
SYNERGISTICITY OF FAMILY, SCHOOL, AND COMMUNITY EDUCATION IN STRENGTHENING RELIGIOUS MODERATION

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Abstract

This research aims to analyze how the synergy between family, school, and community education can strengthen the understanding and practice of religious moderation and the supporting factors, forms, and effects of this synergy. The research was conducted at Sindang Jati, Rejang Lebong, Bengkulu using qualitative methods and a phenomenological approach. The data collection technique used snowball sampling for interviews, accompanied by observation and documentation. The data were analyzed with a phenomenological model through epoch and ideation. The research results show that close collaboration between education received in the family, at school, and in society can significantly improve understanding and practice of religious moderation. These findings confirm that the synergy between these three components provides a large positive impact, in line with the social theory proposed by Parson and Brofenbrenner. Factors such as shared goals, effective communication (associative interaction), parental involvement, school commitment, and community trust and roles are essential in strengthening this synergy. In line with Murphy's law, the synergy of the three educational centers minimizes opportunities for immoderate attitudes and actions to grow.

Keywords: synergy; education; family; school; community; religious moderation

Abstrak

Tujuan penelitian ini untuk menganalisis bagaimana sinergisitas antara pendidikan keluarga, sekolah, dan masyarakat dapat menguatkan pemahaman dan praktik moderasi beragama, faktor-faktor pendukung, bentuk dan pengaruh sinergisitas tersebut. Penelitian dilakukan di Sindang Jati, Rejang Lebong, Bengkulu dengan menggunakan metode kualitatif dan pendekatan fenomenologi. Teknik pengambilan data menggunakan snowball sampling untuk wawancara, disertai observasi dan dokumentasi. Data dianalisis dengan model fenomenologi melalui epoche dan ideation. Hasilnya menunjukkan sinergisitas antara pendidikan keluarga, sekolah, dan masyarakat dapat membantu meningkatkan pemahaman dan praktik moderasi beragama selaras dengan teori sosial Parson dan Brofenbrenner. Faktor-faktor seperti kesamaan tujuan, komunikasi yang efektif (interaksi asosiatif), keterlibatan orang tua, komitmen sekolah, dan kepercayaan serta peran masyarakat, merupakan hal yang penting dalam memperkuat sinergi ini. Selaras dengan hukum Murphy bahwa sinergisitas tiga pusat pendidikan meminimalisir peluang sikap dan tindakan yang tidak moderat untuk tumbuh.

Kata kunci: sinergisitas; pendidikan; keluarga; sekolah; masyarakat; moderasi beragama

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Introduction

Social harmony really depends on the components of society itself in integrating itself as a social structure. Community groups that have a definite goal require each member to prioritize that goal so that each component must adapt and synergize. This then becomes Parsons' social theory with a concept that is acronymed with AGIL. Without adaptation of the social component, it will be difficult for a society's life to become better and more harmonious (Baloch, Zehri, and Ullah 2022). Apart from adaptation in groups, there is also an attitude of empathy, where when components of society have empathy it will strengthen social harmony (Curis 2020). Apart from the role of agents, structures or social components, according to Khaldun, in his cycle theory, there is also the influence of *'ashabiyah* and leadership (Khaldun 1999:120–32). *'Ashabiyah* is the bond of relationships, solidarity and fanaticism of a group of people that makes a group stronger. Apart from that, there is the leadership factor which, if it has strong power, will be able to control the community well, forming a safe, peaceful and harmonious community (Khaldun 1999:120–32).

'Ashabiyah in the Khaldun cycle theory, is in line with self-existence in Tajfel and Turner's social identity theory. However, according to Tajfel and Turner, this instinctive self-existence has the opposite impact with *'ashabiyah* because makes humans categorize themselves into us (*in-group*) and them (*out-group*). Groups in society that are based on certain interests and/or similarities become *The in-group* will make comparisons and look for weaknesses and negatives from the *out-group* to show their self-image (Tajfel, Turner, and Worchel 1979:56–65). Hamley calls this attitude *ingroup love* and *outgroup hate* (Hamley et al. 2020; Jardina 2021). *Ingroup favoritism* and *outgroup derogation* according to Salvati, Giacomantonio and Velden arises from people who are *pro-self* (Salvati, Giacomantonio, and Ten Velden 2020). Thus, a *pro-self attitude* that causes each group to 'glorify' its group for various reasons is normal. Groups are formed on various grounds of similarity, whether goals, attitudes, understanding, beliefs, customs or culture. Based on these similarities, loving a group is a very natural thing.

This pro-self attitude can be encouraging *outgroup hate* attitude which causes a person or group to act detrimentally to other groups in various aspects. This attitude is contrary to the view of diversity as beauty or an attitude of religious moderation. Even though truth as an understanding can be different, Feyerabend stated that *anything goes* that scientific truth should not be confined to one understanding or method (Farhan 2020). The path to discovering scientific truth is dynamically developing, so there needs to be an inclusive attitude towards differences in understanding, not the opposite of being exclusive and closed off. Exclusive attitudes trigger destructive *outgroup hate attitudes*. Moreover, if these attitudes and actions are anarchic, it will have a very bad impact. Anarchist attitudes give rise to hostile impacts that can last for a long time and be very detrimental. The harm of this *outgroup hate* attitude does not only occur on one perpetrator, but will also be very detrimental to the victim and also damage social cohesion. Furthermore, in a nation full of diversity, this clearly damages national integration.

For this reason, preventing *outgroup hatred* in a diverse nation like Indonesia is very important. One element that can control this is education. Because education in the broadest sense has an influence on the attitudes of each individual. This is in line with Bronfenbrenner's

theory (Hatzigianni et al. 2023; Liu, Duan, and Chu 2022; Wu et al. 2023). According to this theory, a person's experiences and development cannot be understood in isolation from their environment. Individual development is influenced by interactions between the five systems, namely microsystem, mesosystem, ecosystem, macrosystem and chronosystem. The synergy of these systems in shaping individual attitudes in society is very important. Synergy can have a broader and stronger impact (Ellis 2022), including influencing religious attitudes.

From Bronfenbrenner's theory it can be understood that the attitudes and behavior of a person and society are strongly influenced by their environment. Moreover, if there is synergy in each environmental element, it will certainly have a huge impact on people's social attitudes. The influence of this synergy also builds social harmony in the Sindang Jati community. They synergize not only on social aspects, but also economic and even religious. In fact, the people of Sindang Jati village are a complex multicultural society (Fadhila et al. 2020; Hidayat et al. 2020:79). Interestingly, their multicultural complexity does not cause friction between groups. In decades of living together, there has never been a conflict between different cultures. Can this be said to be the principle of liberalism or pluralism in the multi-religious society of Sindang Jati? In the sense that religions are positioned the same, namely that all have the goal of achieving God's pleasure but through different paths. Do they no longer care about the boundaries of differences between religious groups? From the results of the researcher's observations, it turns out that this is not the case, they still have and maintain the boundaries of their respective religions. They continue to try to protect their respective religious groups Sugiarto, head of Sindang Jati Village, Personal Communication, August 21, 2022. This shows that there are still ideologies that reside in each religious group. However, there is a strong principle of moderation so that the Sindang Jati community can live in harmony (Hernawan, Riyani, and Busro 2021). In line with Ali's opinion, religion should be a solution, not a source of conflict or hostility (Ali 1987:277).

Strong *prosocial* attitude has resulted in Sindang Jati being designated as a Moderation village by the Ministry of Religion (PKUB Kemenag 2020). Sindang Jati is a village in Sindang Kelingi District, Rejang Lebong Regency, Bengkulu, Indonesia. As a moderation village, this means that Sindang Jati has become a real manifestation of moderation in Indonesia's multicultural society. Moderation itself, apart from being a main issue in the ministry of religion, has also become part of the objectives of the 2019-2024 National Medium Term Development Plan (RPJMN) (Yusuf and Mutiara 2022). Sindang Jati has become one of the small areas that 'achieved' this big goal. What is so interesting about this village that so many people pay attention to it? Apart from being a moderate village, Sindang Jati has also been awarded the 'title' of Pancasila village by the Pancasila Ideology Development Agency (BPIP) (Pusdatin 2020).

Harmony in multicultural social conditions makes it interesting to ask how *internal restrictions* and *external protection work* (Kymlicka 1996:35). Multicultural society in there? Especially religious groups. This means that it would be interesting to examine how efforts are made to maintain and strengthen each religion while also building social interaction and even protecting adherents of different beliefs? How can these efforts be built without causing clashes between beliefs? Of course, the best effort is to look at the educational buildings that have been implemented, both for family, school and community education buildings. Even further, how the synergy of the three of them is interesting to examine, because the synergy of the three of them can strengthen attitudes of religious moderation.

From the researchers' search for research related to this, several relevant ones were found, including "Shaping the "School-Family-Society" Cooperative Education System in China"(Xue and Li 2021), "The Partnership of Family, Schools and Community (Three Education Centers) as a Means of Forming Catholic Religious Characters"(Pieter and Risamasu 2020) and "Character Building Through the Synergy Between Parents and School in Indonesia"(Puspitasari et al. 2021). Research by Xue and Li still does not look in detail at the practice of "three combination" or collaboration between three educational centers, but rather at the policies that have been implemented between the three educational centers. Meanwhile, Pieter and Risamasu and Puspita, Mukti and Munadi's research did not look at the details of their respective roles in efforts to build cooperation, but only efforts to create a comfortable worship environment and only between schools and parents. Another research is "The Synergy of the School Partnership Model in the Success of Educational Transformation"(Karmila, Achmad, and Utami 2023). This research is also different from research conducted by researchers, apart from being a literature research, this research also does not look at collaboration with parents (family) and the community at all. The related research is entitled "Fostering Family-School-Community Partnership With Parents of Students With Developmental Disabilities: Participatory Action Research With the 3D Sunshine Model"(Chatenoud and Odier-Guedj 2022). This research clearly has a different locus from the research that researchers will conduct. The research "School and Community Synergy in Building the Character of Children"(Nursaptini, Widodo, and Sobri 2020) is also clearly different from what researchers have done, apart from not involving the family as a mandatory part of educational synergy, this research also does not look more practically at the role of society in strengthening character.

From what researchers have read, there has been no research that is completely the same in terms of object, method and research location. This means that its relevance is only in certain partial parts. This research has the novelty of looking in more detail at the synergy of family, school and community in building moderate religious attitudes.

METHOD

This research is field research . *Using a qualitative method, it is hoped that it will be able to* clearly reveal the form and influence of the synergy of the three educational centers in Sindang Jati in strengthening religious moderation. The qualitative method describes in the form of a descriptive narrative the object of research (Farrell 2020). In this case is the synergy of the tricenter of education. The researcher took a naturalistic approach with the researcher acting as a living instrument (the researcher himself directly carried out the research) and thoroughly adapted to the *natural setting* of the social life of the Sindang Jati community (Halil 2022; Redcay and Moraczewski 2020).

To collect data, this research used the sample method. Researchers used *snowball sampling* so that the research was effective and efficient (Audemard 2020; Leighton et al. 2021). This technique was used because the researcher did not know who really understood and knew the information that the researcher wanted to know, namely related to the synergy of the three educational centers in building moderation (Dosek 2021). One of the data collection techniques used is observation where researchers see directly the reality of the learning process at three

educational centers, namely family, school and community in Sindang Jati as observers or non-participant observers. Next, interview the actors in the learning process at the three education centers, both as subjects, namely teachers or mentors, objects or students, as well as related actors, whether in the community or education staff. Apart from observations and interviews, documentation was also carried out.

Researchers admit that there are weaknesses in using the snowball sampling method, because the sample structure is not random so it does not guarantee representation of the population as a whole. Early participants tend to recommend people who have the same characteristics or understanding as themselves. Weak control in the sample can affect the validity of research results. For this reason, researchers try to minimize doubts by paying attention to the principles of *epoche* and *ideation* in analyzing the data obtained.

There are several opinions related to well-known data analysis techniques such as Matthew and Huberman. They divide it into three stages, namely *reduction*, *display*, and *conclusion drawing*. The basic meaning of reduction based on the Big Indonesian Dictionary (KBBI) V is cutting. The purpose of this reduction is to select and simplify data that has been found continuously. Next, *display* means to explain by organizing the data to reach conclusions. Only after that can conclusions be drawn (*conclusion drawing*) (Huberman and Miles 1994:10). This analysis model will be used by researchers in this research. The reason for this choice is in accordance with Neuman's view that qualitative studies are non-linear and cyclical in nature (Neuman 2007:84). The implications of this are in measurement and data collection techniques in qualitative research. In this case, measurements in qualitative studies are carried out continuously throughout the data collection process (Neuman 2007:110).

Researchers chose the phenomenological model as an analytical approach. This was chosen because the data the researcher took was data from a certain social *setting*. So it is hoped that researchers can collect data in a *naturalistic manner* without direction, let alone subjectivity. So researchers need to pay attention to two things in analyzing based on a phenomenological approach. This. Firstly, "*epoche*", namely avoiding hasty conclusions in order to truly obtain adequate data that can be analyzed thoroughly (Novayani 2019; Soelaeman 1987:135). This means avoiding haphazard and non-holistic interpretations. Instead, try to properly understand what is obtained from informants or other data. Second, *ideation*, namely finding the essence point of the data found. In this research, the essential data is the synergy of three educational centers in building moderation.

Results and Discussion

Moderation Village as a Research Locus

Sindang Jati is a Moderation village which is marked by the signing of a religious moderation inscription by the Ministry of Religion, in this case by Acting Secretary General of the Ministry of Religion, Nizar Ali (Kementerian Agama Republik Indonesia 2020). Before that, the chairman of the Religious Harmony Forum (PKUB) of the ministry of religion, Nifasri, held a dialogue and saw firsthand the condition of the Sindang Jati community. He was amazed by the harmony of the multicultural Sindang Jati community. He acknowledged the natural beauty and life of the

Sindang Jati people who no longer make it a matter of ethnic, ethnic and religious differences, they can live together in the principles of mutual respect and cooperation (Liptan 2021).

Not only was it designated as a moderation village, Sindang Jati in the same year was also inaugurated as a Pancasila village by the Head of the Pancasila Ideology Development Agency (BPIP) Yudian Wahyudi (Pusdatin 2020). According to him, Sindang Jati is an example of managing ethnic and religious differences to be able to live side by side and cooperate with each other, living up to the values of Pancasila, working together and avoiding all forms of conflict, see table 1.

Table 1. Populationally and socially it can be described as follows (Village Documentation at the Sindang Jati Village, 2022)

No	Religion	Adherents (People)
1.	Islam	1 292
2.	Catholic	2 97
3.	Buddha	103
4	Christian	9
	Amount	1701

No	Worship place	Amount
1	Mosque	4
2	Islamic Prayer Room	3
3	Catholic church	1
4	Vihara	1

The Sindang Jati community is also ethnically diverse. However, it is still dominated by Javanese, then there are also the Lembak, Rejang, Semende, Batak and Minang tribes. Economically, the majority of Sindang Jati residents are farmers, there are also livestock breeders, traders, government employees and mechanics. However, there is no detailed count of the number of people's economic activities that have been recorded and documented (Sugiarto, head of Sindang Jati Village, Personal Communication, August 21, 2022).

That is how the Sindang Jati people have the view that they are still surviving today because of their attitude of religious moderation (Prananto, Head of Hamlet 3 Sindang Jati who is Catholic, Personal Commnication, January 5, 2023). Therefore, family, school and community education has a very important urgency in strengthening religious moderation. Family education is the first support in forming a person's character and attitude towards religion. The family is the first educator the child meets and is the first environment for the child to learn religious teachings. Parents educate children about the values of tolerance, cooperation and respect for differences (Meli, a Sindang Jati resident, Personal Commnication, January 5, 2023). When children grow up in a family environment that reinforces these values, they tend to be more open to people who differ from them, and better able to communicate and cooperate with people who have different beliefs.

Catholic Sister, Theresia explained that regarding the values that families must teach each member of their family is that our current religion is actually a religion because it is hereditary, a religion that is "passed down" by our parents who gave birth to us and educated us from childhood to adulthood, so that religion ingrained and inseparable. Religion becomes life itself. So, every person who is born to their parents will follow their parents' religion without being able to refuse. Because parents have had different religions since time immemorial, differences are

inevitable. The best attitude is to respect and respect these differences (Theresia, Sindang Jati Catholic Figure, Personal Communication, February 5, 2023).

Families in Sindang Jati teach moderation not only by explaining concepts. But the family exemplifies the behavior and actions of a tolerant attitude. How on every holiday of a different religion, every family in Sindang Jati brings their children to visit the celebrating family. Apart from that, they also wish their children congratulations and be happy about the holiday they are having. Another example is how each family attends the Suro or earth alms activity, at the peak of which there are alternate prayers according to the religions of the Sindang Jati people (Sumiati, Catholic Religion Teacher at Sindang Jati Middle School, Personal Communication, January 6 2023).

Another attitude is social interaction, both during activities due to grief such as death or illness and also happy day activities such as weddings, which are lessons for children in Sindang Jati. Their parents, who have different beliefs, will still help each other in each of these activities. This has become a tradition that is rooted in the children of Sindang Jati. Everyone tries to do good to everyone, even those with different beliefs (Khalid, Imam of Sindang Jati Village, Personal Communication, January 14 2023).

Apart from the role of education at home, school education also takes a strategic position. School education has an important role in forming students' religiously moderate character and attitudes and strengthening them. The school provides an understanding of the importance of harmony and tolerance between religious communities. The school also provides an understanding of tolerance and respect for differences between different religions and cultures and promotes diversity in society. In this case, religious education provided in schools teaches the principle of moderation, namely avoiding extremism and radicalism in religious practice (Mistina, Buddhist Teacher at Sindang Jati Elementary School, Personal Communication, January 13, 2023). Religious education not only teaches worship practices and religious texts, but also social attitudes such as tolerance, non-violence, extremism and radicalism, the importance of cooperation, helping each other and compassion (Minaryati, Islamic Religious teacher at Sindang Jati Middle School, Personal Communication, January 6 2023). In Sindang Jati there are formally 3 schools with three different levels, namely early childhood education (PAUD), elementary school (SD) and junior high school (SMP). Each of these schools also clearly appears to be developing a moderate attitude. This effort is not only on the curriculum but also on the *hidden curriculum*.

At Teratai Sindang Jati PAUD school there are four different religious teachers, namely Islam, Catholicism, Buddhism and Protestantism. These religious teachers were brought in from their respective houses of worship. Religion teacher lessons are held on a scheduled basis in turns in the same place, namely the village hall next to the school. The diversity of beliefs of the school community has provided a valuable multicultural experience for students at this PAUD. Their intercultural competence was built from the start so that they could live in harmony and work together . Schools can also provide a safe space for students to learn and interact with students from different religious and cultural backgrounds, which can help reduce stereotypes and build solidarity that students may have towards other groups.

School residents are part of society, so community education is also an important part. Community education is also strategic in strengthening religious moderation. Society must teach to appreciate and respect religious and cultural differences. Public education must provide an understanding that religious diversity is a gift and not an obstacle to mutual respect. In this case, society must be encouraged to reject acts of intolerance and concern for certain religious groups (Prananto, head of Hamlet 3 Sindang Jati, Personal Communication, December 28, 2022). If you look at this, it can be seen that education in Sindang Jati, both in the family, school and also in society, is inclusive and adheres to these principles.

Inclusive education is education that encourages full participation and involvement of all students, including students with special needs or students who come from diverse backgrounds (Whelan et al. 2020). The principles of inclusive education focus on acceptance, recognition and respect for individual differences, as well as providing equal access to that education quality (Chevallier-Rodrigues et al. 2021). This principle is clearly very much in line with the values of religious moderation.

Society also has an influence on strengthening attitudes of religious moderation. Several community-based education in Sindang Jati such as recitations, meetings and religious services, as well as social life practices provide education to young people about living in society. Social work provides an understanding of the values that are entrenched in society. The Sindang Jati community maintains their culture as an important effort to maintain the existence of the community itself. The values of mutual respect, empathy, and cooperation are a culture of community life (Prananto, Kadus 3 Sindang Jati, Personal Communication, December 28 2022).

Every religion sends a message of values. Buddha taught *meta- life principles* for Buddhists . *Meta* is a teaching for compassion, making it the main value in religious life. This affection is not limited by cultural barriers or beliefs, even towards plants and animals. Likewise, Catholics study love as a value that must be instilled in every congregation. Love for all creatures as a form of God's love. Muslims have the concept of *rahmatan lil 'alamin*, to be a being who gives mercy to all. Apart from being echoed in various activities, these values are also practiced in everyday life. So that these values do not float in the sky, floating untouched by the people of the earth, but are grounded and entrenched in the Sindang Jati community.

Synergy for Religious Moderation

Building a moderate attitude in religion is not simple. There are many things that need to be built, starting from religious understanding, managing diversity of interpretations, to maintaining understanding (Muhtifah et al. 2021). In fact, according to Iannaccone and Berman, this is also related to government policy, economic policy and social policy (Iannaccone and Berman 2006). The government itself, through the Ministry of Religion, has determined that to strengthen moderate religious views, attitudes and practices, many things must be synergized, namely religious broadcasting, the education system, management of places of worship, management of public spaces and management of Islamic boarding schools (Tim Penguatan Moderasi Beragama 2022).

In Sindang Jati, religion is demonstrated in attitudes and actions, religion is considered a *private matter* that everyone has the right to have according to their beliefs. So that religious

discussions are within each group. Dialogue is not carried out to show the truth of a particular religion, but dialogue is to bring together religions in the same truth so that they can live in harmony. This dialogue is not in the form of *conferences*, seminars and special meetings accompanied by academic papers but more in the form of dialogue between lay people working together, which Kamal calls spiritual-humanism dialogue in the style of Hasan Askari (Kamal 2022).

The attitude of the Sindang Jati community is actually in line with the concept of integrative pluralism. This integrative pluralism is different from pluralism as proposed by Hick. According to him, religious truth is not one but plural, it varies as a result of traditions, so that the names of God become different (Hick 2006:65). This concept of pluralism is rejected by various religions. Muslims through the Indonesian Ulema Council issued a fatwa regarding the prohibition of pluralism (Majelis Ulama Indonesia 2005). Catholics also reject this pluralism and declare it to be an unclear identity (Lumintang 2002:15). However, glancing at the religious practices and attitudes of the Sindang Jati community, it can be understood that Sindang Jati style pluralism does not eliminate the transcendent values and fanaticism of their respective religions, but only avoids behavior and actions that are detrimental to other religions. On the contrary, in social and humanitarian aspects they can still embrace each other. This is an attitude of religious moderation based on tolerance (Abror 2020). This is different from the pluralist attitude which positions all religions as true (Asadu, Diara, and Asogwa 2020; Schmidt-Leukel 2023).

Regarding this attitude of pluralism, Father Junaidi, a Sindang Jati Buddhist figure, emphasized that basically religions have the same goal, namely obeying God, so the obligatory path is compassion. This is in line with the Tripitaka book which commands acting lovingly like a mother towards her children. It is forbidden to insult anyone, even if they only have bad intentions towards creatures. Every Buddhist is commanded to be compassionate towards all beings. This is termed *metta* (Kendi, Sutikno, and Irawati 2022; Khusnun Nisa et al. 2021). *Metta* is pure love that wishes goodness and happiness for every creature (Adham, Haudi, and Suryanti 2021), no one should be hurt (Hare 2001:103). It is hoped that every Buddhist who positions himself as someone else who wants to be treated well is in line with the teachings of *majjhima patipada* (Paramita 2021),

This manifestation of Buddhist love can also be seen from their social activities. Sindang Jati Buddhists regularly hold social service activities such as free medical treatment and distribution of basic necessities. This is intended for anyone, regardless of ethnicity, culture or religion. This is also in line with the Tripitaka part of the Anguttara Nikaya IV which instructs Buddhists to adhere to the principles of *dana*, *piyavacca*, *athacchariya* and *samamanata*. This principle requires Buddhists to avoid arrogance, speak politely and be gentle, be willing to share and always be ready to help (Ambara 2015). This principle is adhered to by Sindang Jati Buddhists in society, so that they can live in harmony and peace.

Sindang Jati Catholics also have principles that are in harmony with Buddhism in maintaining harmony. Attitudes towards other religions are not equal, on the contrary, they acknowledge differences but take a tolerant position towards these differences. This is what is then called positive tolerance, which is different from negative tolerance which ignores differences but bases meetings on similarities. Negative tolerance tends to be close to pluralism which views

differences only as rituals whose essence is the same truth . Positive tolerance acknowledges differences but respects them (Jegalus 2018). It is clear in the teachings of the Catholic faith that every person who loves others will receive a reward in the form of forgiveness of sins (Potter 2021). In the Bible , God commands , "love your neighbor as yourself, do good to those who hate you" (Matthew 22: 37-38) . In the aspect of shepherding stray sheep, the Church emphasized through the Second Vatican Council (1962-1965) that they had actually been trying to get God to carry out His command (Jegalus 2018).

From here it is clear that there is synergy in education both in terms of values and attitudes of religious leaders towards the same goal, namely a moderate attitude in religion. The same thing is done by religious teachers in formal education, parents in family education, the government and *Sindang Jati* community leaders. So it is natural that the *Sindang* people can live in harmony in diversity. Synergy between family, school and community education can improve understanding and practice of religious moderation by providing consistent and sustainable education. Ensuring all parties provide similar and consistent religious moderation education can help avoid conflicts or differences in understanding in religious moderation (Rahim and Katz 2020). In addition, through this synergy, students will gain broader experience and knowledge, because they will be exposed to various perspectives and views (Anderson et al. 2022). One form of education that has proven effective in supporting the realization of synergy in strengthening religious moderation is a mentoring or coaching program that involves families, schools and the community (Geller 2021).

The Form of Educational Synergy

practical manifestation of the synergy of family, school and community education in the three education centers is as follows:

The Form of Synergy in Family Education

Family education can strengthen religious moderation by providing good teaching and role models in everyday life. Parents can teach the values of religious moderation and provide examples of behavior that reflect these values. Additionally, families can participate in activities that support religious moderation in society.

The Form of Synergy in School Education

Schools can strengthen religious moderation by providing a curriculum that includes the values of religious moderation and ensuring that teachers and school staff understand the goals of education (Abidin and Muradlo 2020). Apart from that, schools can organize social and cultural activities that educate the values of religious moderation such as seminars, workshops and group discussions (Ideland 2020; Razzokov 2022). Teachers educate students to work together and build a sense of empathy (Alimni, Amin, and Kurniawan 2022). which is *the core* value of religious moderation.

A Realization of Community Education Synergy

Society can strengthen religious moderation by organizing social and cultural activities that educate the values of religious moderation (Jamilah 2021). Apart from that, society can also strengthen religious moderation by providing support to families and schools in creating an environment that supports religious moderation education. Encouraging schools to be inclusive and provide multicultural experiences is important for students (Biasutti et al. 2021; Sorkos and Hajisoteriou 2020). It is also important for society to continue to strengthen a culture that encourages the internalization of religious values (Warsah et al. 2022). That support attitudes of religious moderation. So this must be encouraged together to provide intercultural competence for students (Bultseva and Lebedeva 2021). Factors that influence the Synergy of Three Education Centers

The synergy of family, school and community education is very important to strengthen religious moderation. The synergy of family, school and community education can strengthen religious moderation by forming a common vision and goal (Setiawati, Saptatiningsih, and Rosalia 2022; Wallin and Tunison 2022). The following are several factors that influence the synergy of family, school and community education. First, the same educational goals, second, communication. Open and effective communication between families, schools and communities is very important to strengthen educational synergy. (Flores and Kyere 2021) Third, parental involvement. Fourth, School Commitment. Fifth, the role of society: Society must also play an important role in strengthening educational synergy (Dwiningrum 2021). This can be done by organizing social and cultural activities that educate the values of religious moderation. One example of a major activity that educates the value of moderation in Sindang Jati is the Suroan activity.

Results of Educational Synergy in Strengthening Moderation

From the synergy built by family, school and community education, several moderate values can be found which are indicators of moderate attitudes in religion which can be used as examples from the Sindang Jati community:

Respecting Differences (Tolerance)

This tolerance is what the Sindang Jati people embody, making their social life peaceful. Space is given for anyone to express their religion according to their beliefs. Everyone has the same position to be free to adhere to and practice their respective religions. This means that there are equal rights for every individual in religion in accordance with the ideology of Pancasila and the 1945 Constitution. (Nisa and Dewi 2021; Utama and Toni 2020). The Sindang Jati community builds relations of equality, no one is superior or inferior. In fact, there is no gap in justice for the majority and minorities. Thus, standing upright justice strengthens an attitude of tolerance that encourages unity and harmony in society.

Another manifestation of the tolerance of the Sindang Jati community is that when a resident dies, the rest of his family is given the same opportunity to pray for the deceased based on their beliefs. One example is when a Catholic person dies, prayers are held based on the Catholic religion, but because the family is Muslim, after that the family is also given the

opportunity to pray for their relative based on Islamic religious procedures. In fact, the Buddhist figure Father Suliyono held Yasinan when his Muslim son died. This truly shows the recognition of equality and tolerance for different beliefs in the Sindang Jati community. Even though each religion is correct, on the other hand, they really respect the rituals and beliefs of different religions. The diverse Sindang Jati community must always receive multicultural education that provides a perspective on the beauty of diversity which Banks calls *people of color*.

Commitment to Togetherness

Regarding this unity, the Sindang Jati government also often reminds us to live up to the values of Pancasila. Pancasila is the unifier of this diverse nation (Mendrofa 2021; Siahaan et al. 2022). Apart from upholding religion as the first principle of the Almighty God, there are also principles of humanity that are just and civilized. This second principle is in line with the principle of religious moderation. This alignment specifically applies to nine keywords for religious moderation, including humanity, benefit and justice (Faisal et al. 2022; Zaman et al. 2022).

This commitment can be seen from the good actions that have become a tradition. For example, working together to build houses for residents without exception, without considering religious, cultural or other differences. Including for Muslims in Sindang Jati, who are organizationally more LDII (Indonesian Islamic Da'wah Institute) which was previously known to be quite strict but in Sindang Jati is very moderate. Helping each other in establishing a place of worship also shows a commitment to togetherness as children of the Sindang Jati community. Their togetherness is extensive, apart from social activities, also at activities such as commemorating Indonesia's independence day. Apart from receiving assistance from the village government, the community also received donations from various houses of worship, mosques, monasteries and also churches. This donation money is managed to be able to carry out activities which are often referred to as seventeen.

Acceptance of Tradition

One of the traditions of the Sindang Jati community which is still carried out every year is Suroan or also called Sedekah Bumi. This activity is a form of gratitude for the blessings that God has given, especially the abundant agricultural products from agriculture and plantations and animal husbandry. In this Suroan activity, each family brings food to the village hall which is the venue for the event. After several welcoming words from the figures, it closed with a joint prayer as a form of gratitude. What is unique is that this prayer was carried out several times led by various religious figures. For example, this year it started with prayers from Muslims, the prayers were led by the Imam, followed by prayers from Buddhists led by Monks, and Catholics led by their Pastors. Next year, it will no longer be the Muslims who start the prayer, but the Buddhists or Catholics.

Another tradition that is well accepted by the Sindang Jati community to this day is the Kenduri of different religions. When a resident dies, each family must donate rice and firewood. This contribution will be taken by the appointed officer. After that, they will come to the feast together to pray for the deceased and their families with prayers based on their respective religions and beliefs.

Anti-Violence

Islam teaches its people to be *rahmatan lil 'alamin*.

"And We did not send you, but to (be) a mercy to the worlds". {QS al-Anbiya (21) : 107}.

definition of *mercy* or *rahmatan lil 'alamin* is stated 327 times in various forms in the Koran. Muhammad Fu'ad Abdul Baqi, *Al-Mu'jam Al-Mufahras Li Alfaz Al-Qur'an Al-Karim* (Beirut: Dar al-Kutub al-Ilmiyah, 1981), 204. These many repeated explanations emphasize the urgency of this word. Shihab explained the details regarding this matter. He stated that *mercy* is anything that has value and benefits. Several letters related to this matter, one of which is surah al-Imran (3) verse 159 and at-Taubah (9) verse 128. Becoming *rahmatan lil 'alamin* is what is also practiced by Sindang Jati Muslims. There is no discrimination at all from Muslims who are in the majority towards Buddhists or Catholics and Christians.

These values are the teachings of religion. In Sindang Jati, this is not only conceptual, but can also be seen practically in social life. So that students can easily understand these values and actualize them in social life. The curriculum is based on efforts to build social relationships full of love and affection (Kappelmayer et al. 2022). Religious education in schools also seeks to internalize the values of tolerance and compassion. Then it was manifested in building social relations in a multicultural community in Sindang Jati. So that students are not only required to achieve learning goals from cognitive and spiritual aspects alone but also social aspects. Social intelligence is something that is also important for every child in the future (Shofiyah et al. 2020).

same thing is shared by Buddhists and Catholics in Sindang Jati. The values of love for others based on humanity which does not look at differences in beliefs are the basis for an attitude to life. This manifestation of Buddhist love can also be seen from their social activities. Sindang Jati Buddhists regularly hold social service activities such as free medical treatment and distribution of basic necessities. This is intended for anyone, regardless of ethnicity, culture or religion. This is in line with the principle for Buddhists in relation to a pluralistic environment, namely *metta*. *Metta* is pure love that wishes goodness and happiness for every creature (Ambara 2015), no one should be hurt. Hare, *The Book of the Gradual Saying*, 103. It is hoped that every Buddhist will position themselves as someone else who wants to be treated well (Shofwan 2022). Buddhists adhere to the principles of *dana*, *piyavacca*, *athacchariya* and *samamanata*. This principle requires Buddhists to avoid arrogance, speak politely and be gentle, be willing to share and always be ready to help (Ambara 2015).

Sindang Jati Catholics also have principles that are in harmony with Buddhism in maintaining harmony. Attitudes towards other religions are not equal, on the contrary, they acknowledge differences but take a tolerant position towards these differences. Jegalus said this with positive tolerance which takes a position of respecting differences, not negative tolerance which is based on similarities (Jegalus 2018). It is clear in the teachings of the Catholic faith that every person who loves others will receive a reward in the form of forgiveness of sins. In the Bible, God commands, "love your neighbor as yourself, do good to those who hate you" (Matthew 22: 37-38). In the aspect of shepherding stray sheep, the Church emphasized through the Second Vatican Council (1962-1965) that they had actually tried to get God to carry out His command (Jegalus 2018).

So, it can be concluded that the synergy of family, school and community education can strengthen attitudes of religious moderation. This attitude is proven by the indicators of religious moderation that have been etched into the life of the Sindang Jati community. The Sindang Jati people live in their own style of pluralism, namely by not eliminating the transcendent values and fanaticism of their respective religions. It's just that they avoid behavior and actions that are detrimental to other religions, on the contrary, in social and human aspects they can still embrace each other.

Conclusion

From the discussion presented previously, it can be seen that the strong attitude of religious moderation is built from the synergy between family, school and community education. The conclusion that can be drawn is that synergy between family, school and community education can help improve understanding and practice of religious moderation. This is in line with Parson's social theory which states that the social environment influences behavior and Brofenbrenner's theory which states that individual development is influenced by interactions between the five environmental systems. The moderate attitude of the Sindang Jati community is achieved through integrated education, developing a broader understanding of the values of religious moderation, developing an attitude of tolerance, participation in various social activities, and lifelong learning. In order to increase synergy between family, school and community education to strengthen religious moderation, leaders and the community realize that collaborative efforts are needed between the three institutions. So the three institutions work together to develop an integrated educational curriculum, hold joint activities, and involve parents in the educational process at school. This synergy can be seen from several indicators, namely positive synergy, effective communication, harmonious collaboration, common goals, active involvement, division of responsibilities, and innovation.

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