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The Role Of Christian Religious Education In Shaping A Character Of Religious Moderation Among Christian Students At Sman 1 Kapuas Tengah, Pujon Village

Yuntrisna
[1]Institut Agama Kristen Negeri Palangka Raya, Indonesia
Urbanus
[2]Institut Agama Kristen Negeri Palangka Raya, Indonesia
Prilingga Saputra
[3]Institut Agama Kristen Negeri Palangka Raya, Indonesia

Corresponding Author: yuntrisna1212@gmail.com, urbanusdaud@gmail.com, linghasaputrae@gmail.com

Abstract

This article examines the role of Christian Religious Education (CRE) in shaping a character of religious moderation among Christian students at SMAN 1 Kapuas Tengah, Pujon Village. The study uses a qualitative descriptive literature-based approach with contextual analysis. The school setting is treated as the contextual locus of the discussion, while the substantive claims are derived from scholarly literature, policy documents, and studies on religious moderation, Christian education, character education, multicultural education, and interreligious competence. The analysis indicates that CRE can contribute to religious moderation through four interconnected functions: strengthening Christian identity without exclusivism, cultivating respect and active tolerance toward people of different faiths, developing non-violent and dialogical habits, and connecting Christian values with national commitment and everyday social responsibility. The role of the teacher is central because students learn not only through explicit religious content but also through observation, interaction, modeling, and classroom culture. At the same time, the development of moderation cannot be reduced to a single subject. It requires alignment among curriculum, teacher example, peer interaction, school culture, family, and community. The article proposes a contextual model in which biblical values such as love of neighbor, justice, peace, humility, forgiveness, and service are translated into observable practices of tolerance, dialogue,

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cooperation, rejection of violence, and respect for constitutional and national values. The article concludes that CRE has strategic potential to shape moderate Christian character when religious learning is dialogical, contextual, inclusive, and connected with students' real social experiences.

Keywords: Christian Religious Education; Religious Moderation; Character Education; Tolerance; Multicultural Education; Christian Students; Public Senior High School.

INTRODUCTION

Indonesia's religious diversity makes schools an important arena for learning how religious identity can be maintained while social relationships remain peaceful and respectful. Education is not merely a mechanism for transferring knowledge; it is also a social process through which learners acquire values, interpret difference, and develop patterns of interaction. UNESCO (2015) emphasizes that education should be grounded in human dignity, equal rights, social justice, cultural diversity, and shared responsibility. Within this perspective, religious education has an important contribution because students encounter religious difference not only as an abstract concept but also through their everyday relationships with classmates, teachers, families, and communities.

Religious moderation has become an important educational discourse in Indonesia. The Ministry of Religious Affairs defines moderation as a perspective and attitude that seeks a balanced, fair, inclusive, tolerant, and non-violent way of practicing religious life (Ministry of Religious Affairs of the Republic of Indonesia, 2019). Moderation therefore does not mean reducing religious commitment. Rather, it encourages individuals to express religious convictions responsibly while recognizing the rights and dignity of others. In a school context, the four commonly emphasized dimensions—national commitment, tolerance, rejection of violence, and accommodation of local traditions—can become practical indicators for character development.

Public schools provide a particularly significant context for this process because students from different religious and cultural backgrounds study and interact within the same institutional environment. Utami (2022) shows that religious education in multireligious public schools is closely connected with interreligious competence and the capacity of school members to accept and respect difference. This is especially relevant in contexts where the availability of religious teachers and resources is uneven. The ability of students and teachers to build constructive relationships across religious boundaries becomes part of the educational experience itself.

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Christian Religious Education (CRE) has a distinctive contribution to this agenda. Its task is not limited to transmitting biblical knowledge or strengthening ritual competence. CRE can shape how Christian students understand the relationship between faith, ethics, citizenship, and social life. Recent studies indicate that Christian education can foster tolerance, inclusivity, respect, and social responsibility when it is developed through contextual and dialogical approaches (Barus et al., 2023; Darmadi, 2025; Tobe et al., 2024). Siswantara et al. (2023) similarly argue that inclusive values are important foundations for harmonious life in a multicultural society.

The relationship between Christian identity and religious moderation requires careful educational treatment. A strong religious identity does not automatically produce intolerance, but exclusivist interpretations can become problematic when students are taught to perceive difference as a threat. Allport's (1954) theory of prejudice explains how negative perceptions of out-groups can be sustained through stereotypes and social distance, while intergroup contact can reduce prejudice when interaction occurs under constructive conditions. In schools, meaningful contact therefore needs to be accompanied by dialogue, equal dignity, cooperation, and opportunities to encounter people of different backgrounds.

Character education also provides a relevant theoretical foundation. Lickona (1991) explains character as involving moral knowing, moral feeling, and moral action. Religious moderation similarly requires more than knowing the meaning of tolerance. Students need to value other people, regulate emotional responses, and translate principles into everyday behavior. Multicultural education strengthens this perspective by emphasizing curriculum, pedagogy, and school environments that help students understand diversity and participate equitably in social life (Banks, 2016). Research in Indonesian schools has also found positive relationships between multicultural education and student tolerance (Mutiara et al., 2023; Prasetyo et al., 2023).

Social learning theory is another useful lens for understanding the role of CRE. Bandura (1977) argues that people learn behavior partly by observing models and the consequences of behavior. This means that the Christian education teacher is not simply a transmitter of information but also a model of how religious conviction is practiced in relation to others. The IJEVSS template itself emphasizes that social learning develops through observation, interaction, collaboration, and teacher facilitation, reinforcing the relevance of modeling and collaborative learning in educational settings (Dacholfany et al., 2022).

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Studies specifically addressing Christian education and tolerance reinforce this argument. Turnip and Naibaho (2025) identify teacher social competence as an important mediator of the capacity of Christian Religious Education to promote tolerance. Laia et al. (2025) emphasize the need for Christian education strategies that explicitly develop respect and appreciation across religious and socio-cultural differences. Mofu et al. (2025) place Christian education within the broader project of religious moderation, highlighting love, forgiveness, and respect as resources for resisting radicalism and strengthening peaceful coexistence. Zalukhu (2025) likewise connects Christian education with the four pillars of religious moderation: national commitment, tolerance, non-violence, and acceptance of tradition.

However, there remains a need for contextual discussion at the level of public senior high schools, especially in rural or semi-rural communities where social relationships may be shaped by close community networks and local cultural traditions. The specific context of SMAN 1 Kapuas Tengah, Pujon Village, provides a useful setting for discussing how Christian Religious Education can contribute to the character of Christian students without turning religious learning into an instrument of separation. The central question is: how can CRE cultivate Christian students who are firm in faith while also tolerant, peaceful, dialogical, and committed to living constructively with citizens of different religious backgrounds

Religious Moderation as a Character Orientation

Religious moderation can be understood as a character orientation that enables a person to practice religion with commitment while avoiding attitudes and actions that deny the dignity of others. The Indonesian policy framework identifies fairness, balance, tolerance, non-violence, inclusiveness, and national commitment as important elements of moderation (Ministry of Religious Affairs of the Republic of Indonesia, 2019). In educational terms, moderation is therefore not simply an intellectual concept. It is reflected in how students speak, cooperate, respond to disagreement, participate in shared activities, and make ethical decisions.

Mufi et al. (2023) explain that internalization of moderation values involves transformation, transaction, and transinternalization. Students first encounter values through learning, then experience them through interaction, and finally integrate them into personal dispositions. Setiawan et al. (2025) similarly show that classroom instruction, teacher role models, inclusive school culture, and character-building activities can support students in

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applying moderation in social interaction. These findings suggest that moderation should be developed through repeated educational experiences rather than a one-time lesson.

Christian Religious Education and Character Formation

Christian Religious Education is concerned with the formation of persons whose faith is expressed in thought, character, relationships, and responsible action. In a multicultural context, this means that biblical teaching about love of neighbor, justice, peace, humility, forgiveness, service, and human dignity needs to be connected with concrete social situations. Tobe et al. (2024) argue that Christian education in a multicultural society can develop love, tolerance, moral responsibility, and respect for difference without requiring students to abandon Christian identity.

Darmadi (2025) further argues that CRE has a strategic role in pluralistic Indonesia when curriculum, learning materials, and teacher practices are oriented toward inclusivity. Silalahi et al. (2025) likewise emphasize that inclusive Christian Religious Education can create space for respect for diversity and interfaith dialogue. Barus et al. (2023) add that Christian education can address discrimination by cultivating equality, justice, empathy, compassion, and acceptance. These perspectives establish a conceptual bridge between Christian formation and religious moderation.

Social Learning and Intergroup Contact

Bandura's (1977) social learning theory explains why teacher behavior and peer interaction matter in character formation. Students observe how adults respond to disagreement, how religious differences are discussed, and whether respect is practiced consistently. The learning process therefore includes both the formal curriculum and the hidden curriculum of everyday relationships. The IJEVSS template's discussion of social learning also emphasizes collaboration, observation, communication, and teacher facilitation as mechanisms through which attitudes and behavior develop (Dacholfany et al., 2022).

Allport's (1954) contact perspective complements social learning theory. Contact between groups can become an educational resource when it reduces social distance and challenges stereotypes. In a school, this means that students should not merely hear that other religions deserve respect; they should have structured opportunities to cooperate with peers

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from different backgrounds. Multicultural education provides a framework for designing such experiences through inclusive curriculum and cooperative learning (Banks, 2016).

RESULTS AND DISCUSSION

CRE as a Foundation for Strong but Non-Exclusive Christian Identity

The first role of CRE is to form a Christian identity that is sufficiently strong to guide ethical behavior while remaining open to peaceful relations with people of other faiths. Religious moderation does not require students to weaken their beliefs. Instead, it asks students to express their beliefs responsibly. In Christian education, this can be developed by linking biblical teachings with the practical meaning of loving one's neighbor, serving others, pursuing justice, and making peace.

Character formation becomes stronger when religious teaching moves from abstract statements to moral reasoning and action. Lickona's (1991) framework suggests that students need moral knowledge, moral feeling, and moral action. In the context of religious moderation, moral knowledge may include understanding why every person deserves dignity; moral feeling includes empathy and respect; and moral action includes refusing discrimination, cooperating with people of different religions, and resolving disagreement without violence.

The role of CRE is therefore not to produce a uniform social identity but to help Christian students develop a responsible identity. Barus et al. (2023) show that Christian education can address discrimination by emphasizing equality, justice, love, empathy, and acceptance. Tobe et al. (2024) similarly emphasize that Christian identity can be maintained while students are taught to appreciate diversity. This is particularly important in a public school where Christian students participate in a wider civic community.

At SMAN 1 Kapuas Tengah, this role can be operationalized through lesson themes that connect biblical narratives and Christian ethical teachings with real questions of friendship, prejudice, bullying, social media discourse, cooperation, and community service. Students can be asked to analyze situations in which religious identity becomes a source of misunderstanding and then identify responses consistent with Christian ethics and religious moderation.

Tolerance in religious moderation should not be understood as passive indifference. It is better understood as active respect: the ability to recognize another person's right to religious identity, communicate without insulting difference, and cooperate on matters of shared social concern. Mufi et al. (2023) emphasize that moderation is internalized through interaction as well

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as instruction. This means that students should experience tolerance through classroom practices rather than merely memorize its definition.

Research in Indonesian education supports the importance of multicultural learning. Mutiara et al. (2023) found a relationship between multicultural education and student tolerance, while Prasetyo et al. (2023) reported that multicultural education can help students understand and appreciate individual, group, and cultural differences. Amarullah et al. (2024) likewise identify multicultural strategies as a means of strengthening awareness of diversity and tolerance in Indonesian schools. These findings are relevant to CRE because religious learning can become one of the curricular spaces where students examine difference in a structured and ethical manner. Dewi and Mardiana (2023) also emphasize that multicultural learning can strengthen students' appreciation of religious and cultural differences.

Utami (2022) highlights interreligious competence as an important element of religious education in multireligious public schools. This competence includes the capacity to accept and respect differences in circumstances where religious education resources may not always be equally available. For Christian students, CRE can strengthen this competence by teaching students how to communicate their beliefs without demeaning others and how to listen respectfully when others explain their own beliefs.

Practical strategies may include interfaith-themed classroom dialogue, collaborative service projects, case studies on religious discrimination, cooperative group assignments with mixed religious membership, and reflection journals on students' experiences of difference. Such activities should be carefully facilitated so that dialogue remains respectful and does not pressure students to disclose private religious beliefs.

Religious moderation is incomplete if students understand tolerance but cannot manage disagreement. The rejection of violence therefore needs to be translated into communication skills, emotional regulation, and constructive conflict resolution. Zalukhu (2025) places non-violence among the central pillars of moderation in Christian education, while Mofu et al. (2025) emphasize love, forgiveness, and respect as resources for developing moderate attitudes.

Teacher modeling is particularly important. According to Bandura (1977), students learn by observing behavior and its consequences. A teacher who responds calmly to controversial questions, corrects discriminatory statements without humiliating students, and creates space for multiple perspectives demonstrates the character that the curriculum seeks to cultivate.

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Turnip and Naibaho (2025) reinforce the importance of teacher social competence in supporting tolerance through Christian Religious Education.

Dialogical pedagogy can be developed through structured discussions in which students distinguish disagreement from hostility. For example, students can examine a case involving religious celebration, dress, dietary practices, or social media commentary and identify: the factual issue, the value conflict, the rights of the people involved, the possible risks of stereotyping, and a peaceful response. This process helps students practice moderation as a decision-making habit.

Such pedagogy is also consistent with the social-learning orientation represented in the IJEVSS template. Collaborative learning creates opportunities for students to exchange experiences, question assumptions, and construct understanding through interaction (Dacholfany et al., 2022). When collaboration is intentionally connected to respect for difference, the classroom becomes a practical laboratory for religious moderation.

CRE as a Bridge between Christian Ethics and National Commitment

Religious moderation in Indonesia is closely related to national commitment because religious identity is lived within a constitutional and civic framework. The Ministry of Religious Affairs (2019) identifies national commitment as one of the important dimensions of religious moderation. Christian Religious Education can help students understand that being faithful Christians and being responsible Indonesian citizens are not mutually exclusive identities.

UNESCO (2015) emphasizes equal rights, social justice, cultural diversity, and shared responsibility as foundations of education. Banks (2016) similarly argues that education in diverse societies should prepare learners to participate in democratic and pluralistic social life. For Christian students, these principles can be connected with Christian teachings about serving others, pursuing peace, acting justly, and caring for the common good.

At the school level, national commitment can be expressed through participation in ceremonies, respect for constitutional rights, cooperation across religious differences, care for public facilities, environmental activities, community service, and responsible use of digital media. CRE can explicitly discuss how religious conviction should encourage—not obstruct—responsible citizenship. This prevents religious education from becoming isolated from the social realities in which students live.

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Darmadi (2025) argues that the strategic role of Christian Religious Education in pluralistic Indonesia is strengthened when curriculum and teacher practice connect Christian values with inclusivity. Zalukhu (2025) likewise demonstrates the conceptual compatibility between Christian education and the pillars of religious moderation. These perspectives suggest that national commitment can be taught not as political indoctrination but as ethical responsibility toward the shared community.

Religious moderation cannot be delegated entirely to the CRE classroom. Students encounter moderation through school routines, peer relationships, disciplinary practices, extracurricular activities, and the attitudes of adults. Setiawan et al. (2025) show that inclusive school culture and teacher role models are important for internalizing moderation. The implication is that the school environment must reinforce the same values taught during religious lessons.

The teacher should therefore function as educator, facilitator, mediator, and role model. Teacher behavior becomes particularly influential when students encounter sensitive topics. A teacher who treats students fairly regardless of religion, refuses religious stereotyping, and encourages respectful disagreement communicates a powerful hidden curriculum. This is consistent with social learning theory and with the broader character-education principle that moral behavior is learned through practice and example (Bandura, 1977; Lickona, 1991).

Christian Religious Education teachers also need sufficient multicultural and interreligious competence. Turnip and Naibaho (2025) identify teacher social competence as a key factor in tolerance formation, while Utami (2022) demonstrates the importance of interreligious competence in public schools. Teacher development should therefore include training in dialogue facilitation, conflict sensitivity, digital religious literacy, inclusive pedagogy, and the recognition of discriminatory language.

Table 1. Contextual Model of CRE for Religious Moderation

CRE Role	Core Value	Student Practice	Moderation Outcome
Identity formation	Love, dignity, humility, responsibility	Express Christian beliefs without insulting other religions	Strong but non-exclusive religious identity

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Active tolerance	Respect, empathy, justice	Cooperate and communicate with students of different faiths	Acceptance of diversity and reduced prejudice
Dialogue and non-violence	Peace, forgiveness, self-control	Resolve disagreement through discussion and mediation	Non-violent conflict behavior
National commitment	Service, fairness, common good	Participate responsibly in school and civic activities	Commitment to pluralistic national life
Teacher and school culture	Exemplarity, inclusion, consistency	Observe and practice respectful behavior in daily school life	Moderation becomes a lived character

The model in Table 1 translates the literature into an educational sequence. The central principle is that moderation becomes meaningful when values move from knowledge to interaction and then to repeated behavior. The model is not a measurement instrument and should not be interpreted as evidence of actual student outcomes at SMAN 1 Kapuas Tengah; it is a contextual framework for implementation and future empirical testing.

Opportunities and Challenges in the Context of SMAN 1 Kapuas Tengah

The context of a public senior high school offers important opportunities for religious moderation. Students encounter peers with different identities, participate in shared school activities, and have opportunities to learn that social cooperation does not require religious uniformity. The presence of everyday interaction can become an educational resource when teachers deliberately connect it to reflection and ethical learning. Allport's (1954) contact perspective suggests that meaningful interaction can challenge prejudice, while Banks (2016) emphasizes the role of educational structures in transforming diversity into a learning resource.

At the same time, several challenges should be anticipated. First, religious learning may become overly doctrinal if teachers emphasize knowledge transmission without contextual ethical reflection. Second, stereotypes can enter the classroom through peer culture or digital media. Third, teachers may lack sufficient training in interreligious dialogue. Fourth, students may

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interpret tolerance as relativism or as a demand to abandon religious conviction. Finally, school programs may promote harmony symbolically without creating sustained opportunities for cooperation.

These challenges indicate that CRE should adopt an approach that is both confessional and dialogical: confessional because Christian education remains grounded in Christian faith; dialogical because students are prepared to live responsibly with people who hold different convictions. Silalahi et al. (2025) and Darmadi (2025) support the importance of inclusive and dialogical Christian education, while Prakastyo et al. (2023) highlight continuing problems of religious intolerance and freedom that require educational responses.

Digital life is another important dimension. Students encounter religious claims, stereotypes, provocative messages, and identity-based conflicts through social media. The IJEVSS social-learning discussion notes that contemporary learning is increasingly networked and that students acquire information through multiple social connections (Dacholfany et al., 2022). CRE therefore needs to include critical digital literacy: students should learn to verify claims, identify stereotyping and hate speech, distinguish theological disagreement from incitement, and respond to digital conflict without reproducing hostility.

Based on the synthesis, implementation can be organized into five mutually reinforcing strategies. First, curriculum integration should connect biblical and theological content with themes of tolerance, justice, peace, human dignity, citizenship, and diversity. Second, dialogical learning should use case studies, reflective questions, structured discussion, and cooperative projects. Third, teacher modeling should ensure that classroom communication consistently reflects fairness and respect. Fourth, school-wide activities should create opportunities for students from different religious backgrounds to cooperate around common goals. Fifth, assessment should consider not only cognitive understanding but also students' ability to demonstrate respectful communication, cooperation, non-violent problem solving, and responsible citizenship.

Assessment should be formative and behavior-oriented. Teachers may use observation rubrics, reflective journals, peer assessment, project documentation, and self-assessment. Indicators can include willingness to listen to different perspectives, avoidance of derogatory language, ability to explain one's own faith respectfully, participation in cross-group cooperation, and use of peaceful strategies when disagreements occur. Such indicators are consistent with the

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character-education view that values should be visible in moral action, not merely in verbal knowledge (Lickona, 1991).

Finally, implementation should involve families and the wider community. Religious moderation is difficult to sustain when school messages contradict students' social environments. Collaboration among school leaders, teachers, parents, religious communities, and local stakeholders can create a consistent environment in which respect and peaceful coexistence are reinforced. UNESCO's (2015) humanistic vision of education supports this broader conception of education as a collective social responsibility.

DISCUSSION

The findings of the study indicate that Christian Religious Education (CRE) has an important role in developing students' religious character, particularly in relation to tolerance, respect for differences, peaceful interaction, and responsible religious practice. Religious education in a pluralistic school environment should not be limited to the transfer of theological knowledge but should facilitate the internalization of religious values into students' attitudes and everyday behavior. This perspective is consistent with Sihombing and Maigahoaku (2025), who found that religious education can encourage moderate attitudes among students by enabling them to respect differences and live harmoniously with people of different religious backgrounds.

In the context of SMAN 1 Kapuas Tengah, CRE can function as a formative process through which students understand Christianity while simultaneously learning how to live responsibly within a diverse social environment. Christian teaching concerning love, peace, compassion, humility, forgiveness, and respect for others provides an ethical foundation for religious moderation. Zalukhu (2025) explains that Christian education can contribute to religious moderation through values corresponding to national commitment, tolerance, non-violence, and acceptance of tradition. Therefore, religious moderation among Christian students does not mean weakening Christian identity; rather, it involves expressing Christian faith through constructive, peaceful, and respectful relationships with others. In this sense, strong religious identity and respect for religious diversity can develop simultaneously.

The role of the Christian Religious Education teacher is particularly significant because students learn not only from instructional materials but also from the attitudes and behavior demonstrated by teachers. A teacher who communicates respectfully, avoids religious stereotyping, recognizes diversity, and encourages dialogue can become a concrete model of

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moderate religious behavior. Research on religious moderation in schools similarly shows that teacher role models, classroom instruction, an inclusive school culture, and character-building activities contribute to students' internalization of moderation values (Setiawan et al., 2025). Thus, the effectiveness of CRE in shaping religious moderation depends not merely on what teachers explain but also on how teachers practice the values they teach.

Another important finding is that religious moderation needs to be connected with students' real social experiences. Students at a public senior high school interact with peers who may have different religious, cultural, family, and social backgrounds. Consequently, classroom learning becomes more meaningful when students are given opportunities to discuss differences, cooperate in social activities, and resolve disagreements peacefully. Recent research on inclusive religious education demonstrates that tolerance develops through social interaction, shared experiences of diversity, and exemplary behavior within the educational environment (Faridi & Mardiana, 2026). This suggests that CRE should create learning experiences in which students can translate biblical teachings into concrete social practices rather than merely memorizing religious concepts.

Religious literacy is also an important component in developing students' moderate character. Students require adequate religious understanding so that they are able to distinguish between essential religious teachings and narrow interpretations that may encourage prejudice toward others. Sawan and Payong (2023) emphasize the importance of religious literacy in Christian education as a means of strengthening the character of religious moderation. In the context of SMAN 1 Kapuas Tengah, religious literacy can therefore be developed through biblical reflection, contextual discussion, comparative understanding of religious diversity, and opportunities for students to examine how Christian values are practiced in a pluralistic society.

The findings can also be understood through the relationship between knowledge, attitude, and behavior. Religious moderation is not sufficiently established when students merely understand the concept intellectually. It becomes meaningful when knowledge produces attitudes of respect and ultimately appears in daily conduct. Research on character education based on religious moderation demonstrates that moderation-oriented education can shape students' attitudes toward religious diversity and provide a preventive foundation against intolerance (Rifai & Uctufia, 2024). Therefore, CRE assessment should pay attention not only to students' cognitive achievement but also to observable indicators such as respectful

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communication, willingness to cooperate with others, peaceful conflict resolution, and rejection of discriminatory behavior.

Furthermore, the findings reinforce the importance of an inclusive school culture. Religious moderation cannot depend exclusively on one subject or one teacher because students develop their character through the totality of school experiences. The interaction between teachers, students, school leadership, extracurricular activities, and the wider community creates an environment that either strengthens or weakens moderation values. Recent research argues that religious education and inclusive education are interconnected because theoretical religious learning becomes stronger when accompanied by social awareness and egalitarian interaction (Faridi & Mardiana, 2026). This is particularly relevant for SMAN 1 Kapuas Tengah, where the school can serve as a social space for practicing peaceful coexistence.

The role of CRE can further be strengthened through contextual learning based on students' local social and cultural realities. Rather than presenting religious moderation as an abstract concept, teachers can connect biblical principles with situations encountered by students in their families, communities, school organizations, and friendships. Research on religious moderation education in Indonesia shows that values such as tolerance, openness, and respect for differences are more effectively internalized when they are incorporated into learning and school culture (Yulianingsih & Dartim, 2025). Such an approach enables students to understand that Christian faith has practical implications for how they communicate, cooperate, and respond to differences.

Finally, the study demonstrates that Christian Religious Education has strategic potential in cultivating students who are simultaneously faithful to their religious convictions and capable of participating constructively in a pluralistic society. This is consistent with research showing that Christian Religious Education can integrate values of love, tolerance, and peace into the formation of religious moderation through contextual learning (Deppalanna' et al., 2024). Similarly, Sihombing and Maigahoaku (2025) emphasize that moderate behavior is supported by quality religious learning materials, moderate teachers, and a conducive school environment. Thus, the role of CRE at SMAN 1 Kapuas Tengah should be understood as a comprehensive character-forming process involving religious understanding, teacher modeling, inclusive learning, social interaction, religious literacy, and habituation of peaceful behavior. Through these interconnected dimensions, Christian students can develop a character of religious moderation that allows them to maintain their Christian faith while respecting differences,

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rejecting violence and discrimination, and contributing positively to harmony within the school and wider community.

CONCLUSION

Christian Religious Education has strategic potential to shape a character of religious moderation among Christian students in public senior high schools. The role of CRE is broader than the transmission of Christian doctrine. It includes the formation of a responsible Christian identity, active tolerance, peaceful dialogue, non-violent conflict resolution, and responsible participation in a pluralistic national community.

The literature reviewed in this article indicates that religious moderation is most effectively developed when students experience consistency between curriculum content, teacher example, peer interaction, and school culture. Christian values such as love, justice, peace, forgiveness, humility, service, and respect can become practical foundations for moderation when they are translated into observable behavior. In this sense, moderation is not a weakening of Christian faith but a way of expressing faith responsibly in a diverse society.

For SMAN 1 Kapuas Tengah, Pujon Village, the proposed model recommends integrating moderation values into CRE lessons, using dialogical and cooperative pedagogy, strengthening teacher interreligious competence, developing school-wide activities that encourage cross-religious cooperation, and assessing character through observable social behavior. Because this manuscript does not contain primary data from the school, the proposed framework should be treated as a foundation for future empirical research. Field-based studies are needed to examine how Christian students actually understand, experience, and practice religious moderation in their everyday school environment.

FUTURE DIRECTIONS

Future research on the role of Christian Religious Education in shaping a character of religious moderation among Christian students at SMAN 1 Kapuas Tengah, Pujon Village should expand beyond the existing school-based context to examine how religious moderation is developed, practiced, and sustained across different educational and social environments. Future studies could investigate the role of Christian Religious Education not only in classroom instruction but also through extracurricular activities, worship programs, student organizations, community service, and interfaith interactions. Such research would provide a more

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comprehensive understanding of how religious values are translated into students' everyday attitudes and behaviors.

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