



## The Influence of Multireligious Environment on Tolerant Attitudes in Religious Moderation of Children and Adolescents in the Wijaya Kusuma Housing Complex

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### Abstract

*This study aims to determine the influence of a multireligious environment on the attitude of tolerance in religious moderation of children and adolescents in the Wijaya Kusuma Housing Complex. The background of this study departs from the conditions of Indonesian society which is pluralistic, where religious diversity is an important part of social life. The Wijaya Kusuma Housing Complex is one of the areas with residents with different religious backgrounds, making it the right place to observe how interfaith social interactions influence religious moderation attitudes among the younger generation. The results of the study indicate that the multireligious environment and attitudes of tolerance in religious moderation of children and adolescents in the Wijaya Kusuma Housing Complex. shows that the better the conditions of the multireligious environment, the higher the level of tolerance and moderation attitudes possessed by children and adolescents. Factors of interfaith social interaction, joint social activities, and the role of community leaders have a major contribution in shaping moderate and open attitudes towards differences. This study confirms that a religiously heterogeneous social environment can be an effective learning medium in instilling the values of religious tolerance and moderation from an early age. Therefore, synergy is needed between families, educational institutions, and the community to continue to strengthen the culture of mutual respect and appreciation of differences in a multicultural society.*

**Keywords:** *Adolescents, Children, Multicultural Environment, Religious Moderation, Tolerance.*

### PRELIMINARY

Indonesia is known as a multicultural country with a diverse range of religions, ethnicities, and cultures. This diversity is a national treasure that must be preserved to prevent it from becoming a source of division. In the context of social life in residential areas, especially multireligious ones, interaction between religious communities is crucial for creating harmony and tolerance. The Wijaya Kusuma housing complex is one such area with significant religious diversity. There, children and adolescents grow up in a religiously heterogeneous environment. This environment can have a positive influence on fostering attitudes of tolerance and religious moderation, but it also has the potential to cause friction if the values of tolerance are not properly instilled.

Tolerance in religious moderation is an important indicator for assessing the extent to which children and adolescents are able to appreciate differences. Religious moderation does not simply mean adopting a moderate attitude, but emphasizes a balance between practicing religious teachings and respecting diversity. National education functions to develop abilities and shape the nation's character and civilization. A concrete step in realizing this function is by requiring every educational unit in Indonesia to implement religious education. (Rahman et al., 2023) In 2019, the Indonesian government, through the

Ministry of Religious Affairs of the Republic of Indonesia, launched a book entitled "Religious Moderation," which outlines four indicators of religious moderation.

The four indicators in question include national commitment, tolerance, anti-violence, and accommodating local culture. (Islamy, 2022) Education is a crucial and strategic step in instilling religious attitudes and an understanding of diversity, thus fostering an awareness of living in harmony (Anwar & Muhayati, 2021; Setiawan, 2023). The purpose of this study is to determine the influence of a multireligious environment on religious tolerance and to analyze the factors that support the formation of religious moderation in children and adolescents in that environment.

## METHOD

Research is a process aimed at thoroughly and critically examining facts using specific steps (Afifuddin, 2021). This study employed qualitative methods to determine the influence of a multireligious environment on the religious tolerance of children and adolescents in the Wijaya Kusuma Housing Complex. This is because the data obtained is only descriptive of the situation expressed in words. Qualitative research data can be defined as data presented or expressed in the form of words, sentences, narrative expressions, and images (Nasution, 2023). This research is a type of field research; it can be defined as an effort to seek and understand information collected through observation or direct observation of events in the field (Abdussamad, 2021).

This research activity was conducted in a monthly routine activity gathering of RT 07 held at Wijaya Kusuma Housing with 2 resource persons, the resource persons were religious leaders and one of the secretaries of RT 07. The research was conducted on October 1, 2025 to October 5, 2025. The research was carried out in stages starting from research preparation, conducting a literature review according to the problem to be researched, creating research instruments, conducting research, and consulting with the supervisor. The researcher asked several important things about the routine activities carried out by RT and explained the root of the problem being discussed, namely by analyzing the practice of religious moderation, then concluding the main problem (Adolph, 2022).

The data collection technique used in this study was interviews. Interview research requires a face-to-face question-and-answer process between the researcher and the research subjects (Assingkily, 2021). The goal is to obtain the information the researcher desires and obtain more in-depth data regarding the research subjects' conditions. The data collection process in this study is outlined in steps according to its implementation stages: (1) data collection, (2) data presentation, (3) data reduction, and (4) drawing conclusions.

## FINDINGS AND DISCUSSION

Furthermore, field observations revealed positive habits among residents, such as mutual assistance regardless of religion and mutual respect when fellow believers perform religious services or celebrations. For example, non-Muslim residents showed respect when Muslims performed Eid prayers in the field, while Muslims helped maintain security and order when Christians celebrated Christmas at a nearby church. These patterns of interaction serve as concrete examples of the practice of religious moderation within the community.

In terms of personal attitudes, in-depth interviews with several respondents indicated that most children and adolescents understand the importance of respecting others' beliefs. They also believe that religious differences are not a barrier to friendship. Some adolescents are even active in driving interfaith social activities in their communities, such as fundraising for natural disaster victims, carried out collectively regardless of religious background. However, this study also identified several challenges. A small number still showed a tendency to associate only with friends of the same faith.

Contributing factors include a lack of family understanding of the value of religious moderation and the influence of social media, which sometimes displays intolerant content. This situation highlights the need for an active role for families, schools, and communities in consistently instilling values of tolerance. Overall, the research findings confirm that the harmonious multireligious social environment in the Wijaya Kusuma Housing Complex plays a crucial role in shaping attitudes of religious tolerance and moderation in children and adolescents. With a supportive environment and ongoing guidance from

families and educational institutions, religious moderation can continue to grow and become a strong character trait for the younger generation.

### ***Multireligious Environment***

A multireligious environment is a social condition in which people living in a single area have diverse religions and beliefs. In such an environment, individuals or groups of different religions coexist, interact with each other, and adapt to each other's daily lives. This diversity is not only related to religious affiliation but also involves differing values, traditions, and perspectives on life. Religious diversity arises from differences in historical background, culture, and the process of religious propagation itself.

In this regard, a multireligious environment is not simply a place inhabited by adherents of various religions, but also a forum for social learning and the strengthening of humanitarian values such as mutual respect, cooperation, and interfaith cooperation. In a multireligious environment, residents are aware that differences are normal. Respect for religious practices, non-interference in others' religious beliefs, and maintaining harmony are highly valued social norms. Multireligious environments serve several key roles in shaping community character, particularly for children and adolescents.

As a Social Education Media because children and adolescents learn directly about the values of tolerance, empathy, and mutual respect through social interactions in their environment. They witness that religious diversity is not a source of division, but rather a strength in building a harmonious society, as a Means of Strengthening the Values of Religious Moderation and as a Fortress Against Radicalism and Intolerance because an environment that is open to differences helps reduce the emergence of exclusive attitudes or narrow fanatics. Children and adolescents who grow up in a multireligious environment tend to have a more inclusive and peaceful understanding of religion.

### ***Attitude of Religious Tolerance***

Tasamuh is a form of mubalaghah (religious tolerance) derived from the Indonesian word "samaha," which translates to "tolerance," or another term for tolerance. Simply put, tasamuh means being easy to interact with, flexible, and having a lighthearted attitude that doesn't cause difficulties. Tasamuh itself began to exist in the 20th century, pioneered by Muslim scholars. This term is used to express a Muslim's attitude that is not burdened by different circumstances or differences. It is not fanatical (excessive). Linguistically, tasamuh means behaving well, being gentle, and forgiving. In another view, tasamuh is a commendable attitude or morality in social interactions, where there is mutual respect among people within defined boundaries (Nia Daniat, 2023).

Tolerance is not burdened by different circumstances or differences. It is not fanatical (excessive). Tasamuh means respecting others. Therefore, it can be said that tasamuh is an attitude of tolerance, such as accepting differences and peacefully facing circumstances. Tolerance in religion itself means mutual respect for each other's rights and obligations. There is no such thing as being disturbed or interfering. Tolerance in religion itself can be interpreted as an attitude of patience and an effort to refrain from disturbing or criticizing the beliefs and worship of others. Tasamuh is an attitude of broad understanding, broadening the heart to accept differences and not imposing personal will. With an attitude of tolerance, a person will open themselves to accepting the opinions of others even though there have been differences in understanding between them (Malik, 2024).

### ***Religious Moderation for Children and Teenagers***

The term "moderation" is commonly used to describe a position or state in between, neither on the right nor on the left. The term "moderation" is a loanword adopted from the Latin "moderatio," meaning "moderation" (neither lacking nor exceeding). In its relation to religion, moderation is understood in Arabic as "wasat" or "wasatiyah," while the practitioner is called "referee." The word "referee" itself has several meanings, including mediator, intermediary, and arbitrator.

From the explanation of the definition expressed in terminology, the meaning of moderation as an understanding of commendable attitudes built on straight teachings, the middle is neither less nor more in thinking, acting, and behaving so that a person is not extreme in responding to everything. In the context of religion, moderation is understood by adherents and followers of Islam known as Islam wasatiyah or moderate Islam, namely Islam that is a middle path that is far from violence, loves peace, is

tolerant, maintains good overall values, accepts every change and renewal for the benefit, accepts every fatwa due to geographical, social and cultural conditions (Fauzi, 2025).

Wasathiyah (taking the middle path) is a view that takes a middle path by not being excessive in religion and not reducing religious teachings. This middle path can mean an understanding that combines religious teachings with the context of societal conditions. Thus, "wasathiyah" is a view or behavior that always tries to take a middle position between two opposing and excessive behaviors so that one of the two behaviors does not dominate a person's thoughts and behavior.

Tahawzun is a view of balance that does not deviate from predetermined lines. The term tawazun is rooted in the word mizan, meaning scales. However, in the context of moderation, mizan is not interpreted as a tool or object used for weighing, but rather as justice in all aspects of life, both related to this world and related to eternal life in the afterlife. Islam is a religion of balance, balancing the role of divine revelation with the use of rational reason, and providing separate sections for revelation and reason (Fauzi, 2025).

Moderation is behaving fairly, in balance, without bias, and with honesty, so as not to deviate from the established path. Injustice disrupts the balance and harmony of the universe, as ordained by God Almighty (Subarkah, 2018). Islam is a noble religion, one that embraces religious diversity. Islam came to recognize the reality of human life, with the various religions we embrace in our lives (Farkhan, 2023).

## CONCLUSION

Based on the research results, it can be concluded that a multireligious environment has a positive influence on the attitude of tolerance in religious moderation of children and adolescents because religious diversity in the Wijaya Kusuma Housing Complex creates a space for interfaith social interaction that fosters mutual respect and appreciation for differences. Social interaction and joint activities between residents are important factors in building religious moderation by implementing cooperation activities, and interfaith communication strengthens the values of tolerance among the younger generation.

Families and the surrounding environment have a big role in instilling the values of religious moderation in children and adolescents who receive tolerant examples from parents and community leaders tend to have an open attitude towards diversity because religious moderation can grow well if the social environment supports the values of balance, openness, and respect for differences in beliefs.

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