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## Moderation of religion in the family from the perspective of Christian Religious Education

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### *Abstract*

Religious moderation in the smallest circle of Christian society (family) is an interesting phenomenon today. Since ancient times, the religious attitude of families, including Christian families in the small Ambon area, has been used as a prototype for religious life. The purpose of this research is that religious moderation can be preserved by Christian families if life in harmonious and harmonious differences experiences significant growth. But in reality religious moderation in a small family environment is experiencing a crisis. This is because the understanding of Christian families about religious moderation is still limited to knowing the existence of religious differences. What really is Moderation of Religion is not limited to that. Religious moderation requires resilience and the ability to share differences, to have an attitude of tolerance for other parties, even though they have different religions in accordance with true religious teachings, including the Teachings of Christian Religious Education. This study uses a qualitative research method with a descriptive approach. Data collection is done by observation technique. Data analysis was carried out interactively and took place continuously until completion. The results showed that religious moderation in the family from the perspective of Christian Religious Education (1) Instilling an attitude of balance between loving God and others (2) Having an attitude of tolerance and respecting differences, (3) Building awareness to feel differences.

**Keywords:** *Religious Moderation; Christian Religious Education; Family*

### INTRODUCTION

The religious life of a Christian family towards an Islamic family in a small field can be used as a prototype of religious moderation as an Indonesian nation. Religious moderation in Indonesia is closely related to the diversity of religions, ethnicities, ethnicities, languages, dialects, and even cultural groups created by God. The goal is for the unity of the people as a whole without differences (Fahri & Zainuri, 2019). The unity of people from diversity is the key to religious moderation, both for Islam and for Christianity. The Christian community is a community that does not have to live separately but must be a bridge of love as a link to build and unite diversity and diversity (Adon, 2021). Differences and diversity are the results of God's creation which in principle has a perfect goal, namely fellowship and brotherhood in harmonious and peaceful relations (Sirait & Istinatun, 2022). Unfortunately this good religious moderation is in crisis at the moment. This was influenced by the conflict which caused all small field families to leave their residential areas until when the conflict ended only a small number of Muslim families returned and the dominant ones were Christian families. The facts of conflict are still strengthening in family life, especially Christian families, all of which have an impact on religious life. Religious understanding of Christian and Islamic families in a small field area is limited to the knowledge of differences. This narrow understanding results in an attitude of accepting and appreciating differences, even an attitude of tolerance and feeling that other people around them are lost without meaning. Religious Moderation from the perspective of Christian Religious Education teaches all people to live loving, loving, respecting one another, accepting differences as one wealth

Like the Love of the Lord Jesus which is never one-sided, complete and comprehensive for all people, without differences, so is the case for humans including the family as much as possible to cultivate a balanced attitude of life to love the Lord Jesus and His fellow creatures. This research is in synergy with previous research on analyzing the values of religious moderation education in the family that must be instilled in the family and analyzing the supporting and inhibiting factors. This study uses a type of qualitative research with the method of literature (library research). The results of this study reveal that religious moderation in the family is carried out in two phases; the first is the pre-natal education phase which consists of pre-conception and post-conception periods. The second is the postnatal education phase which consists of infancy, childhood, childhood, adolescence, and adulthood. Furthermore, research on the Role of Christian Religious Education in the Spirit of Religious Moderation. Religious moderation is important in building human civilization that is dignified with its religious beliefs. This research method is qualitative in nature and is carried out in a descriptive form and tends to use analysis. Source of data in this research through literature review. The final results of the research look at the role of Christian Religious Education in providing a sincere understanding that will enable people to live side by side and in peace and understanding with one another in order to maintain the integrity of the nation. Other research on the management of the application of religious moderation values in families of different religions (Hakh, 2022).

This study aims to describe the application of religious moderation values in families of different religions. This study uses a qualitative description method with interview techniques to 3 families who marry different religions. Research results show, among others:

1. National Commitment, Implementation of national commitment can foster harmony in family, community and national life;
2. Tolerance, that the value of tolerance that is applied can foster an attitude of togetherness and respect with family members and other people because of differences in views or beliefs;
3. Anti-Violence, that the value of non-violence in religious moderation provides value to think wisely and not be fanatical about one religious view or group but must create goodness and justice
- 4) Accommodative, that the value of accommodation of religious moderation is the most important part to be able to understand people's behavior other so as to avoid conflicts to realize the availability of accepting local religious and cultural values to mutually accept one another.

In contrast to research on religious moderation in the family viewed from the perspective of Christian Religious Education, where the aim of the research is directed at, Religious moderation is preserved by Christian families if life in harmonious and harmonious differences experiences significant growth. This study uses a qualitative research method with a descriptive approach. Data collection is done by observation technique. Data analysis was carried out interactively and took place continuously until completion. The results showed that religious moderation in the family from the perspective of Christian Religious Education (1) Instilling an attitude of balance between loving God and others (2) Having an attitude of tolerance and respecting differences, (3) Building awareness to feel differences. The following discussion will begin with, (1) Instilling an attitude of balance between loving

God and others (2) Fostering an attitude of tolerance and respect for differences, (3) Building awareness to feel differences. In the final part of this paper, religious moderation in the Christian family will be presented from the perspective of Christian Religious Education which is a prototype of religious life that provides new reinforcement for complete religious moderation in the midst of the Indonesian nation.

### **THEORETICAL FOUNDATION**

#### **Religious Moderation.**

Religious moderation is a must for all components of society, nation and state including the family. Religious moderation is the responsibility of all believers, and not just the majority religion. This is because all believers must be able to show an attitude of implementation of the values and teachings of the religion they believe in according to the truth of God's Word. Therefore the understanding of religious moderation must be understood contextually not textually, meaning that moderation in religion in Indonesia is not Indonesia which is moderated, but the way of understanding religion must be moderate because Indonesia has many cultures, culture and customs This means that religious moderation in Indonesia must be complete and comprehensive for all religious people in it to show a real and clear attitude of moderation in accepting and respecting all religious people with a diversity of cultures, customs, existing characters (Fahri & Zainuri, 2019).

#### **Religious Moderation in the Family is reviewed from the Perspective of Christian Religious Education**

Christian Religious Education always tries to provide a good and correct understanding of the attitude of religious people in moderate religious life. Moderate religious life provides proper education about building relationships and communication as an implementation of religious teachings. Religious moderation puts forward attitudes and efforts to make religion the basis and principle to always avoid extreme or radical behavior and always seek a middle way that unites all elements of Indonesian society, state and nation life. The need for religious moderation is to enable other people to live in togetherness and respect each other, accepting even though they are different, that is PAK<sup>1</sup> of Life (Selanno, 2022). This gives a very deep meaning that true religious moderation presents true religious life for mankind, including the teachings and values of religious moderation. Religious moderation is one of the teachings and educational values that must be an important part of the family without any differences, whether Christian, Muslim, Hindu, Buddhist or other. All of them are equally obliged to build fellowship together in a pluralistic religious life. Diversity is not a threat, but a medium to communicate the value of religious moderation as a nation's wealth to accept, respect and be full of tolerance in love and compassion as a family that was created equal before God. The best place to moderate religion is to start with the family. That religious moderation needs to be learned by every family so that there is no radicalism in the existence of life among fellow religious people. Good religious moderation opens space for tolerance of differences which will foster harmony in peaceful and tolerant

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<sup>1</sup> "PAK" stands for Indonesian, namely Christian Religious Education

interactions and relations. Christian Religious Education is correct in building religious moderation by providing an understanding of acceptance of diversity, teaching about love and pluralism in society, respect, and not forcing one's own will to be accepted by others. Christian Religious Education is a teaching that regulates the order of life and true faith values. Both relationships with God who is worshiped and believed in as well as relationships with fellow human beings. In religious teachings, including Christian Religious Education, the value of intolerance is strongly challenged because that value is the root cause of the loss of tolerance between people and religions. Sophisticated technology will not be able to restore intolerant relationships to become tolerant, only good and correct Religious Education is able to build an attitude of intolerance into strong tolerance as an implementative part of religious moderation (Suratman et al., 2021).

### **METHOD**

This study used a qualitative research method with a descriptive approach. Methodological steps carried out in qualitative, are: Researchers do grand tour observation and tour question to get an overview of the social situation, from the research object to be studied. In this regard, general enrichment was carried out on the situation and phenomenon of Moderation of Different Families in Ambon's Small Field, both social relations and family interactions in diversity, as well as tolerance in respecting differences. Researchers seek to explore and find a unique and in-depth aspect of the object of research by determining the research focus. In this step, the research is exploring the positive and negative aspects that lie behind the phenomenon of religious moderation in the family life, the factors that cause good or bad social relations with the family environment where they learn and grow, Find the basic aspects of the Christian Religious Education Perspective that have been understood by families of different religions, and seek solutions to problems.

### **RESULTS AND DISCUSSION**

Based on field data, the religious attitudes of Christian and Muslim families in Tanah Lapang Kecil Ambon are not compared to the religious attitudes of families in previous years when there was no conflict which resulted in all the families in the Tanah Lapang Kecil area leaving their homes in 2002 when the Talake area was scorched. burnt. It will be clearer in the table of religious attitudes below:

**Table Data source, Interview Results**

No	The Religious Attitude of the Talake Family	
	Attitudes Before the 2002 Conflict	Attitudes After the 2022 Conflict
1.	Tolerance and Appreciation.  An attitude of tolerance in life to respect each other's implementation of worship and celebration of religious days in harmony among religious communities. Silahturami during holidays from both Christians and	Tolerance and Appreciation.  This attitude feels lost (differences are a threat not wealth in moderation of religion) because each religion celebrates and feels its own celebration, Without being accompanied by silahturami among

	Muslims. Even sharing life is also a good religious attitude from the family. For example, when you are happy or sad. Togetherness becomes a very strong attitude.	the family. Togetherness in grief is lost both in the form of greetings and assistance in compensation for grief. An indicator of the loss of tolerance is that differences become a threat, not wealth in religious moderation
2	Attitude of Cooperation.  This attitude is shown when there is work on building a house where you live, or also opening stalls to sell, there is always the participation of the family, so that harmony looks beautiful.	Cooperation of Attitude.  Individual or family work attitude. There is no such thing as working together. There's no such thing as eating together. Life is full of suspicion.
3	Interaction and communication.  The attitude displayed is full of intimacy, without mutual suspicion, openness, honesty, understanding, freedom in speech, sharing stories, eating together, visiting. This attitude has a very good value in religious attitudes. There is a sense of belonging because they need each other.	Interaction and Communication.  Attitudes in interacting and communicating are very limited at certain times, if they pass each other, or when spending needs, the space for intimacy is lost, the interaction is rigid, and the value of interaction and communication does not affect a good attitude in life. There is fear, introspection, even life full of suspicion.
4	Feeling of belonging  The sense of belonging as a fellowship with brothers and sisters even though they differ in religion, ethnicity or race is very strong and becomes wealth with the family	Feeling of belonging  Feelings of indifference, lack of empathy and no sympathy with others stand out.
5	Honor  An attitude of respect for other people's religions or other families who worship full of love and compassion	Honor  Underestimating the meaning of worship of other religions by considering worship itself has more meaning
6	Acceptance of Tradition  The attitude of accepting and developing the tradition of living together in diversity. Living together in every situation and condition.	Acceptance of Tradition  Rejecting the tradition of religious practice in shared life because it is different.
7	Anti-violence  Live a peaceful life, calm and happy, intertwined with harmony, mutual love, joy, serenity, not hurting others, and thinking about saying something that is not true about others,	Anti-violence  A life of introspection, suspicion, fear, conflict, conflict, full of misleading thoughts, actions that hurt others.

The table of results of interviews on religious moderation in the family described above shows that the religious life of families in a small field from the start was very harmonious, tolerance among adherents in it. Inklusifisme very strong, because for families,

openness is very important so that each religion knows each other and recognizes that other people are equal before God the Creator (Purnama, 2021). The space of relations, interaction and communication becomes a very strong thing to build even though there are different religions, cultures, races and groups. Life in diversity is very strongly united in togetherness for every situation. Cooperation, mutual understanding between families, telling stories, sharing joys and sorrows as a form of family empathy and sympathy (Results of interviews with several informants). The fact of the conflict crises the attitude of religious moderation that has been formed. The data table for the attitude of moderation after the conflict clearly illustrates that the hopes and dreams for the creation of a moderate religious attitude can no longer be realized. The visible life is love for others as a form of love for God disappears; the attitude of individualism is strengthened compared to the attitude of living in unity and nationality (Amtu et al., 2021). Rejection of global traditions, harassment of religion, by rejecting the worship of other religions is a force to create differences. Peace and happiness are lost without meaning; there are only conflicts and fights that dominate the family.

Religious moderation turned into an anti-religious attitude in the family environment. Perspective of Christian Religious Education What is right must be a force to build religious moderation. The Christian Religious Education Perspective, with its good pattern of increasing religious life in families in small fields. As stated by Samuel Hakh (2022), religious moderation is always related to religious life, tolerance and harmony as well as dialogue between different religions or inter-faith. This kind of attitude is an essential part of improving religious life in a moderate frame.

### **Religious Moderation in the family in view of perspective of Christian Religious Education**

The family is the smallest social unit and the first and foremost place of education which is fully responsible for developing good attitudes and character, including religious moderation. the formation of a harmonious, peaceful society that lives in togetherness even though it is diverse (Lusia Rahajeng, 2022; Maher et al., 2021). A good family is a family that is able to improve its family life to accept other people sincerely as part of God's grace for them to relate interact and communicate (Joseph, 2020). An attitude of life that accepts diversity openly is a form of religious moderation desired by all religions, including Christian families Religious Moderation always strives to provide education for the community including the family to avoid themselves from radical or extreme attitudes and behavior by striving to uphold true religious attitudes both internally and externally (Selanno, 2022). Religious moderation is a manifestation of a tolerant religious attitude with pluralism and diversity as a great wealth of the Indonesian nation, including Ambon and its people. the context of national pluralism is not a challenge for the development of an attitude of religious moderation, but on the contrary it becomes a force for the development of a moderate attitude of religion. Religious moderation is a religious attitude that prioritizes religious balance both internally and externally while still accepting other people's religious practices as part of harmony and tolerance in differences (Dongoran et al., 2021). The container that is able to develop a good attitude of religious moderation is the family through Christian Religious

Education with the forms and values of the teachings in it. The family plays a role in shaping the spiritual life of every individual in the house, especially children. The spiritual development of children is a measure of the development of their religious life in their environment.

Good Christian Religious Education in the family will greatly influence the development of the spiritual maturity of individual families in accepting diversity (Triposa et al., 2021). Respect, appreciation, acceptance of differences, tolerance in love and affection, caring, empathy are strong values in developing harmonious, peaceful and harmonious religious moderation. Family is not merely a place for the growth of physical life, reason, relationships, interactions and social relations in society, but more than that a place for spiritual life to grow (Sunarko, 2021). Family is a place to gain strength for a true understanding of values, the value of diversity which is a gift from the Creator. With the values of PAK teachings, each family member is given an understanding as well as how to develop PAK values in religious life. The family is a fundamental place for the development of religious values that influence the existence of religion. PAK values that become the strength of developing an attitude of religious moderation are, (1) Interaction and communication in love and affection, or in other words dialogue and communication in love and compassion, (2) Sharing in joy and sorrow, (3). Self-concentration both understanding and awareness of living together as God's creation (Joseph, 2019). In addition, the true values of Christian Religious Education are able to dismantle the barriers of differences among fellow human beings who are religious, to become human beings who have a sense of togetherness in a harmonious fellowship as brothers and sisters even though they are different. A strong sense of belonging encourages the formation of empathy, sympathy and caring for others in all situations and conditions. The tradition of living together is a pattern for building peaceful relations in religion, there is no violence, division, disputes, quarrels because of differences, but there is an attitude of life full of peace and harmony, there is true dialogue, namely interaction and communication in love and affection as a form of religious moderation harmonious and peaceful. Christian religious education in the family is able to change intolerant attitudes to be tolerant, sharing in joy and sorrow is living in love and affection without distinction. Christian Religious Education seeks to build awareness of diversity as God's creation. which must be upheld as an illustration of religious moderation. Balanced religious moderation between one's own religious experience which is the strength of religion and respect for religious values with others. This is the result of a balanced attitude of loving God and fellow human beings, as the perfect image of God.

Awareness of the context of pluralism in religious life requires Christian families to teach and instill Christian Religious Education for their family members who are dialogical in nature, by encouraging their families to be involved in transformation efforts. Christian Religious Education taught by the family to its members is Christian Religious Education whose values and teachings are able to bring family members to be open to accepting differences, to be tolerant in the form of love and to live in harmony. Christian Religious Education educates family members about God's unlimited love for humans. All whole human beings get God's Love. God's perfect attitude is the perfection of moderation in religion which is also an important part of implementing human attitudes towards God's love.



Developing an attitude of religious moderation through Christian Religious Education in the family, of course, in various ways and forms. The offer in this paper is interaction and communication in love and affection. Love and compassion are the main part of the value of God's teachings in the law of love. Love your neighbor as yourself. The love that God has given in Jesus Christ is perfect love. The human effort to realize God's love is by loving others. In interaction and communication, love and compassion make every individual build a relationship that is peaceful, calm, full of understanding and harmony, even though they are diverse or have different religions, cultures, ethnicities, races and characters.

More than that, religious moderation in the family from the perspective of Christian Religious Education seeks to instill an attitude of life that loves God and others. The attitude of loving God and others is an attitude of life shown by Jesus by not distinguishing one individual from another. One group from another, one tribe to another. Jesus' love is whole and comprehensive, so human love must also be able to balance the love that Jesus showed for himself for others. Moderation of religion in the family from the perspective of Christian Religious Education is able to change the attitude of life in tolerance into tolerance that respects and accepts differences in any form, including religion. Religion is the true way of teaching so that everyone knows and understands himself and others correctly, respects each other, respects, acknowledges and accepts weaknesses and strengths to complement each other, feels and realizes that differences are not a challenge, but a valuable wealth as human beings. and religion. Obviously moderation of religion. In the family, from the perspective of Christian Religious Education, this can be realized with an attitude of loving God and others in a balanced way as a manifestation of God's perfect love for humans, tolerance and appreciation for differences in the form of interaction and communication with love and affection; Share in joy and sorrow. As well as building awareness (concentration) of differences and diversity, in the context of pluralism both in understanding and in religious attitudes. As the correct implementation of religious moderation.

### CONCLUSION

Developing an attitude of religious moderation in the family becomes a prototype of God's attitude that accepts all His people as equal before Him. Religious moderation seeks to build a religious life that accepts all human beings as equal before God, the Creator. The differences that exist in each religion and its teachings are not a challenge to be fanatic and exclusive towards each religion, but are riches for creating fair, harmonious and peaceful religious moderation, as well as tolerance in love and compassion. Religious moderation requires a balanced life attitude between love for God and for others. Religious moderation kills differences that hinder national unity. Religious moderation in the family eliminates conflict and strengthens traditions to live in tolerance, harmony and peace with all people without differences.

### BIODATA



Lourine Sience Joseph is a lecturer at IAKN Ambon. She earned her S.Th in 2002, M.Th in 2009, and Dr. in 2016. All academic degrees were obtained from STAK Negeri Ambon. She focuses on the scientific field of "Christian Religious Education". Through this paper, it is hoped that it can significantly contribute to the advancement of science in Indonesia.

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