

From Truth Claims to Spaces of Dialogue: Reimagining Religious Education for Strengthening Religious Moderation in Indonesia

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Abstrak : Penelitian ini bertujuan untuk menganalisis hubungan antara pendidikan agama dan dinamika relasi antaragama di Indonesia, serta merumuskan model pendidikan agama yang mendukung penguatan moderasi beragama. Penelitian ini menggunakan pendekatan kualitatif melalui studi kepustakaan dengan menganalisis literatur akademik, dokumen kebijakan, laporan mengenai kebebasan beragama dan berkeyakinan, serta pemberitaan media nasional dalam kurun waktu 2016–2026. Hasil penelitian menunjukkan bahwa konflik dan ketegangan antaragama di Indonesia tidak hanya dipengaruhi oleh faktor politik, hukum, dan sosial, tetapi juga oleh model pendidikan agama yang cenderung eksklusif dan apologetis. Pendekatan semacam ini membatasi pemahaman peserta didik terhadap tradisi agama lain serta berpotensi mereproduksi prasangka dan stereotip. Berdasarkan sintesis teori kontak sosial, pendidikan multikultural, pembelajaran lintas agama, dialog antaragama, dan teologi hospitalitas, penelitian ini mengembangkan model Pendidikan Agama Dialogis-Transformatif (*Dialogical-Transformative Religious Education*). Model ini menekankan penguatan identitas iman, pemahaman terhadap agama lain, perjumpaan lintas agama, refleksi kritis, serta pembentukan persahabatan antaragama. Model ini diharapkan dapat berkontribusi pada pengembangan pendidikan agama yang lebih inklusif sekaligus memperkuat moderasi beragama dalam masyarakat Indonesia yang majemuk.

Kata Kunci : Pendidikan Agama, Moderasi Beragama, Dialog Antaragama, Pembelajaran Lintas Agama, Masyarakat Majemuk

Abstract : This study aims to analyze the relationship between religious education and the dynamics of interreligious relations in Indonesia, and to formulate a model of religious education that supports the strengthening of religious moderation. The research employs a qualitative approach through a literature review, analyzing academic literature, policy documents, reports on freedom of religion and belief, and national media coverage from 2016–2026. The findings indicate that interreligious conflicts and tensions in Indonesia are not only influenced by political, legal, and social factors, but also by models of religious education that tend to be exclusive and apologetic. Such approaches limit students' understanding of other religious traditions and have the potential to reproduce prejudice and stereotypes. Based on a synthesis of social contact theory, multicultural

education, interfaith learning, interreligious dialogue, and the theology of hospitality, this study develops a Dialogical-Transformative Religious Education model. This model emphasizes strengthening faith identity, understanding other religions, interfaith encounters, critical reflection, and the formation of interreligious friendship. It is expected that this model will contribute to the development of a more inclusive religious education and strengthen religious moderation in Indonesia's plural society.

Keywords: *Religious Education, Religious Moderation, Interfaith Dialogue, Interreligious Learning, Plural Society.*

INTRODUCTION

Indonesia is one of the most diverse countries in the world, characterized by the coexistence of ethnic, cultural, linguistic, and religious diversity within a single national space. This plurality constitutes both a richness and a challenge, as diversity does not always result in harmonious relations. Instead, it also has the potential to generate intolerance, exclusivism, the politicization of religious identity, and social conflict when it is not managed constructively. In this context, religious moderation is regarded as a strategic approach to maintaining social cohesion while strengthening national commitment within a plural society (Ministry of Religious Affairs of the Republic of Indonesia, 2019).

Nevertheless, various problems in interreligious relations continue to occur in Indonesia. The report on religious freedom published by the SETARA Institute indicates that throughout 2024 there were 260 incidents involving 402 violations of religious freedom and belief. These findings demonstrate that efforts to build an inclusive and equal religious life still face significant challenges (SETARA Institute, 2025). One recurring issue concerns the establishment of houses of worship, which often involves majority–minority relations and the implementation of regulations that do not yet fully guarantee equal rights for citizens in practicing their religion. These issues indicate that interreligious conflicts and tensions are not only related to legal and political aspects, but also to how individuals and groups understand and interpret the existence of other religions within a shared social space.

Various studies to date have generally explained interreligious conflict through factors such as identity politics, majority–minority relations, state regulations, and the socio-economic dynamics of society (Bagir et al., 2011). These factors are indeed important; however, such approaches often pay insufficient attention to the pedagogical dimension that also shapes individuals' perceptions of people of other faiths. In fact, exclusivist attitudes, prejudice, and stereotypes toward different religious groups do not emerge spontaneously, but are formed through a process of socialization that begins in early life, including through religious education in schools.

In this context, religious education holds a highly strategic position because it does not merely function to transmit doctrinal teachings and moral values, but also shapes students' social construction of both self-identity and the identities of others. Bank (2022) emphasizes that education in multicultural societies should not be limited to strengthening one's own group identity, but must also develop students' capacity to live together democratically amid diversity. In line with this, Jackson (2013) argues that religious education should help students understand other religious traditions more accurately and reflectively, rather than through stereotypes or reductive representations.

Nevertheless, religious education practices in Indonesia still tend to focus on strengthening internal identity and transmitting religious doctrines. While these objectives are important, approaches that overly emphasize defending truth claims risk limiting the space for dialogue and hindering the development of a more open understanding of religious diversity. In this context, strengthening religious moderation becomes essential. Religious moderation is not intended to blur

one's religious identity, but rather to encourage a way of being religious that is fair, balanced, and respectful of others in shared life (Ministry of Religious Affairs of the Republic of Indonesia, 2019; Bukhari, 2024). Research by Santoso et al. (2024) also shows that strengthening religious moderation in educational settings still requires more systematic integration into the curriculum, learning processes, and teacher competencies.

Theoretically, the need for a more dialogical model of religious education can be explained through the theory of social contact (contact hypothesis) developed by Allport (1955). According to Allport, interaction that occurs under conditions of equality, positivity, and sustained engagement between different groups can reduce prejudice and social stereotypes. In the context of religious education, this theory suggests that introducing students to other religions cannot be limited to textual learning alone, but must also be accompanied by encounters that enable students to build direct relationships with adherents of other faiths. This perspective is further strengthened by the ideas of Swidler (2014) and Knitter (2003), who view interreligious dialogue as a space for mutual understanding and mutual learning without requiring the abandonment of one's religious identity or commitment.

Although studies on religious moderation have developed rapidly in recent years, most research has primarily focused on issues of tolerance, character education, deradicalization, and the implementation of government policies. Studies that specifically connect the structure of religious education, the formation of perceptions toward other religions, and the development of dialogical learning models based on real-life encounters remain relatively limited. However, Indonesia's multireligious society requires a model of religious education that does not only shape religious loyalty, but also develops dialogical competence and the capacity to live together in diversity.

Based on this context, this article is grounded in the thesis that interreligious conflicts and tensions in Indonesia are not only influenced by political factors, regulations, and social dynamics, but also by religious education models that still tend to be exclusive and provide limited space for adequate understanding of other religious traditions. Therefore, a reconstruction of religious education is needed, shifting from an apologetic paradigm toward a dialogical-transformative paradigm as part of efforts to strengthen religious moderation in Indonesia's plural society. Building on this thesis, this article proposes three research questions. First, how does religious education oriented toward exclusive truth claims contribute to the formation of students' perceptions of other religions? Second, how can religious moderation be reconstructed through a dialogical paradigm of religious education? Third, how can a dialog- and encounter-based learning model across religious traditions be implemented in Indonesia's multireligious educational context?. This study aims to analyze the relationship between religious education and the formation of interreligious perceptions, identify the limitations of an exclusive paradigm of religious education, and formulate a dialogical-transformative religious education model that can support the strengthening of religious moderation in Indonesia.

RESEARCH METHODOLOGY

This study employs a qualitative approach using library research combined with document analysis. This approach is chosen because the aim of the research is not to measure the level of religious moderation or to statistically test relationships between variables, but rather to critically understand the relationship between interreligious conflicts and tensions in Indonesia, the prevailing paradigms of religious education, and the possibilities for reconstructing a more dialogical and transformative religious education curriculum. Library research enables the researcher to conduct an in-depth exploration of various concepts, theories, research findings, and relevant documents in order to build a comprehensive conceptual synthesis. The data sources in this study consist of primary and secondary data. Primary data include various academic works that directly discuss religious education, religious moderation, interfaith dialogue, multicultural education, and interreligious learning. These sources comprise national and international scholarly journal articles, academic books, research findings, and policy documents published by government institutions as well as civil society organizations. Specifically, this study draws on the

works of Gordon Allport on the contact hypothesis, James A. Banks on multicultural education, Robert Jackson on interreligious learning, Leonard Swidler and Paul Knitter on interfaith dialogue, and Miroslav Volf on hospitality and relationships with those of different faiths.

Secondary data were obtained from various supporting documents related to the dynamics of interreligious relations in Indonesia. These data include annual reports on religious freedom and belief, government policy documents on religious moderation, reports from independent research institutions, and credible national media coverage. To obtain a longitudinal overview of issue developments, this study utilizes coverage from national online media over the period 2016–2026 that addresses issues such as interreligious conflict, the establishment of houses of worship, intolerance, interfaith dialogue, religious moderation, and majority–minority relations in Indonesia’s religious life. The selection of sources was conducted using purposive sampling, based on the relevance of the sources to the research focus. The inclusion criteria applied in this study include: (1) publications that discuss religious education, religious moderation, interfaith dialogue, or interreligious relations; (2) articles published in reputable scholarly journals or credible academic publishers; (3) reports and documents issued by institutions with recognized authority in the field of religious freedom and religious life; and (4) media reports originating from national media outlets with a strong journalistic track record. Sources that are not directly relevant to the research focus or do not meet academic standards were excluded from the analysis process.

Data collection was conducted through several stages. First, the researcher identified and collected literature related to religious education, religious moderation, interfaith dialogue, multicultural education, and theories of intergroup relations. Second, the researcher gathered policy documents, research institution reports, and media archives reporting cases of tension as well as cooperation among religious communities during the study period. Third, all collected documents were read in depth to identify key themes related to perceptions of other religions, patterns of religious education, forms of intolerance, practices of dialogue, and learning models that support religious moderation. Data analysis was conducted using qualitative content analysis combined with literature synthesis. The analysis process was carried out in four stages. The first stage was data reduction, namely selecting information relevant to the research focus. The second stage was categorization, in which the data were grouped into themes such as interreligious conflict and tension, exclusive paradigms of religious education, religious moderation, interfaith dialogue, and encounter-based learning.

The third stage was interpretation, which involved analyzing the relationships between themes using the theoretical frameworks of multicultural education, social contact theory, interreligious dialogue, and the theology of hospitality. The fourth stage was conceptual synthesis, namely formulating a dialogical-transformative religious education model that can serve as a theoretical contribution to strengthening religious moderation in Indonesia. To ensure the validity of the study, the researcher applied source triangulation by comparing various types of data derived from academic literature, policy documents, reports from independent institutions, and media coverage. In addition, data interpretation was conducted by comparing multiple relevant theoretical perspectives so that the findings would not merely reflect a single point of view. Through these procedures, this study is expected to produce a comprehensive analysis of the relationship between religious education and religious moderation, as well as to offer a reconstruction of a more dialogical curriculum for Indonesia’s multireligious society.

RESULTS AND DISCUSSION

Interreligious Conflict in Indonesia Is Not Only Political, but Also Pedagogical

Analysis of various reports on religious freedom, government documents, and national media coverage over the period 2016–2026 shows that interreligious conflicts and tensions in Indonesia remain a recurring phenomenon. Cases such as GKI Yasmin in Bogor, HKBP Filadelfia in Bekasi, the rejection of the construction of Santa Clara Church in Bekasi, conflicts involving Ahmadiyah places of worship in Sintang, and various forms of resistance to the construction of minority houses of worship demonstrate that issues of religious freedom have not been fully resolved, despite Indonesia’s constitutional guarantees of religious freedom (SETARA Institute, 2025). So far, these

conflicts have generally been explained through factors such as identity politics, majority–minority relations, weak law enforcement, or the use of religion in political contestation. The analysis of this study shows that these factors are indeed influential, but they are not sufficient to explain why prejudice against other religious groups continues to be reproduced across generations. Behind these various conflicts lies a more fundamental issue, namely the way individuals understand and interpret other religions from school age onward.

These findings indicate that interreligious conflict is not only structural and political, but also pedagogical. Religious education plays an important role in shaping students' perceptions of different religious groups. When other religions are introduced in a limited, stereotypical, or even polemical manner, students are likely to develop prejudices that subsequently influence how they interact in public spaces. This finding is consistent with Gordon Allport's (1955) theory, which explains that social prejudice is generally formed through processes of socialization and the lack of direct interaction with different groups. Thus, interreligious conflict cannot be understood solely as a failure of state regulation, but also as a pedagogical failure in building adequate interreligious understanding.

Dominance of the Apologetic Paradigm in Religious Education

An analysis of various religious education literature in Indonesia shows that religious learning is still dominated by an apologetic paradigm. This paradigm positions religious education primarily as a means of strengthening internal identity and defending truth claims within each religious tradition. Historically, this approach emerged from the need of religious communities to preserve the continuity of their identity and beliefs. However, in a multireligious society such as Indonesia, an approach that is overly centered on identity defense can produce unintended consequences. Students often come to know other religions through external descriptions rather than through understandings derived from those traditions themselves. As a result, other religions are reduced to a set of doctrinal differences that are contrasted with one's own beliefs. In certain situations, such educational practices can reinforce a "us" versus "them" dichotomy, thereby hindering the development of empathy and appreciation for diversity. This finding reinforces Robert Jackson's (2013) critique of traditional religious education models that tend to be oriented toward doctrinal transmission. According to Jackson, students need opportunities to understand other religions as they are understood by their own adherents. Without such a process, religious education risks producing reductive and stereotypical understandings of other groups.

Religious Education and the Reproduction of Interreligious Prejudice: A Pedagogical Analysis

One of the key findings of this study is that interreligious relations in Indonesia cannot be explained solely through political, legal, or economic factors. Various conflicts related to the establishment of houses of worship, the rejection of minority groups, and the emergence of intolerant narratives in the public sphere are indeed influenced by these factors. However, the recurrence of such conflicts indicates a more fundamental problem at the level of how societal perceptions of other religious groups are formed. An analysis of various studies on religious education in Indonesia shows that religious learning is still dominated by an orientation toward doctrinal transmission and the strengthening of internal identity. Research by Irama & Zamzami (2021) indicates that religious education in Indonesia still faces challenges in substantively integrating the values of religious moderation into the learning process. In many cases, religious education places greater emphasis on orthodoxy and mastery of internal teachings than on developing competencies for living in a plural society.

These findings have important implications. When students learn more about the superiority of their own religion than about the existence of other religious traditions, other religions tend to be understood through socially inherited stereotypes. In this context, Gordon Allport's (1955) social contact theory becomes relevant. According to Allport, prejudice does not primarily arise from direct experience, but from ignorance, social distance, and the lack of interaction between groups. The author's autobiographical experience during elementary education illustrates how understanding of other religions is often constructed through the internal perspective of a particular religious tradition. For example, the doctrine of the Trinity in Christianity was introduced not through Christian theological explanations, but through interpretations developed within other

religious traditions. Such phenomena are not merely an issue of individual teachers, but rather indicate the limitations of a religious education model that does not yet provide adequate space for understanding other religions as they are understood by their own adherents.

A similar critique has been raised by Jackson (2013) through the concept of interreligious learning, which emphasizes the importance of learning about other religions from within the internal perspective of those traditions themselves. Thus, interreligious conflict cannot be understood solely as a failure of state regulation or weak law enforcement, but also as a pedagogical failure in building adequate religious literacy among students.

From Apologetic Education to Dialogical Education

An analysis of the literature shows that the dominant paradigm of religious education in Indonesia is still strongly influenced by an apologetic approach. In this paradigm, the primary goal of learning is to strengthen identity and defend the truth claims of one's own religion. While this approach plays an important role in the transmission of faith, it becomes problematic when applied in a plural society, as it has the potential to create competitive relations toward other religious groups. Although religious education plays an important role in shaping students' religious identity and commitment, the increasingly plural nature of Indonesian society requires the development of a learning paradigm that is not only oriented toward doctrinal transmission, but also toward the ability to live together in diversity. Based on the synthesis of Gordon Allport's social contact theory, James A. Banks' multicultural education, Robert Jackson's interreligious learning, Leonard Swidler and Paul Knitter's interfaith dialogue, and Miroslav Volf's theology of hospitality, this study proposes a shift from an apologetic religious education paradigm to a dialogical-transformative religious education paradigm. A comparison of the two paradigms is presented in Table 1.

Table 1. Comparison of the Apologetic Religious Education Paradigm and the Dialogical-Transformative Religious Education Paradigm

Aspect	Apologetic Paradigm	Dialogical-Transformative Paradigm
Main Objective	Maintaining religious identity and doctrine	Forming religious identity while also developing the capacity to live in diversity
View of Other Religions	Objects of comparison and critique	Partners in dialogue and learning
Learning Focus	Mastery of internal doctrines	Understanding of self and understanding of others
Main Methods	Lectures, memorization, transmission of teachings	Dialogue, reflection, collaboration, and interfaith live-in experiences
Interreligious Relations	Passive coexistence	Active interaction and interfaith friendship
Expected Outcomes	Religious loyalty	Religious loyalty and multireligious competence
Theoretical Basis	Traditional apologetics	Allport, Banks, Jackson, Swidler, Knitter, Volf
Orientation toward Religious Moderation	Tolerance	Transformation of social relations

Source: Developed by the author based on Allport (1955), Bank (2022), Jackson (2013), Swidler (2014), Knitter (2003; 2011), and Volf (2010).

Table 1 shows that the differences between the two paradigms lie not only in learning methods, but also in how the very purpose of religious education is understood. The apologetic paradigm is based on the assumption that the primary task of religious education is to preserve the purity of students' religious identity and beliefs through doctrinal mastery and the defense of one's religious truth claims. Within this approach, other religions are often positioned as objects of comparison or even critique, so that interaction with different groups tends to remain limited and defensive. As a result, the success of religious education is largely measured by the level of students' loyalty to their own religious teachings. In contrast, the dialogical-transformative paradigm does

not negate the importance of religious identity, but situates it within the context of a plural social life. Faith identity is understood as a foundation that enables individuals to enter spaces of dialogue with confidence without feeling threatened by the presence of others. Therefore, other religions are no longer seen as objects to be debated, but as partners who can help broaden perspectives and deepen religious reflection. Within this framework, religious education does not stop at the transfer of doctrinal knowledge, but encourages students to develop empathy, listening skills, dialogical competence, and a willingness to cooperate with those of different beliefs.

These differences are also evident in the orientation of religious moderation produced by each paradigm. The apologetic paradigm tends to generate a form of passive tolerance, namely a willingness to accept the presence of other groups without necessarily building deeper relationships. In contrast, the dialogical-transformative paradigm directs students toward the transformation of social relations through real encounters, dialogue, and interfaith collaboration. Thus, religious moderation is no longer understood merely as an attitude of non-interference toward others, but as the capacity to build a shared life grounded in mutual respect, mutual learning, and mutual enrichment amid differences. Based on the findings of this study, the dialogical-transformative paradigm is more relevant to Indonesia's multicultural and multireligious context. This paradigm enables religious education to maintain its function of shaping religious identity while also contributing to the development of social cohesion, the strengthening of religious moderation, and the prevention of prejudice that may lead to interreligious conflict in the future. In other words, religious education does not only form individuals who are faithful to their religion, but also citizens who are capable of living maturely and responsibly within a plural society.

This study proposes a dialogical-transformative paradigm. Dialogue in this context is not intended to eliminate theological differences or blur religious identities. Rather, dialogue is understood as a process of mutual learning that enables individuals to understand others more deeply without losing commitment to their own beliefs. This understanding is in line with Swidler (2014) and Knitter (2003; 2011), who view dialogue as a means of deepening faith rather than a threat to faith. The shift from an apologetic paradigm to a dialogical one is also consistent with developments in contemporary religious education studies, which position religion both as a source of identity formation and as a means of developing competencies for living together in plural societies. From this perspective, the success of religious education is not measured solely by students' ability to master their religious doctrines, but also by their capacity to build constructive relationships with those of different faiths.

From Tolerance to Dialogue: Reconstructing the Meaning of Religious Moderation

This study finds that most religious moderation programs in Indonesia still emphasize tolerance as the primary objective. Tolerance is certainly an important value, but in practice it is often understood in a minimalistic sense as a "non-interference" attitude toward other groups. Such an approach has limitations because it does not always produce a deeper understanding of different groups. A person may be tolerant toward others without truly knowing or understanding them. In this context, the study proposes a shift from a paradigm of tolerance to a paradigm of dialogue. Dialogue is understood not as an attempt to eliminate theological differences or blur religious identities, but as a space of encounter that enables each party to understand the religious experiences of others. This view is consistent with Leonard Swidler (2014), who emphasizes that dialogue is a process of mutual learning carried out in a spirit of openness and respect. A similar perspective is also found in the thought of Paul Knitter (2003; 2011), who sees interreligious dialogue as an opportunity to deepen one's own faith through encounters with different religious traditions. Thus, religious moderation should not be understood merely as a passive attitude of accepting the existence of other groups, but must be realized through active engagement in the form of dialogue, social cooperation, and interfaith friendship.

Dialogical-Transformative Religious Education Model

Based on the synthesis of various theories and empirical findings, this study proposes a dialogical-transformative religious education model as an alternative to the previously dominant apologetic paradigm. This model is built on five core principles. First, the strengthening of religious

identity is maintained as the foundation of learning. Religious education is not intended to eliminate students' commitment to their respective faiths. Second, students are introduced to other religions through representative sources and through the perspectives of their own adherents, as emphasized in Robert Jackson's (2013) interreligious learning approach.

Third, learning must provide space for real-life encounters through dialogue, interfaith visits, collaborative projects, and live-in programs. This principle aligns with Gordon Allport's (1955) social contact theory, which highlights the importance of direct interaction in reducing prejudice. Fourth, the learning process is directed toward developing reflective capacity, enabling students not only to understand other religions but also to critically and maturely reflect on their own beliefs. Fifth, religious education must cultivate hospitality or openness toward others, as developed by Volf (2010). From this perspective, difference is not a threat to be eliminated, but a reality to be received and constructively engaged.



Figure 1. Conceptual Framework of Religious Moderation Development through Faith Identity Strengthening, Interfaith Understanding, and Meaningful Encounters

This model demonstrates that religious moderation is not merely the result of indoctrinating values of tolerance, but rather the outcome of a learning process that involves knowledge, experience, reflection, and interpersonal relationships.

Theoretical and Practical Implications

Theoretically, this study expands the discourse on religious moderation by demonstrating that interreligious conflict is influenced not only by political and social factors, but also by the paradigm of religious education that shapes perceptions of other groups. This finding enriches the study of religious moderation by integrating Allport's social contact theory, Banks' multicultural education, Jackson's interreligious learning, Swidler and Knitter's interfaith dialogue, and Volf's theology of hospitality into a unified conceptual framework. Practically, this study provides a foundation for developing a more dialogical and contextual religious education curriculum. Schools, religious educational institutions, and policymakers can develop interreligious learning programs, intercommunity dialogue initiatives, visits to houses of worship, and live-in programs as integral components of religious education. Through such an approach, religious education can nurture not only students who are committed to their own faith traditions, but also individuals who are capable of living peacefully and constructively within Indonesia's plural society. This finding is consistent with various studies showing that religious moderation cannot be effectively taught merely as a cognitive subject, but must be lived out through social experiences, dialogue, and cooperation across identity boundaries (Maulana et al., 2024; PPIM UIN Jakarta, 2021, 2024).

CONCLUSION AND RECOMMENDATIONS

This study demonstrates that interreligious tensions in Indonesia are not only shaped by political, legal, and socio-cultural factors but are also closely related to educational processes that influence how individuals perceive religious diversity. The findings indicate that religious education has predominantly emphasised internal religious identity formation through a doctrinal and apologetic orientation, which is important for strengthening faith commitment but may

provide limited opportunities for students to develop constructive understandings of other religious traditions. Based on the synthesis of social contact theory, multicultural education, interreligious learning, interfaith dialogue, and the theology of hospitality, this study proposes the Dialogical-Transformative Religious Education Model as a conceptual framework for strengthening religious moderation. The model integrates five interconnected processes: strengthening faith identity, understanding other religions, meaningful interfaith encounters, critical reflection, and the development of interfaith friendship. This study contributes to the field by demonstrating that religious moderation should be approached as an active educational process that enables individuals to maintain religious commitment while developing the capacity for respectful engagement, cooperation, and peaceful coexistence within a pluralistic society.

Future research should empirically examine the effectiveness and applicability of the Dialogical-Transformative Religious Education Model through experimental studies, longitudinal research, or comparative case studies across diverse educational contexts. Educational policymakers should consider integrating religious moderation values more systematically into religious education curricula, including learning objectives, teaching strategies, and assessment frameworks. Schools and religious educational institutions are encouraged to implement experiential and dialogical learning approaches, such as interfaith discussions, collaborative social activities, and community-based encounters, to reduce prejudice and strengthen students' intercultural competence. Furthermore, religious educators require continuous professional development to enhance their ability to facilitate inclusive religious learning while maintaining respect for religious identity. Expanding collaboration among educational institutions, religious communities, and civil society organisations is essential to creating sustainable platforms for interfaith engagement and strengthening social cohesion in Indonesia.

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