, teaching materials aligned with the curriculum, and the implementation of diverse methodologies, including the presentation of authentic exemplars and motivational techniques. This is pertinent to the value of fairness and balance proposed by Lukman Hakim Saifuddin.

Teachers endeavour to instil the value of discipline and obedience to the rules through a variety of means (Kurniati, Munte, & Simanjuntak, 2023; Lelunu, Putri, Olivia, & Simanjuntak, 2023; Ligan, 2022; Suluh, Lukas, Munthe, & Yulista, 2024). These include the use of curriculum teaching materials and Bible verses to explain to students the importance of being disciplined in class, as well as the necessity of obeying school and state rules. The two Christian education teachers both impose class rules with the aim of training students to become increasingly disciplined and obedient. These practices are relevant to the value of obeying the constitution and national commitment, as stated by Lukman Hakim Saifuddin. The aforementioned efforts of the Christian education teachers align with the values of religious moderation that were previously discussed in the second question interview. During the interview, the author identified several key principles that have been instilled, including humanity, public good, fairness, balance, obedience to the

constitution, national commitment, tolerance, non-violence, and respect for tradition.

Furthermore, observations conducted in four distinct classes and subsequently analysed by the author indicate that all Christian education teachers impart the same curriculum, namely religious moderation, to all classes and relate learning materials to real-life scenarios (Loheni et al., 2023; Oktaviani, Pradita, & Munte, 2023; Peryanto, Chrystiani, & Munte, 2023; Rosen et al., 2023; Sisianti, Sinaga, & Munte, 2023). There is only a slight discrepancy in the efforts made by Christian education teachers with the initials AA and WO. In addition to the similarities observed, Christian education teachers also employ different methods when instilling values. These findings are supported by the results of observations and interviews conducted by the authors.

The findings of the author's research are pertinent to the values of religious moderation espoused by the former Minister of Religion, Lukman Hakim Saifuddin, and to the opinions of other experts who have evaluated the efforts of Christian education teachers in instilling religious moderation values. Specifically, the implementation of religious moderation represents a crucial step in the formation of individuals based on religious moderation values within the student population. The objective is to foster a sense of compassion, empathy, and fairness towards others, as well as respect for cultural diversity and the beliefs of those with differing perspectives (Boothroyd, 2022; MARIANI & Fil, 2022; Mariani, 2020; Strączek, 2022). The teachings of Christianity, for instance, espouse the importance of loving one's fellow human beings and of accepting one's responsibilities to God and to the state. These teachings are exemplified in the Christian doctrine of loving God and submitting to the government, both within the school environment and beyond. Furthermore, the pursuit of justice, as espoused in Christianity, can contribute to the creation of a more peaceful and just Indonesian nation and state, despite the numerous differences that exist within Indonesia.

Based on the results of research concluded by the authors regarding the inhibiting and supporting factors in the cultivation of religious moderation values in class X SMK Negeri 2 Palangka Raya, namely in terms of inhibiting factors, namely: students who do not want to receive learning, power outage factors and

internet network interference factors, while in supporting factors, namely: the principal together with the vice curriculum facilitates the cultivation of religious moderation values, adequate school facilities, collaboration between good teachers and students who accept. Thus, the results of the research conducted by the author are relevant to the opinions of experts regarding the inhibiting and supporting factors in the process of instilling religious moderation values. Supporting factors such as adequate and sophisticated infrastructure, support from school administration and school parties are important things that support the process of instilling religious moderation values.

## CONCLUSION

Based on the findings and discussions presented regarding the efforts of Christian religious education teachers in instilling religious moderation values, as well as the inhibiting and supporting factors in instilling religious moderation values, at SMK Negeri 2 Palangka Raya, it can be concluded that first, It has been observed that a variety of initiatives have been undertaken by Christian education teachers to instill religious moderation values across all classes, with a particular focus on class X, who may be considered as new students at SMK Negeri 2 Palangka Raya. The religious moderation values are instilled by Christian education teachers through the use of teaching material modules based on nine religious moderation values proposed by the former Minister of Religion. Lukman Hakim Saifuddin has indicated that the module is a valuable resource. The efforts of Christian education teachers at the school are also supported by the principal and vice principal of the curriculum, who facilitate the cultivation of moderation values for all students at SMK Negeri 2 Palangka Raya. They continue to direct teachers to coordinate effectively with each other. To ensure the successful inculcation of religious moderation values in all students, it is essential to understand the strategies employed by Christian education teachers in class X at SMK Negeri 2 Palangka Raya. The findings of this research study are therefore highly relevant. Secondly, factors that impede the cultivation of religious moderation values at SMK Negeri 2 Palangka Raya may also impede the process of instilling these values during teaching and learning. This is because factors such as internet network

interference and students who are reluctant to accept the teaching provided may hinder the process of instilling religious moderation values. In order to cultivate religious moderation values at SMK Negeri 2 Palangka Raya, several supporting factors must be considered. Firstly, the principal and waka curriculum must be willing to facilitate the process of cultivating religious moderation values. Secondly, students must be willing to engage with the teaching and learning process. Finally, the school must provide the necessary facilities to support the cultivation of religious moderation values.

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