

Religious Moderation among Poor Families: Understanding, Practices, and Educational Strategies to Prevent Radicalism and Foster Social Harmony

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Abstract

Religious moderation plays a vital role in fostering social harmony in Indonesia. Unfortunately, the promotion of religious moderation often does not reach vulnerable communities, especially the urban poor who are massively exposed to the flow of information. This study examines how poor urban families conceptualize and practice religious moderation, particularly in relation to national commitment, tolerance, nonviolence, and accommodation of local culture. Using a grounded theory approach, data were collected through in-depth interviews and participant observation in six provincial cities. The study findings show that despite experiencing economic hardship, poor families demonstrate a nuanced understanding of religious moderation, characterized by strong national loyalty, practical tolerance, and cultural integration. However, informal gaps education and exposure to radical influences remain challenges. This study highlights the need for local education strategies and community-based interventions to strengthen religious moderation among disadvantaged communities.

Keywords

Religious moderation, disadvantaged families, harmony, indigenous wisdom

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Moderación Religiosa entre las Familias Pobres: Comprensión, Prácticas y Estrategias Educativas para Prevenir el Radicalismo y Fomentar la Armonía Social

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Resumen

La moderación religiosa desempeña un papel vital en el fomento de la armonía social en Indonesia. Lamentablemente, la promoción de la moderación religiosa a menudo no llega a las comunidades vulnerables, especialmente a los pobres urbanos que están expuestos masivamente al flujo de información. Este estudio examina cómo las familias urbanas pobres conceptualizan y practican la moderación religiosa, particularmente en relación con el compromiso nacional, la tolerancia, la no violencia y la adaptación a la cultura local. Utilizando un enfoque de teoría fundamentada, se recopilaron datos a través de entrevistas en profundidad y observación de participantes en seis ciudades provinciales. Los hallazgos del estudio muestran que, a pesar de experimentar dificultades económicas, las familias pobres demuestran una comprensión matizada de la moderación religiosa, caracterizada por una fuerte lealtad nacional, tolerancia práctica e integración cultural. Sin embargo, las brechas en la educación formal y la exposición a influencias radicales siguen siendo desafíos. Este estudio destaca la necesidad de estrategias de educación local e intervenciones basadas en la comunidad para fortalecer la moderación religiosa entre las comunidades desfavorecidas.

Palabras clave

Moderación religiosa, familias desfavorecidas, armonía, sabiduría indígena.

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The relationship between population growth and poverty in Indonesia is shaped by multiple socioeconomic factors. According to data from the Indonesian Central Bureau of Statistics (BPS), as September 2024, Indonesia's poverty rate has declined 8.57%. This data shows that approximately 24,06 million impoverished households in Indonesia out of a total population of 280.73 million (Central Bureau of Statistics, 2025). This fluctuated from year to year, including in 2022 and previous years. While population expansion can complicate poverty alleviation efforts, its impact on poverty severity is heavily influenced by factors such as economic development, income distribution, access to resources and services, urbanization patterns, and government policies.

The interconnection between poverty, religion and radicalism is complex. Diversity can foster social cohesion but may also generate friction when inclusion and tolerance weak, making religious moderation become crucial as social resource (Setiawan & Stevanus, 2023). Prior studies indicates that conflicts linked to ethnic stereotyping, intergroup division and primordialism are often reflects inadequate multicultural development while rigid religious movements may intensify tension and insecurity (Haridison et al., 2023; Margaretha Sinaga, 2021; Meyer & Waskitho, 2021; Rajalakshmi, 2017; Wolhuter & Van Der Walt, 2018). Economic inequality and social exclusion may further heighten vulnerability to intolerant and radical narratives, although evidence on the poverty-radicalism links remain mixed. Overall, poverty may function as a contextual risk factor rather than sole determinan (Herro & Obeng-Odoom, 2019; Hudaefi & Heryani, 2019; Tasgin & Cam, 2016).

In Indonesia research trends indicate that the groups most exposed to radicalism in Indonesia are mothers (women), children, and teenagers. These dynamics underscores the importance of understanding how urban poverty interacts with social exclusion and local cultural practices in shaping (Riadi et al., 2025; Yumitro et al., 2023).

Families play a foundational role in cultivating moderate depositions, including the capacity to recognize difference communicate, respectfully and practice tolerance (Paustian, 2020; Silva, 2019; Sintang et al., 2013). However, research on religious moderation with poor family research on religious moderation with poor families remains limited. Evidence from one Indonesian study found that poor families may practice tolerance despite limited familiarity with formal concept of religious moderation. Partly due to information gaps (Izazy, 2022).

This research complements previous studies by focusing on the context of poor families who are vulnerable to intolerance. It examines the questions: 1) How do poor families in Indonesia understand and practice religious moderation based on national commitment, tolerance, non-violence, and accommodation on local culture; and 2) What strategies are effective for educating and reinforcing religious moderation among poor families to prevent radicalism and promote social harmony?

The phenomena and research gaps outlined above justify a closer investigation on family based religious moderation education in context of urban poverty and local cultural practices. This research aims to fill the existing knowledge gaps in understanding religious moderation among poor families.

Education for Religious Moderation

Education for religious moderation aims to cultivate balances and fair religious dispositions (*tawasuth*) characterized by tolerance, and non-violence, and can be operationalized through indicators such as national commitment, tolerance, non-violence and accommodation to local culture (Badan Litbang dan Diklat Kementerian Agama, 2019; Hati et al., 2023; Musyarrofah & Zulhannan, 2023). Religious moderation studies have been conducted by Indonesian scholars since 2020. There have been many scientific studies related to religious moderation, most of which are located in the realm of formal institution such as studies on the implementation and internalization of religious moderation in the realm of university (Burhanuddin & Ilmi, 2022; Sözer & Eskin, 2023), school (Achmad et al., 2023; Mulyana, 2023), or Islamic boarding school (pesantren) (Burga & Damopolii, 2022; Mappiasse & Hayadin, 2022).

Education for religious moderation does not mean moderating religion, in fact, religion already contains moderation principles. Through education for religious moderation, it is expected to give birth to a moderate attitude in order to maintain harmonious relations between different religious communities so as not to be trapped in extremism and radicalism (Burhanuddin & Khairuddin, 2022; Ma'arif et al., 2023).

The concept of religious moderation is often seen as too theoretical, making it challenging for the general public to grasp, accept, and apply in everyday life. Despite its policy prominence, religious moderation is often perceived as overly theoretical and difficult to translate into daily practice (Anwar, 2021). This limitation points to the need for family and community anchored approaches that draw on historical narratives and local wisdom, which can inform outreach and education programs to strengthen moderation in daily life.

Social Class and Typology of Poor Families

Social class in society is usually based on the concept of the amount of money owned in a hierarchical form according to the dimensions of power, privilege, and prestige. This class shapes individuals' access to resources including education, religious learning opportunity (Habermas, 2006; Swedberg, 1999). Socio-economic conditions in lower-class communities (poor families) affect the sources of seeking and receiving religious materials. They will choose sources of religious learning that they think can increase their welfare and improve their economy.

As part of society, the family is a primary institution where the children learn values, roles and religious practices at once (Nursetiawati et al., 2023; Sholkamy, 2015). As one of the institutions that develop the educational function, the family must be an educational center that teaches self-mastery, values, and social roles (Hammond & Palmer, 2022; Ungar & Levene, 1994). Through its educational and religious functions, parents act as initial educators who transmit ethic, morality and practical religious routine as a foundation that can support the development of moderate dispositions in pluralistic contexts (Wittberg, 1999).

To cultivate moderate character, religious moderation education should start in the family through parental guidance and role modelling. This process spans three components, first cognitive aspect, which provides knowledge about religious moderation. Second affective

aspect, which deals with feelings such as sympathy, empathy, love, and hate. In this aspect, giving examples is more quickly digested than giving text. The third is the psychomotor aspect, which relates to actions and deeds (Rahardjanto & Susilowati, 2018).

The poor families referred to in this article are the beneficiary families of the Family Hope Program (PKH), a government social assistance scheme targeting households identified as poor using BPS indicators (BPS, 2010; Kemesos, 2019). Selecting PKH beneficiaries of the family hope program (PKH) not only as a operational poverty status but also allows the study to access the feasibility of integrating religious moderation education with PKH related family resilience programming. PKH aims to strengthen of poor families resilience and capacity through conditional cash transfers and monthly Family Development Sessions held once a month by program assistants (Bangun et al., 2019). This activity provides an institutional entry point for designing or embedding family-based education such as module religious moderation.

Poverty and social exclusion can heighten vulnerability to social shocks and makes some households more receptive to misleading religious narratives that promise welfare or belonging. At the same time, poor family mas also possess protective resources that can support moderation. These strengths could be reinforced through community empowerment initiatives and making this findings relevant for strengthening educational component for PKH beneficiaries (Rehman, 2020).

Method

This qualitative research employs a grounded theory approach (Saunders et al., 2018), to analyze religious moderation practices among poor families using four main indicators: national commitment, tolerance, non-violence, and local cultural accommodation. Grounded theory was selected to enable theory development from empirical field data. This research was conducted in the capital cities of purposively selected provinces in Indonesia, namely Bandung, Yogyakarta, Pekanbaru, Manado, Kupang, and Serang. The selection of this location considers regional representation in Indonesia and variations in the religious harmony index in 2021. The cities have different religious harmony indices, from high to low, to provide a comprehensive picture of the practice of religious moderation that impacts religious harmony in various social contexts in Indonesia. Bandung, Pekanbaru, and Serang represent provinces with low KUB scores, while Yogyakarta, Manado, and Kupang represent different index levels. (MORA, 2022)

A total of 54 informants participate, nine per province, drawn from three PKH beneficiary families in each province. Each family consists of three core informants: the head of the family, the mother, and a child at least 15 years old. The selection of informants was done using a purposive model (Miles & Huberman A. Michael, 1994; Sugiyono, 2017) from poor households verified by Indonesia's Ministry of Social Affairs as PKH beneficiaries, including families categorized as extremely poor (Soputan et al., 2018). To ensure sufficient literacy to reduce miscommunication during interviews, eligibility required the father to have at least primary school education, a mother with at least a primary school degree, and a child with at least a junior high school degree. This selection of informants is done to avoid miscommunication between researchers and informants so that informants can answer

questions properly. This also makes it easier for researchers to get insight from informants' answers. Thus, the selection of informants in this study fulfils two main criteria, namely the social criteria as beneficiaries of the Family Hope Program and criteria as the ability to think and answer questions measured by the education that has been taken by the informants.

Data were collected through in-depth interviews and observations. Semi-structured interview guided to obtain in-depth information about the understanding and practice of religious moderation in the family. The interview guidelines in this study are used to explore indicators of religious moderation, including national commitment, tolerance, non-violence, and accommodation to local culture. The following is a table of interview guidelines:

Table 1

Interview and Observation Guideline

NO	Aspect	Informant	Indicators	Guiding Questions for Interviews
1	Understanding of Religious Moderación in Poor Families	Head of Family Mother Child	1.National Commitment 2.Tolerance 3.Anti-Violence 4.Accommodation of Local Culture	1.Informant's knowledge of religious moderation 2.The sources of knowledge about religious moderation 3.The informant perceive each dimension of religious moderation 4.Informant's opinions on maintaining Indonesia's diversity
2	Practices of Religious Moderation in Poor Families	Observation of: All family members Neighborhood behavior	1.National Commitment 2.Tolerance 3.Anti-Violence 4.Accommodation of Local Culture	1.Informant's activities in the community 2.Informant's daily activities 3.How does the informant interact with people of different religions or sects 4.Informant's attitude toward government policies 5.How does the informant respond to provocative news or statements 6.The informant react when angry 7.The informant's attitude toward cultural rituals
		Interviews: Head of Family, Mother, Child and neighbors	1.National Commitment 2.Tolerance 3.Anti-Violence 4.Accommodation of Local Culture	1.The informant's opinion about their living environment and neighbors 2.The informant's opinion about the current government 3.The informant view religious sects in their community 4.The informant's view on violence 5.The informant's opinion about cultural and religious rituals in their environment
3	Factors Influencing Religious	Interviewers	1.Education 2.Literacy Skills	1.The educational background of family members 2.Media information are they exposed to

NO	Aspect	Informant	Indicators	Guiding Questions for Interviews
	Moderation Attitudes			3.How well does the informant understand current societal issues and dynamics
		Observation	1.Family Climate 2.Living Environment	1. What parenting style is observed in the family 2. Is the environment heterogeneous or homogeneous

Inductive analysis consistent with grounded theory was applied through open, axial, and selective coding to generate themes and patterns from the data. Researchers served as the primary instrument for data collection analysis. To enhance trustworthiness, data were triangulated across sources and methods, supported by critical reflection and field notes to manage potential bias. Findings further data validates through member checking with informants and peer debriefing.

Result and Discussion

Informant's education attainment was generally modest. Father typically completed junior high school, mother primary school and children mostly in senior high school. his required simplified wording and clarification during interviews. Although the study involved 54 informants, only 12 are presented in this section due to consent restrictions and to maintain analytical focus and narrative coherence in reporting qualitative findings. Table 2 presents the distribution of education levels.

Table 2
Informants Background

Informant Code	Education	Role in Family
ID	Primary school	Father
XB	Junior High School	
SM		
A		
AT		
XM	Junior High School	Mother
W	Primary School	
KF		
LD		
HT	Senior High School on going	Children
G		
K		

The six study sites represent multicultural urban contexts with divers ethnic compositions, including strong migrant-community presence with major tribes Pekanbaru: Malay, Bandung: Sundanese, Jogjakarta: Javanese, Serang: Baduy, Manado: Minahasa, Kupang: Suku Timor and also has high interregional mobility (Bachtiar & Amalia, 2012; Wibowo, 2018). Social

economic indicator also vary. In 2022, the number of poor people (in thousand persons) was 109.82 in Bandung, 42.56 in Serang, 35.96 in Pekanbaru, 29.68 in Yogyakarta, 25.38 in Manado, and 40.20 in Kupang (BPS, 2023).

The Religious Moderation Attitudes and Knowledge of Poor Families

This study analyzed attitudes toward religious moderation in poor families, which include national commitment, tolerance, non-violence, and accommodating local culture, across two research location categories: cities with a high religious harmony index such as Kupang, Manado, and Yogyakarta and cities with a low religious harmony index such as Pekanbaru, Serang, and Bandung.

Regarding national commitment in high-index cities, most poor families did not memorize state pillars such as Pancasila and the 1945 Constitution and were unfamiliar with the term “religious moderation.” However, this did not necessarily indicate weak patriotism. Many expressed strong attachment to the homeland and a willingness to defend the country if needed. As Mr. “ID,” a fruit-picking laborer, stated that he would sacrifice his life if the state asked him to defend Indonesia (NKRI), while also expressing trust that the state would protect his wife and children “If the country is in danger (war) and I am needed, then I am willing to sacrifice my soul for the country; I entrust my family to the country.” said ID

The same interpretation was expressed by informant XB in Yogyakarta, who revealed that if the country is in danger, he is willing to defend it from attacks from outside, as quoted from the following interview. “As an Indonesian, I am willing to defend this country if anyone wants to attack NKRI.” said XB. “I am ready to fight if allowed. I also aspire to become a soldier after graduation” HT

The expressions and willingness of the informants show that their commitment to the integrity of the country, as stated by informant ID. Another informant are a form of negotiation about the emotional condition of his poverty, with the assumption of face-to-face negotiation. This theory shows a pattern of relativism between emotions, anger, and affection and mediates between concerns about economic needs and sacrifices that must be made that affect each other (Zhang et al., 2014)

Poor families in Manado, Yogyakarta, and Kupang generally interpret democracy as a universal and non-negotiable system. In these high KUB cities, there were no indications of anti-government attitudes. While a small number of informants expressed the view that national law should reflect the majority religion, most did not object to political leaders who hold different religious affiliations. Commitment to national values and state pillars (Pancasila) the 1945 Constitution, and the state motto of *Bhineka Tunggal Ika* was not primarily articulated as formal knowledge, but was enacted through daily local practices. In Manado this was reflected in community values and traditions such as “*kita semua basaudara*¹”, *mapalus*², *turude*³, *jumpa berlian*⁴. In Yogyakarta it appeared in local cultural and religious traditions including *wayangan*⁵, *padusan*⁶, *tahililan*⁷, dan *skatenan*⁸. In Kupang is well-known as the city of love, with inter-religious cooperation in activities such as the celebration of religious holidays, death and burial ceremonies, 40-day prayers, cleaning, and marriage.

In cities with a low religious harmony index, namely Bandung, Serang, and Pekanbaru, poor families expressed a broadly similar understanding of national commitment. Most informants

in Pekanbaru, Serang, and Bandung did not memorize or fully understand Pancasila; however, when asked to relate national commitment to daily life, they described practices aligned with this indicator of religious moderation, such as participating in community and social activities. This interpretation was illustrated by XM, an informant in Bandung, who linked national commitment to everyday civic engagement, as shown in the following excerpt: “Evidence of my commitment to the nation is that I am active in community activities. I am active as a posyandu cadre; yesterday I helped at the post-nutrition for stunting.” said XM. “I am the head of the neighbourhood council, so if you can say this is my commitment to serve the community and the nation, and the state” AT

Even though a small number of poor families in Serang, Bandung, and Pekanbaru are permissive towards democratic life in Indonesia and only consider it a slogan, they still exercise their rights as citizens by actively participating in elections and regional head elections, even though they choose parties, candidates for people's representatives, and regional head candidates who give money. This is natural in the level of transactional relationships; at certain times, transactional relationships are very influential on the acceptance and success of one's goals (Vlachokyriakos et al., 2016).

Poor families in Bandung, Serang, and Pekanbaru understand the diversity within multiculturalism, and according to them, this is the unifying capital of the nation because it is impossible for diversity to be merged into one culture. Cultural unification makes the distance between ethnic, economic, and cultural divisions sharper because of the influence of inferiority and patronage, as happened in Australia with the salad bowl theory by Banks that multiculturalism is the reality of differences and a destiny that must be accepted by humans (Banks, 2017). “I know that differences need to be respected and safeguarded so that there is no (fellow)community disturbance” G

From the findings above, religious moderation refers to the way individuals see religion humanistically, or, in other words, how we understand and apply its teachings without leaning too far to the extreme right or left (Badan Litbang dan Diklat Kementerian Agama, 2019). Indicators of religious moderation found in poor families referring to existing theories narrow down to four aspects, namely national commitment, tolerant attitudes, non-violent attitudes, and accommodating foreign cultures.

In the Indonesian context, religious moderation education is very important because Indonesia is the largest multicultural country in the world, with more than a thousand tribes, six religions, and hundreds of faiths embraced by its citizens (Baidhawiy, 2005; Wibowo et al., 2015) Indonesia's diversity is prone to friction and conflict if not maintained by both the community and the state. Social movements through religious organizations such as churches are considered capable of alleviating and uniting the community in preventing social and religious friction (Etim & Thompson, 2021).

The second indicator of religious moderation is tolerance. Some informants in Kupang and Manado we found that the level of tolerance between religions seems very high, and can trigger the erosion of religious values in Indonesia. This refers to informants' statements such as: “If possible, we want to be neighbours in heaven with our neighbours on earth, even though we have different religions”. “It is normal for us to have mixed marriages (interfaith marriages) as long as we both like it, there is no coercion”

We found different things in Jogjakarta, Bandung, Pekanbaru and Serang. Based on excerpts from interviews with informants, we found that Our findings regarding the understanding of tolerance in poor communities is still normative and the basic knowledge taught at school is to give other people the right to worship and carry out worship rituals in accordance with their beliefs as stated by several informants in Pekanbaru and Bandung: "*The meaning of tolerance for me is to let other religious people worship according to their own beliefs*".

Then the researchers explored how informants understood internal religious tolerance, several informants in Bandung answered: "*Within one religion there should be no differences*" said G, K. Then when researchers asked informants about their opinions on current government policies, they complained a little about government policies that are quite worrying, such as the problem of unemployment, selective law enforcement, and frequent cases of corruption: "The government is arbitrary with small people like us. We who steal to live are severely punished, while corrupt officials with millions are only lightly punished.", G. "Nowadays we have to work hard, don't be picky when looking for work, and don't be pretentious. The problem is that many are unemployed. Where else can we hope for? The government is just like this (unchanged from the past)." said K

According to these informants' statements, we argue that informants' understanding of tolerance only covers the level of tolerance between religions. Meanwhile, based on the concept of the trilogy of harmony initiated by the Ministry of Religious Affairs of the Republic of Indonesia, there are three tolerances, namely inter-religious tolerance, inter-religious tolerance between sects or groups, and tolerance towards the government (Izazy & Albana, 2022; Nuriyanto et al., 2023)

The third indicator of religious moderation is non-violence. According poor families, social clashes are particularly feared due to their vulnerable living conditions, especially in heterogeneous communities. Moreover, reports of clashes, persecution or intimidation tend to circulate rapidly and may heighten insecurity among resident. This risk requires anticipatory efforts both in heterogeneous settings and homogeneous settings.

In poor communities, clashes may arise from diverse triggers from variety reasons ranging from soccer fanaticism between villages, religion, to small problems that spread to religious issues. Political contestation has also sparked conflict in some cases, although informants generally described these incidents as short and not substantially disrupting daily life. As stated by several informants: "There are often clashes between motorcycle gangs here, they are not the culprits, but they disturb our peace. There was a clash of soccer supporters, during the regional election, but thank God it did not drag on," said informant A Bandung. "There was once a small riot over children's issues, then it carried over to religious issues, although now it is fine and not for long", W Pekanbaru. "The most frequent clashes are over soccer between villages, but not for long", HT Manado.

The last indicator in religious moderation is accommodating local culture. Among poor families, cultural knowledge is largely rooted in everyday local tradition such as *cucurak*, *tahlilan*, *ruwatan*. Our findings suggests that cultural practices are among the most embedded and accessible also enjoyable forms of moderation in daily life. In Kupang church services may held with congregants wearing traditional attire from different ethnic group in rotation and accompanying bazaars often involves both Christians and Muslims as vendors. Similarity in Bandung, where "*cucurak*"⁹, a communal meal ahead of Ramadan, is a much-anticipated event

for both Muslims and non-Muslims. These practices demonstrated how local culture functions as an inclusive social that can bridge differences without emphasizing group boundaries. Therefore, these cultural rituals should be preserved to unite the differences that exist in society, especially the poor. “we often hold cultural masses, our congregation wears traditional clothes, our Muslim brothers and sisters are invited to participate in selling, cooking and eating together in the church yard” (informant Kupang). “Here, when we want to fast, we do cucurak together with our neighbours. Everyone comes, they (non-Muslims) often come too” (informant Bandung).

The Reality of Religious Moderation in Poor Families

Extremism leading to radicalism or national disintegration was not observed among poor families in either high or low religious harmony cities. Potential tensions often fueled by hate speech around religious plurality, which commonly mitigated through local values and rituals such as “*Kita semua basaudara*” and rituals such as *mapalus*, *turude*, *jumpa berlian*, *skatenan*, *grebeg maulid*, *wayangan*

Most informants were unfamiliar with the term “interfaith tolerance” and “religious moderation” but referred instead to local culture and wisdom. It generally viewed religions as teaching peace and love, attributing conflict to mispractice. However, this view was not universal: SM in Bandung, opposed established other house of worship near the around their neighborhood, fearing it could influence children's religious identity. For them, religion must being devout while still respecting others. “I don't want other religious houses of worship here. I am just afraid my child will convert to another religion.” said SM.

The potential for fractured relationships between religious communities according to poor families in these cities, based on the researcher's initial assumptions, is due to economic injustice that breeds greed and economic injustice, religious populism, and sectarian politics. However, this does not seem to have happened in the cities at the locus of this research. These cities are still maintained by local culture and wisdom. Poor families do not really care about religious populism and sectarian politics because the most important thing is how they can still support their families today. However, the researcher predicts that the local culture and wisdom of the local community will gradually erode due to the influence of information through technology that they access in the name of religion.

William Cartwright's *The Ordinary*, as studied by Adrian Streete, reveals that the religious puritan movement will give birth to religious extremism (Streete, 2016). At the present time, in the cities in the research locus, movements in the name of religious purification have begun to emerge, which can be accessed through online media channels via smartphones. The religious purification movement is very rigid in religion, over-understanding the teachings of religion in a textual way by throwing away the use of reason. This will potentially lead to cracks in relations between multicultural citizens because of the potential for religious populism that is presented in the public sphere and carries a tone of hatred towards followers of certain religions, races, and ethnicities.

Obviously, this is only a prediction from researchers, considering that the average poor family has a smartphone that can access social media such as Facebook, Instagram, TikTok,

and so on. From some of the informants in this study, information was obtained that they accessed religious figures who were going viral on online media, who, after being examined, were moderate scholars. However, it is not impossible that one day they will access scholars who are considered puritanical scholars and tend to lead radical movements. This certainly greatly affects the knowledge and religious experience of poor families.

Poor families in Manado are currently not contaminated or co-opted by populism and religious conservatism. They tend to choose to remain attached to local wisdom and culture and work hard to provide for their families. “The important thing is I can provide my family needs. My children get an education, we can eat every day. Because we are struggle for eat and food, Sir.” Said AT.

Wealthy families in some big cities and local religious leaders still pay attention to and embrace the poor families around them. Through joint activities in a state of joy or sadness, they still pay attention to poor families bound by local culture and wisdom without being bound by religious community organizations and church synods. In the Manado case, Muhammadiyah, NU, and Sarekat Islam and the various church synods around them respect each other, embracing poor families to prevent conflict.

In relation to accommodating local and migrant cultures in cities such as Kupang, Manado, and Pekanbaru, so far, researchers have seen that the environment in poor families has not shown things that lead to division. This is because the majority in these cities is still one tribe or one relative who has almost the same culture, so there is no cultural friction.

Nevertheless, in cities such as Bandung, Serang, and Yogyakarta, this is evident. The immigrant community seems to have to be taught how to respect and participate in local cultural activities, especially in the celebration of religious activities brought by immigrants who are considered unsettling if they carry religious attributes. Like the immigrant culture brought in Bandung and Serang City, which carries religious attributes such as Christian service activities by singing Christian worship songs, which are quite disturbing to the peace of the residents, and the activities of worshipers with a model of moving from one mosque to another in their preaching activities, including bathing, cooking, and washing in the mosque, which is considered disturbing to residents. According to Burger and Luckman's theory, a culture or religion that enters a certain community should adjust to the existing social reality by respecting and accommodating the existing local culture (Steets, 2016).

Religious Moderation Model for Poor Families

The culture of the poor in urban areas remains deeply rooted in the local wisdom of their communities. These communities continue to adhere to cultural practices that have, in effect, supported religious moderation. To maintain this religious moderation among the poor, it is important to allow these cultural practices to continue without government interference. However, external threats to this cultural preservation cannot be overlooked. Therefore, it is advisable for local governments to support and preserve these cultural practices through a grassroots-driven local wisdom movement.

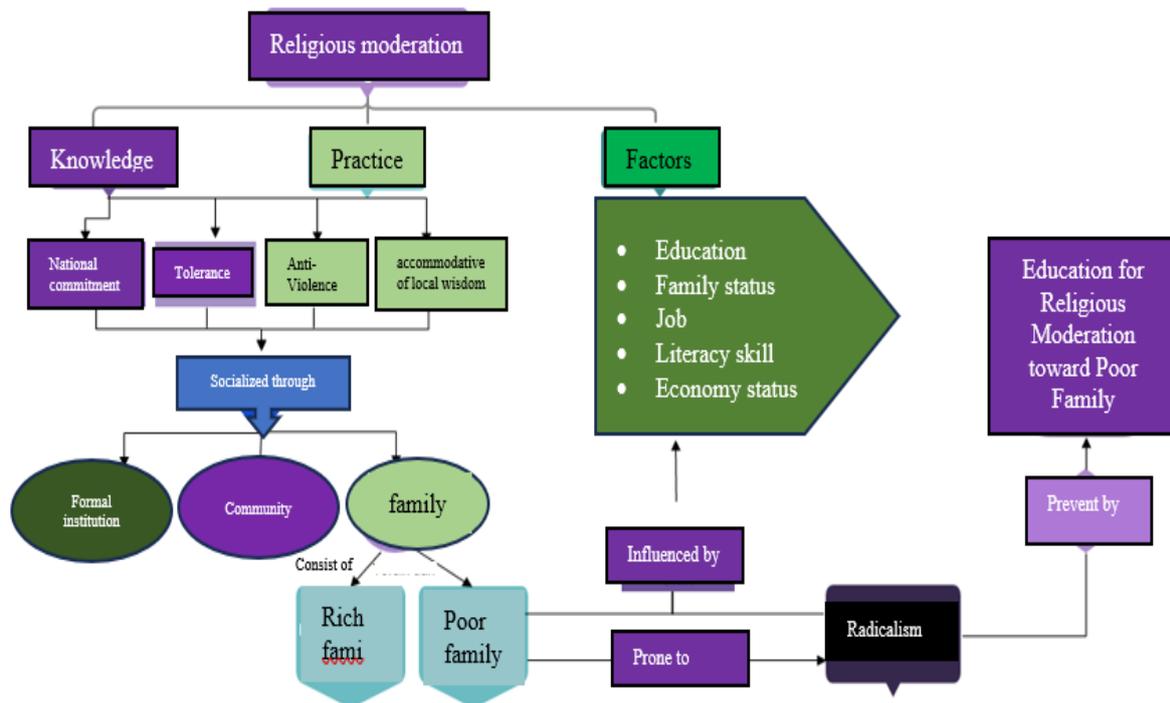
In addition to preserving culture, instilling values of religious moderation can be achieved through preventive measures, such as protecting poor families and the broader community from

factors that could disrupt religious moderation. One effective preventive strategy is to incorporate a religious moderation curriculum into activities led by poor family facilitators and religious instructors. These activities could take place within community groups such as Family Welfare Development (PKK), neighborhood associations (RT), and community associations (RW), as well as through direct support to poor families.

It is evident that poverty can contribute to attitudes of extremism, influenced by factors such as education, economics, housing, and employment. By introducing religious moderation education at the household level, there is hope to cultivate a generation that upholds national commitment, tolerance, non-violence, and respect for local culture. This relationship between religious moderation education in poor families and the development of national commitment, anti-violence, tolerance, and cultural accommodation can be illustrated in a model, as shown in the figure below.

Figure.1

Model of Religious Moderation Education in Urban Poor Families



According to Figure 1, the understanding, practice, and factors of religious moderation, whose indicators are national commitment, tolerance, anti-violence, and accommodation to local culture in poor families, can be successful with a strategy of socialization through formal education, communities, and poor families who are vulnerable to radicalism. Through this education for religious moderation, the causes of the emergence of radicalism itself are triggered by the same factors as the possible causes that can be minimized. Therefore, to de-radicalize the need for religious moderation education, especially in poor families.

For the record, in providing religious moderation education to poor families, it needs to be understood that the dynamics and understanding of poor communities are not always the same,

so the approach to religious moderation education also requires differences between one region and another. Therefore, instilling religious moderation universally can be done by instilling a sense of love for the wealth and diversity of nations and cultures, so that a sense of pride in the homeland and tolerance for others emerges.

Conclusion

This study reveals that the religious moderation among the poor families in various regions in Indonesia is influenced by local cultural values and national loyalty, regardless of whether they reside in cities with ‘high’ or ‘low’ interfaith harmony indices. While many informants may lack knowledge concepts about Pancasila as the one of structure of religious moderation frameworks, their everyday activities and interactions with their neighbor reflect strong national commitment. Also, a preference for non-violence, and a high level of practical tolerance has prospects of promoting peace in the society. Philosophy and tradition such as “*Torang samua basaudara*” in Manado and *cucurak* in Bandung serve as natural mechanisms for maintaining interfaith harmony.

However, challenges remain, especially in areas where radical teachings have flourished due to limited educational resources and economic vulnerability. To address these issues, through this study we emphasize the importance of integrating religious moderation education into formal institutions and community-based programs, such as Family Welfare Empowerment (PKK) activities, neighborhood forums (RT/RW), and religious study groups. Furthermore, local governments must play an active role in preserving traditional cultural practices that naturally promote moderation and inclusiveness. Especially for poor families, we also emphasize that religious moderation can be integrated into family capacity building education in the family hope program. Besides, customizing religious moderation curricula according to the evolving circumstances of every given region is crucial to guarantee efficiency.

Last but not the least, the research also offers a model of religious moderation education in the family as a potential means of nurturing a generation loyal to the nation, intolerant to violence, and respectful of the national culture. This model emphasizes the need for governments, communities and low-income families to partner in implementing measures to counter radicalization and enhance cohesion. With these strategies in place, Indonesia is well positioned to reduce the likelihood of tensions arising and continue to be the largest peace loving multi-cultural nation in the world.

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Notes

¹We are brothers A North Sulawesi/Manado motto emphasizing kinship across religious and ethnic differences

² A Minahasa tradition of mutual cooperation through shared labor and resources for community needs

³ An annually activity in Manado in form of praying together, expressing gratitude to God for blessing, harvest, and no disaster in the city of Manado.

⁴ A community clean-up initiative

⁵ Javanese puppet/theatre performance used to transmit moral stories, cultural values, and social messages.

⁶ A big bathing ceremony together in the river as a symbol of welcoming and carry out the fasting ritual of Ramadhan.

⁷ A communal Islamic prayer gathering (often for the deceased on specific days) that also reinforces neighbourhood cohesion

⁸ Commemoration of the birth prophet Muhammad held traditionally for 40 days in Yogyakarta palace square.

⁹Cucurak is a tradition of the Sundanese people, West Java, which involves eating together with family, friends, or colleagues to welcome the holy month of Ramadan with joy

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