
SDGs-Based Religious Moderation in the School Environment: A Case Study of SMP Muhammadiyah 2 Denpasar, Bali

Hafidz¹, Nurul Latifatul Inayati², Arif Rahman³, Nur Farid Khoiruddin⁴

^{1,2}Department of Islamic Studies, Universitas Muhammadiyah Surakarta, Indonesia

³Department of Islamic Studies, Universitas Ahmad Dahlan, Yogyakarta, Indonesia

⁴Department of Arabic Language and Literature, College of Languages and Humanities, Qassim University, Saudi Arabia

¹haf682@ums.ac.id, ²n1122@ums.ac.id, ³arif.rahman@pai.uad.ac.id,
⁴461117366@qu.edu.sa

Received April 19, 2025; Revised November 25, 2025; Accepted December 10, 2025

Abstract

Objectives: This study aims to examine the implementation of religious moderation based on the Sustainable Development Goals (SDGs) at SMP Muhammadiyah 2 Denpasar, Bali, particularly in supporting SDG 4 and SDG 16. **Theoretical framework:** The research is grounded in the theoretical framework of religious moderation, multicultural education, and character education, which emphasizes balance, tolerance, inclusivity, and respect for diversity within educational institutions. **Literature review:** A review of relevant literature indicates that schools play a strategic role in fostering moderate religious attitudes, especially in multicultural societies where globalization and digital media increasingly influence students' perspectives and behaviours. However, empirical studies linking religious moderation explicitly to the SDGs in Indonesian school contexts remain limited. **Method:** Using a descriptive qualitative approach, this study collects data through in-depth interviews with teachers and students, classroom interaction observations, and analysis of school policy documents. The data are analyzed thematically to identify patterns and core themes related to practices of religious moderation, perceptions of tolerance, and multicultural engagement within the school environment. **Results:** The findings reveal that SMP Muhammadiyah 2 Denpasar integrates religious moderation through inclusive learning practices, intercultural interactions, school regulations promoting mutual respect, and the internalization of Islamic values aligned with peaceful coexistence. Teachers and students generally demonstrate positive attitudes toward diversity, although challenges persist due to external social and media influences that may trigger intolerance. **Implications:** The study highlights that the implementation of religious moderation contributes to strengthening students' character, enhancing social harmony, and supporting the achievement of SDG-oriented education. **Novelty:** The novelty of this study lies in its explicit linkage between religious moderation practices and the SDGs within a Muhammadiyah school located in a Hindu-majority region, offering a contextual model for promoting peace-oriented and inclusive education in multicultural settings.

Keywords: religious moderation, sdgs, multicultural education, character education, school harmony.

INTRODUCTION

The background of this research stems from a concern about the increasingly massive impact of the globalization era, which has the potential to disrupt religious and cultural diversity, including in educational environments [1]. In this context, religious moderation becomes crucial for creating harmony and tolerance amidst existing differences. Religious moderation is defined here as a model that combines religious dimensions with local culture, resulting in a more flexible and open understanding of Islam. This helps Muslims to better appreciate differences and accommodate local values. In Bali, which is known for its diverse traditions and beliefs, character education based on religious moderation is an urgent need. SMP Muhammadiyah 2 Denpasar, as an educational institution with a commitment to Islamic values, has the potential to be a model in the implementation of religious moderation [2].

However, challenges in building tolerant and moderate attitudes among students still exist, given the influence of the social environment and media that can trigger intolerance. This research aims to address these challenges by formulating a problem that focuses on identifying the practices of religious moderation applied in schools and the views of students and teachers on issues of multiculturalism and religious tolerance [3]. The proposed approach to solving the problem is to implement a Socio-Religious concept, which involves the school community and the surrounding community. This can be realized through programs that involve parents, religious figures, and the community in activities that promote religious moderation, as well as creating an inclusive environment through collaboration with local religious organizations. From a state-of-the-art perspective, this research refers to the fact that the Ministry of Education and Culture has emphasized the importance of religious moderation and tolerance to prevent extremism. Schools in Bali, including SMP Muhammadiyah 2 Denpasar, need to implement educational programs that support religious moderation [4].

Although a survey shows that the level of inter-religious tolerance in Bali tends to be high, there are indications that intolerance can emerge, especially among the younger generation. Bali has a diverse population, with the majority being Hindu (about 83%), followed by Islam, Christianity, and other religions. This diversity requires good management to prevent potential conflicts [5]. The novelty of this research is the exploration of the religious moderation practices of the community at SMP Muhammadiyah 2, Denpasar, Bali, in an environment with a fairly high ideological heterogeneity. Unlike other similar studies, this research equitably identifies how the practices of religious moderation are applied and how students and teachers view them. This focus on subjective experience will provide a deep insight that is a unique contribution of this research. Furthermore, the roadmap of this research is in line with the "Strengthening Religious Moderation" program of the Ministry of Religious Affairs, especially in terms of strengthening the moderate perspective, attitude, and practice of religion, as well as improving the quality of religious life [6].

Religious moderation has emerged as a crucial issue in contemporary educational discourse, particularly within multicultural and multireligious societies such as Indonesia. The rapid expansion of globalization and digital media has significantly transformed how students access religious knowledge and construct their identities [7]. While these developments offer opportunities for broader understanding, they also pose serious challenges, including the spread of exclusivist narratives, intolerance, and polarization among young learners. Schools, as foundational social institutions, are therefore expected to play a strategic role in cultivating moderate, tolerant, and inclusive religious attitudes that contribute to social harmony and national cohesion [8].

Previous studies on religious moderation in Indonesia have largely focused on higher education institutions, community-based religious movements, or policy-level analyses. Although some research has examined religious tolerance in schools, most of these studies

emphasize general multicultural education without explicitly framing religious moderation as a systematic pedagogical approach [9]. Moreover, existing literature rarely integrates the discourse of religious moderation with the Sustainable Development Goals (SDGs), particularly SDG 4 on quality education and SDG 16 on peace and inclusive societies. This gap is significant, as the SDGs provide a global framework that connects education with long-term social sustainability, peacebuilding, and character formation. The lack of empirical studies that explicitly link religious moderation practices in schools to SDG-oriented educational outcomes highlights an important research gap [10].

In addition, limited attention has been given to Islamic private schools operating in minority-Muslim contexts, such as Bali. Muhammadiyah schools, known for their commitment to progressive Islamic values and social engagement, offer a unique setting for examining how religious moderation is practiced in daily educational activities. However, empirical evidence documenting how teachers and students perceive and implement religious moderation in such contexts remains scarce. This absence of context-specific research restricts the development of adaptable models for inclusive and peace-oriented education [11]. This study is therefore important for both theoretical and practical reasons. Theoretically, it contributes to the growing body of literature on religious moderation by integrating it with multicultural education and the SDGs framework. Practically, it provides evidence-based insights for educators and policymakers on how religious moderation can be embedded in school culture, curriculum, and character education programs. By focusing on SMP Muhammadiyah 2 Denpasar, Bali, this research seeks to address existing research gaps and offer a contextualized model of SDG-based religious moderation that supports sustainable, tolerant, and harmonious educational environments [12].

The novelty of this research lies in its explicit integration of religious moderation with the Sustainable Development Goals (SDGs) within the context of secondary education in Indonesia [13]. Unlike previous studies that discuss religious moderation or multicultural education separately, this study frames religious moderation as a strategic educational practice that directly supports SDG 4 (Quality Education) through inclusive learning and character development, and SDG 16 (Peace, Justice, and Strong Institutions) through the cultivation of tolerance, social cohesion, and peaceful coexistence. Additionally, the research offers a unique empirical contribution by examining a Muhammadiyah school situated in a Hindu-majority region, thereby providing a contextual perspective that has been underrepresented in existing literature [14].

The implications of this study are both theoretical and practical. Theoretically, it enriches the discourse on religious moderation by positioning it as an SDG-oriented educational framework that connects Islamic values with global sustainability agendas. Practically, the findings suggest that schools can serve as effective agents of peacebuilding by systematically integrating religious moderation into curricula, pedagogical strategies, teacher training, and school policies. This approach not only strengthens students' religious understanding but also enhances their social responsibility and intercultural competence. Furthermore, the study provides policy-relevant insights for educational institutions and stakeholders seeking to align character education programs with the SDGs, offering a replicable model for fostering harmonious and inclusive school environments in diverse societies.

LITERATURE REVIEW

Religious moderation has become an increasingly important concept in educational studies, particularly in pluralistic societies where religious and cultural diversity is a defining characteristic. In the context of schooling, religious moderation is generally understood as an approach that promotes balance, tolerance, inclusivity, and respect for differences while maintaining strong religious values. Educational institutions are viewed

as strategic spaces for instilling moderate attitudes, as they shape students' moral reasoning, social behaviour, and worldview from an early age [15].

Studies on multicultural and character education emphasize the role of schools in fostering mutual understanding and peaceful coexistence among students from diverse backgrounds. Learning environments that encourage dialogue, empathy, and cooperation are considered effective in preventing intolerance and social polarization. Within this framework, religious moderation is closely linked to character education, as it supports the development of ethical awareness, social responsibility, and respect for human dignity. However, much of the existing literature discusses these themes in a general manner, without explicitly connecting them to global development agendas [16].

The Sustainable Development Goals (SDGs) provide a relevant framework for strengthening the role of education in promoting social harmony and sustainability. SDG 4 highlights the importance of inclusive and equitable quality education, while SDG 16 emphasizes peace, justice, and strong institutions. In recent educational discourse, there is growing recognition that values-based education, including religious moderation, contributes significantly to the achievement of these goals [17]. By promoting tolerance and inclusivity, schools can help create learning environments that support long-term social stability and peaceful communities. Despite this growing awareness, there remains a limited body of literature that empirically examines how religious moderation is implemented in school settings through an SDG-oriented lens, particularly in Islamic schools operating within minority contexts. This gap underscores the need for contextualized studies that explore how religious moderation practices can be aligned with the SDGs to strengthen character education and multicultural understanding in diverse educational environments [18].

This Religious Moderation in the Indonesian Context

The concept of religious moderation (*wasathiyyah*) has become a major discourse in Islamic education in Indonesia, particularly in an effort to maintain national harmony and unity amidst diversity. In the national context, religious moderation is defined as an attitude and perspective that is not extreme, not excessive, and is inclined towards justice (*i'tidal*) and balance (*tawazun*) [19]. The main indicators of religious moderation include national commitment, tolerance, non-violence, and an accommodative attitude towards local culture.

Systematic research by Faisal, Suprpto, and Ar affirms the crucial role of education in strengthening religious moderation. Educational institutions are seen as ideal platforms for nurturing awareness of diversity and facilitating constructive dialogue among students [20]. These studies consistently show that through education, individuals are more likely to adopt moderate religious views and attitudes, which has a positive impact on society.

The Role of Schools and Islamic Religious Education (PAI)

Schools, as agents of socialization, have a great responsibility to instill values of tolerance and religious moderation from an early age. The Islamic Religious Education (PAI) curriculum is often the main medium for conveying these values. However, the implementation of this curriculum requires a moderate religious understanding paradigm from PAI teachers [21]. Teachers must be able to explain the teachings on tolerance, such as "to you your religion, and to me mine," and emphasize the importance of social cooperation without interfering with matters of faith.

Research in various schools, including at SMP Negeri 1 Amparita, shows that the inculcation of tolerance can be done through social interaction, building mutual trust, and instilling mutual respect. However, there is still research that finds divisions in social interactions between students of different religions, which is influenced by factors of

regional fanaticism. This indicates that the implementation of tolerance values in schools still faces challenges.

Religious Moderation in Muhammadiyah Schools

The Muhammadiyah movement is historically known for its moderate and progressive approach to Islam. Therefore, research on the implementation of religious moderation in Muhammadiyah schools is highly relevant. A study by Salim et al. at SMA Muhammadiyah Manado shows that religious moderation is taught carefully through aspects of worship, morals, and faith, to instill a gentle and tolerant face of Islam. Other research at SMA Muhammadiyah 1 Sumenep also found that strengthening religious moderation is done by integrating the national curriculum with the Al-Islam, Kemuhammadiyahan, and Arabic Language (ISMUBA) curriculum through a differentiated learning approach [22].

Research Novelty

Although there has been extensive research on religious moderation in educational institutions, studies on its implementation in Muhammadiyah schools, especially in a heterogeneous society like Denpasar, Bali, are still limited. This research has novelty because it not only identifies the practices of religious moderation applied at SMP Muhammadiyah 2 Denpasar but also delves deeply into the subjective views and experiences of students and teachers on this issue. The phenomenological approach used will provide unique and holistic insights into how religious moderation is truly felt and lived by individuals in the school environment. This research also contributes to the achievement of the SDGs, particularly for quality education (SDG 4) and peace, justice, and strong institutions (SDG 16), by creating a tolerant and inclusive educational environment [23].

METHODOLOGY

This study adopts a descriptive qualitative approach with a case study design to examine in depth the implementation of religious moderation at SMP Muhammadiyah 2 Denpasar, Bali, using the Sustainable Development Goals (SDGs) as an analytical framework. The qualitative approach is selected because it enables a comprehensive exploration of meanings, values, and lived experiences related to religious moderation that cannot be adequately measured through quantitative methods. In particular, this research aligns with SDG 4 (Quality Education), which emphasizes inclusive, equitable, and value-oriented learning processes, as well as SDG 16 (Peace, Justice, and Strong Institutions), which highlights the importance of peace, tolerance, and social cohesion within educational institutions [24].

The research location is SMP Muhammadiyah 2 Denpasar, an Islamic junior secondary school situated in a culturally and religiously diverse environment in Bali. This setting provides a unique context for analyzing how religious moderation is practiced within a minority Muslim community. The research subjects consist of Islamic Religious Education (PAI) teachers and students from various grade levels who are considered to have relevant experiences and insights regarding religious moderation in the school environment. The selection of participants is conducted through purposive sampling, whereby subjects are chosen based on specific criteria, such as active involvement in teaching and learning activities, participation in school programs related to character education, and familiarity with interreligious interactions. This sampling strategy ensures that the data collected are rich, relevant, and aligned with the objectives of the study and the SDG-based perspective.

Data collection is carried out using multiple techniques to capture the complexity of religious moderation practices. First, in-depth interviews are conducted with PAI teachers and selected students using both structured and unstructured formats. These interviews aim to explore participants' understanding of religious moderation, their personal experiences in practicing tolerance and inclusivity, and the challenges they encounter in responding to

external influences such as social media and globalization. Second, participant observation is employed to directly observe daily interactions among students and teachers, both inside and outside the classroom. This method allows the researcher to identify concrete expressions of religious moderation, such as respectful communication, inclusive learning activities, and school routines that reflect peaceful coexistence in line with SDG 16. Third, although this study is primarily qualitative, a questionnaire is used as a supplementary instrument to obtain preliminary data on general perceptions of religious moderation and SDG-related values. The results of the questionnaire serve as a foundation for deeper exploration through interviews and observations.

Data analysis is conducted inductively and thematically to identify recurring patterns, categories, and themes related to religious moderation and SDG-oriented education. The analysis process involves three main stages: data condensation, data display, and conclusion drawing. Data condensation includes selecting, focusing, and simplifying information obtained from interviews, observations, and questionnaires. Data display is carried out through narrative descriptions, matrices, and thematic tables to facilitate interpretation. Finally, conclusions are drawn by interpreting the patterns and themes that emerge and connecting them with phenomenological concepts to understand the essence of participants' experiences. To ensure the validity and reliability of the findings, this study applies triangulation techniques, including source triangulation and method triangulation. Source triangulation is achieved by comparing data obtained from teachers, students, and observations, while method triangulation involves cross-checking findings from interviews, observations, and questionnaires. This rigorous methodological approach strengthens the credibility of the research and supports the development of an SDG-based model of religious moderation that can contribute to inclusive, peaceful, and sustainable educational practices [\[25\]](#).

RESULTS AND DISCUSSION

The findings of this study indicate that religious moderation at SMP Muhammadiyah 2 Denpasar, Bali, is implemented through a combination of curricular, pedagogical, and cultural practices that reflect the values of tolerance, inclusivity, and peaceful coexistence. These practices are closely aligned with the Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education) and SDG 16 (Peace, Justice, and Strong Institutions). The integration of religious moderation into daily school activities demonstrates how educational institutions can function as agents of social harmony in multicultural environments [\[26\]](#).

At the curricular level, religious moderation is embedded in Islamic Religious Education (PAI) through the emphasis on universal Islamic values such as justice ('adl), balance (tawassut), tolerance (tasamuh), and mutual respect. Teachers intentionally contextualize religious teachings by relating them to students' social realities in Bali, where interaction with people of different religious and cultural backgrounds is a daily experience. This approach supports SDG 4 by promoting inclusive and relevant learning that equips students with critical thinking and ethical awareness, rather than doctrinal rigidity. Students reported that classroom discussions encouraged openness and respect for differing opinions, helping them to understand religious diversity as a social reality rather than a threat [\[27\]](#).

Pedagogically, the findings show that teachers play a central role as role models in practicing religious moderation. Teachers demonstrate moderate attitudes through inclusive language, fair treatment of all students, and the encouragement of dialogue rather than judgment. Classroom observations revealed that cooperative learning and group discussions were frequently used to foster empathy and collaboration among students. These practices contribute to the development of social skills and peaceful interaction, directly supporting the objectives of SDG 16. However, some challenges were identified, particularly the influence of social media and external narratives that promote exclusivism. Teachers

acknowledged the need to continuously guide students in critically assessing information encountered online [28].

At the level of school culture, religious moderation is reinforced through school policies, routines, and extracurricular activities that emphasize discipline, respect, and social responsibility. The school promotes harmonious relationships with the surrounding community, which is predominantly non-Muslim, through respectful communication and participation in social activities. Such engagement strengthens students' awareness of pluralism and fosters a sense of shared citizenship. These findings suggest that religious moderation extends beyond formal instruction and becomes an integral part of the school's institutional culture, reinforcing the values of peace and inclusivity advocated by the SDGs [29].

The discussion of these findings highlights that religious moderation at SMP Muhammadiyah 2 Denpasar is not merely a theoretical concept but a lived practice shaped by contextual realities. The integration of SDG-oriented values provides a broader global framework that enhances the relevance of religious moderation in education. By aligning Islamic values with the SDGs, the school contributes to sustainable character education that prepares students to become tolerant and responsible citizens. Nevertheless, the study also reveals the need for systematic reinforcement through teacher training and curriculum development to address emerging challenges. Overall, the results demonstrate that SDG-based religious moderation in schools has significant potential to promote quality education, social harmony, and peaceful coexistence in diverse societies [30].

Manifestation of Tolerance and Solidarity Values in School Practices

This section presents the research findings on the practices of religious moderation at SMP Muhammadiyah 2 Denpasar, Bali, analyzed in-depth using a phenomenological approach. This analysis is strengthened by a conceptual framework that highlights how noble values can be internalized and manifested in daily life, creating a harmonious and tolerant educational ecosystem.

The research findings indicate that the practice of religious moderation at SMP Muhammadiyah 2 Denpasar is not limited to the curriculum but is also manifested in daily social interactions. Based on observations and in-depth interviews, students and teachers demonstrate an appreciation for the values of tolerance and solidarity through tangible actions. For example, when students of different faiths celebrate major religious holidays, the school facilitates a conducive atmosphere for mutual respect [31]. This is evident from the attitude of Muslim students who provide space and time for non-Muslim students to worship without disturbance, and vice versa. This behaviour reflects the essence of tolerance that goes beyond mere recognition of differences but is manifested in practical support. Solidarity is also seen in extracurricular activities or social projects, where students from various backgrounds work together for a common goal. This phenomenon indicates that tolerance in this school environment is the result of shared interactions and experiences, not just imposed rules [32].

Strengthening the Values of Unity and Silaturahmi through the School Community

This study found that SMP Muhammadiyah 2 Denpasar effectively builds a strong sense of unity and silaturahmi not only among students but also with the surrounding community. This is in line with the concept of religious moderation that encourages good relations among people. The school actively holds activities that involve all members of the community, including teachers, parents, and community leaders, to promote values of togetherness. For example, through regular meetings or social events that are open to the public, the school creates a bridge of communication that crosses religious and institutional boundaries. Active participation in social activities in the surrounding environment is also

tangible proof of how the school practices the teachings of Islam as rahmatan lil ‘alamin (a mercy for all of creation). Thus, the school does not become an isolated ivory tower but an integral part of the broader social fabric, strengthening brotherhood that transcends religious boundaries [33].

Accommodation of Local Culture as a Form of Patriotism and Diverse Identity

One of the unique findings of this study is how the school successfully integrates its Muhammadiyah identity with the local Balinese identity. This is a manifestation of the values of patriotism and cultural accommodation, one of the main pillars of religious moderation. In the midst of the Hindu majority, students and teachers at SMP Muhammadiyah 2 Denpasar do not feel alienated. On the contrary, they interact with the surrounding community by upholding local culture. This integration is not just limited to tolerance but is also a cultural dialogue that enriches religious understanding. For example, through subjects or arts and culture activities, students are invited to learn and appreciate Balinese culture, such as the use of the Balinese language in daily conversation or an understanding of local traditions. This shows that the Islamic identity carried by the school is not exclusive but flexible and open to adapting to local wisdom. This approach effectively refutes the assumption that certain religious values must be separate from local culture, and instead, shows how the two can blend harmoniously [34].

Instilling Religious and Caring Values that Mutually Reinforce

The practice of religious moderation at this school also reflects a synergy between religious values and social care. Findings show that students and teachers are not only encouraged to worship solemnly but also to cultivate a caring attitude towards others. This concept is in line with Islamic teachings that emphasize the importance of *hablumminallah* (the relationship with God) and *hablumminannas* (the relationship with fellow human beings) [35]. A conducive school environment allows students to worship peacefully while also encouraging them to become individuals who are sensitive to the needs and feelings of others, regardless of their religious background. For example, there are social programs driven by students to help those in need, or moral support is given among students when one of them faces difficulties. This strengthens the argument that strong religiosity will not trigger intolerance but will instead encourage the birth of caring, respectful, and moderate attitudes. Thus, the school has succeeded in guiding students to become individually pious Muslims, as well as responsible and tolerant citizens [36]. This discussion shows that SMP Muhammadiyah 2 Denpasar has successfully created an educational model that implements religious moderation holistically, where theoretical values are manifested in daily practice, social interactions, and cultural integration. These findings make a significant contribution to the literature on multicultural education and are tangible proof that faith-based educational institutions can be a major pillar in building a peaceful, inclusive, and sustainable society, in line with the Sustainable Development Goals (SDGs) [37].



Figure 1. Interview with The School Principal



Figure 2. Interview with The Teacher



Figure 3. Interviews with The Students



Figure 4. Four key indicators from the Indonesian Ministry of Religious Affairs to foster a balanced, just, and non-extremist religious attitude

Students Respecting Other Religious Celebrations

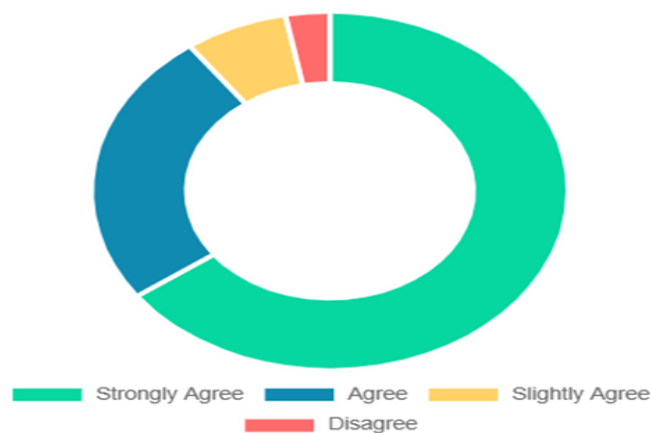


Figure 5. Tolerance in Practice

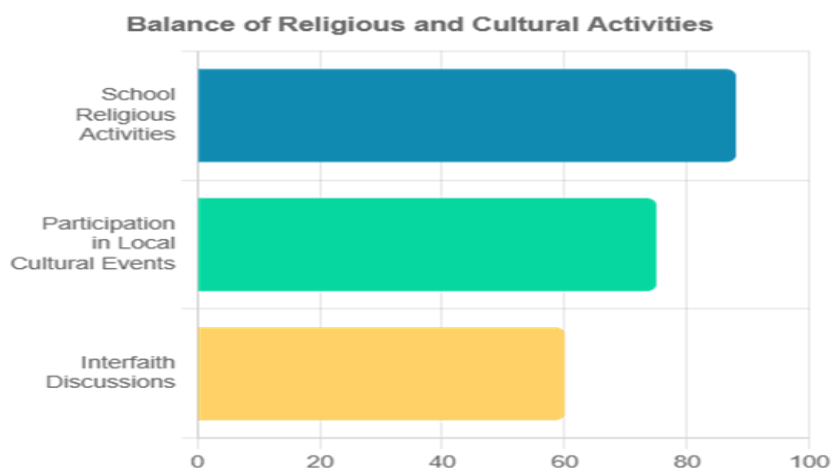


Figure 6. Local Culture

Analysis

This analysis examines the implementation of religious moderation at SMP Muhammadiyah 2 Denpasar, Bali, by integrating the study's findings with the framework of the Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education) and SDG 16 (Peace, Justice, and Strong Institutions). The data demonstrate that religious moderation in this school is not merely conceptual but is embedded in daily educational practices, shaping students' attitudes, interactions, and character development within a multicultural environment [38]. From the perspective of SDG 4, religious moderation contributes significantly to the realization of inclusive and quality education. The integration of universal Islamic values such as justice, balance, tolerance, and mutual respect into Islamic Religious Education enables learning that goes beyond doctrinal instruction. Teachers contextualize religious teachings by linking them to students' lived experiences in a religiously diverse society, fostering critical thinking and ethical reflection. This approach strengthens students' ability to understand diversity constructively and supports holistic educational outcomes that include moral awareness, social responsibility, and emotional maturity [39].

In relation to SDG 16, the findings indicate that the school functions as a micro-level institution for peacebuilding and social cohesion. Daily interactions between students and teachers reflect respect for religious differences, non-violence, and dialogue. The school's openness to collaboration with the surrounding non-Muslim community further reinforces values of inclusivity and mutual trust. Such practices illustrate how religious moderation can reduce the potential for conflict and encourage harmonious coexistence, contributing to the formation of peaceful and inclusive social structures from an early age. The analysis also highlights the importance of school culture in sustaining religious moderation. School policies, routines, and extracurricular activities consistently reinforce values of tolerance, solidarity, and social care [40].

The accommodation of local Balinese culture within a Muhammadiyah school context demonstrates that strong religious identity can coexist with cultural openness. This integration helps students develop a balanced sense of identity that combines religious commitment, national belonging, and appreciation of local wisdom. However, the analysis identifies ongoing challenges, particularly the influence of digital media and external ideological narratives that may promote intolerance [41]. This underscores the need for continuous teacher development, critical media literacy, and structured reinforcement of moderation values. Overall, the findings affirm that SDG-based religious moderation in schools offers a sustainable and effective model for strengthening quality education and peaceful coexistence in pluralistic societies.

CONCLUSION

This study successfully conducted an in-depth exploration of the practice of religious moderation at SMP Muhammadiyah 2 Denpasar, Bali, through a phenomenological approach. The findings indicate that religious moderation at this school is not merely a theoretical concept but an internalized reality manifested in a harmonious educational ecosystem. This practice holistically encompasses four main pillars. First, the values of tolerance and solidarity are implemented through daily social interactions, where students and teachers actively create a space for mutual respect and support. This is evident in the mutual appreciation shown during different religious holiday celebrations, which demonstrates that tolerance at this school is rooted in shared experiences, not just in rules. Second, the school has successfully built strong values of unity and silaturahmi with the surrounding community, making it an integral part of a broader social network. Through social activities and collaboration, the school practices Islamic teachings as rahmatan lil ‘alamin, strengthening a brotherhood that transcends religious boundaries. Third, the school demonstrates an accommodation of local culture as a form of patriotism and diverse identity. SMP Muhammadiyah 2 Denpasar has successfully integrated its Muhammadiyah identity with the local Balinese culture, proving that religious values can blend harmoniously with local wisdom. This refutes the notion that an Islamic identity is exclusive, but rather flexible and open. Fourth, the practice of religious moderation at this school reflects a synergy between religious values and social care. Students are guided to become spiritually pious individuals, while also being sensitive and caring towards others, regardless of their religious background. This strengthens the argument that strong religiosity will, in fact, encourage the emergence of moderate and tolerant attitudes. Overall, this research makes a significant contribution by presenting empirical evidence that Islamic educational institutions in a pluralistic society can be a major pillar in building a culture of tolerance and moderation. The findings not only add to the literature on multicultural education in Indonesia but are also relevant to global efforts to achieve the Sustainable Development Goals (SDGs), particularly on quality education (SDG 4) and peace, justice, and strong institutions (SDG 16).

Acknowledgments

We extend our praise and gratitude to God Almighty for all His grace and blessings, which allowed this research to be completed successfully. This study would not have been possible without the support, guidance, and assistance from various parties. Therefore, with humility, we express our sincerest thanks to:

1. SMP Muhammadiyah 2 Denpasar Bali for facilitating and providing full support throughout this research process.
2. The Principal of SMP Muhammadiyah 2 Denpasar for his/her permission and outstanding cooperation in opening the school's doors as the research location.
3. The PAI teacher and all teaching staff of SMP Muhammadiyah 2 Denpasar for their help and time spent as research subjects, and for sharing their valuable insights and experiences.
4. The students of SMP Muhammadiyah 2 Denpasar actively and openly participated in the interviews, allowing the necessary data to be collected properly.
5. Our fellow researchers from Universitas Ahmad Dahlan Yogyakarta for their collaboration and intellectual contributions that have enriched this study.

We hope that this research can provide the greatest possible benefits for the development of knowledge, especially in the field of multicultural education and religious moderation in Indonesia.

Author Contribution

Hafidz: Was responsible as the primary author, initiating the research idea, formulating the problem and objectives, and composing the proposal. This author also played a crucial role in field data collection, including conducting in-depth interviews and observations, as well as processing the data. The primary author drafted the initial manuscript from the abstract to the conclusion.

Nurul Latifatul Inayati: Served as a collaborator providing theoretical and methodological guidance. This author's main contribution was in integrating the perspectives of phenomenology, Islamic religious education, and the Sustainable Development Goals (SDGs) into the research framework. This author also assisted in writing the literature review, data analysis, and the final draft of the article to ensure its quality and scientific coherence.

Arif Rahman and Nur Farid Khoiruddin: Provided a substantial contribution in the form of conceptual collaboration and refinement. This author gave critical input on the research methodology, assisted in data interpretation, and contributed new perspectives that enriched the discussion. His contributions ensured that the research has a broader and more current perspective.

Conflicts of Interest

The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest. The views expressed in this article are solely those of the authors and do not represent the official policy or position of any affiliated institutions.

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